

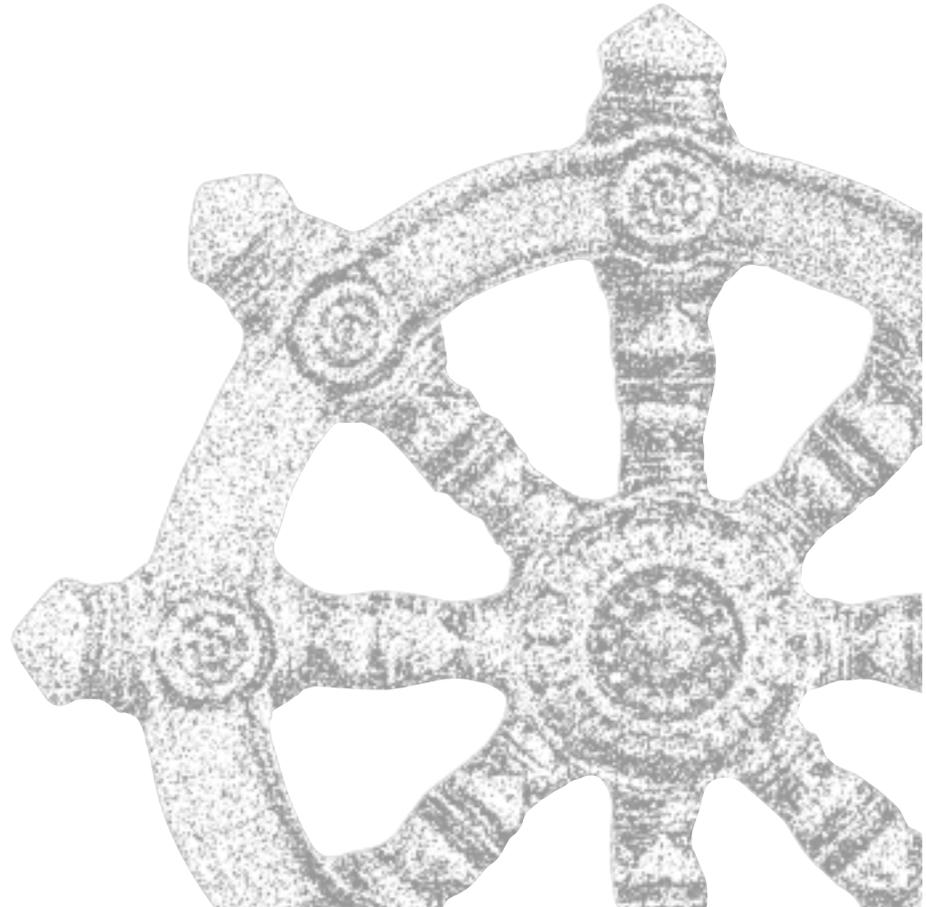


7

THE BODHISATTVA VOWS

COURSE

Level 2 of Middle-Way Philosophy (*Madhyamika*)





THE ASIAN CLASSICS

INSTITUTE

Thank you for your interest in the Asian Classics Institute's Correspondence Courses. A complete Formal Study Course consists of audio recordings from the original class series in New York, along with the supporting text materials from each class. The text and audio may be downloaded (see www.world-view.org in the on-line teachings section), or ordered by mail (see the Courses by mail section of the web site).

This Course consists of eleven classes, each of which has approximately two hours of audio, along with corresponding written materials. The audio can be ordered by mail, listened to on-line as streaming Real Audio, or downloaded onto your computer in mp3 or RA format for playback later. The written materials for this Course are contained in nine on-line files which can be downloaded, printed and assembled into a three-ring binder.

A complete Course binder contains the following sections in this order: a binder cover and spine, an overview of the teacher training program, prayers, a course syllabus, readings, class notes, homework, quizzes, a final examination, answer keys and Tibetan study materials. (The class notes were taken by a student in the original live classes, and you'll need these for reference as what's written on the board isn't always spoken.) For ease of binder assembly, be sure to print the files on three hole paper.

Each class lecture has a corresponding homework, quiz, meditation, and class notes. Most classes have readings, although not every class does. After listening to the audio from a class, the homework, quiz and meditation should be completed for that class before continuing on to the next class. The homework can be completed using your class notes, open book style. The quizzes should be completed from memory only, without the aid of notes or other materials. (A good approach is to look at an answer key *after* you have finished that homework, and to use that answer key to study for that quiz.) A final exam is given at the end of the Course.

You may grade your own papers using the supplied answer keys or, if you wish to do so, you may mail your quizzes, homework and final examination to the Asian Classics Institute to be graded. All of the quiz and final exam questions come from the homework, so the homework answer keys are also used to grade the quizzes and the final exam.

If you use the answer keys to complete your homework or quizzes by copying, please do not mail your papers to the Institute for grading. If you do mail your papers in, upon successfully passing, you will be presented with a certificate of proficiency from the Institute.

If you choose to have your papers graded by the Institute (this is completely optional), please mail all of the homework, quizzes and the final for the Course together – **DO NOT** mail papers from individual classes, or a partially completed Course. Once you have completed the entire Course, mail it to: The Asian Classics Institute, Correspondence Courses, 7055 Juniper Drive, Colorado Springs, CO 80908. Please make a copy of all materials that you send to us, in case they are lost in the mail. **Be sure to provide a self-addressed, stamped envelope of appropriate size and postage to have your papers returned.**

We would like to emphasize finally that, although recordings and written materials can be extremely helpful, it is essential for serious Buddhist practitioners to meet and study directly with a qualified Teacher who can give the necessary guidance and personal instructions of the lineage.

The wisdom of Enlightened Beings has been passed down in an unbroken lineage in these teachings. May you put them into practice in your life, gain every realization, and benefit all. May every goodness grow and spread in all directions right now!



Overview of the Formal Study Course Teacher Training Program

The Six Great Books of Buddhism outlined below are the subject of a geshe's eighteen year program of monastic study. The Asian Classics Institute condenses these Six Great Books of Buddhism into a series of 15 Formal Study Courses.

Book One

Geshe Study Subject: The Perfection of Wisdom (Prajnya Paramita)

School of Buddhism Studied: Beginning Middle-Way (Madhyamika Svatantrika); also includes some material from Mind-Only (Chitta Matra)

Main Root Text: *The Jewel of Realization (Abhisamaya Alamkara)*

Written by: Maitreya (the Future Buddha) as related to Master Asanga, circa 350 AD

Traditional period to cover this subject: Six years in a Tibetan monastery

Summarized in ACI Courses:

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

Principal monastic textbooks used for ACI Courses: *Analysis of the Perfection of Wisdom, Overview of the Art of Interpretation, Overview of the Twenty Practitioners, Overview of Dependent Origination, Overview of the Form and Formless*

Written by: Kedrup Tenpa Dargye (1493-1568); Gyalwang Trinley Namgyal (fl. 1850)

Typical Subjects: The three kinds of refuge; The wish for enlightenment; What is nirvana?; The proofs for emptiness; Who is Maitreya?; The twelve links of dependent origination in the Wheel of Life; Deep levels of meditation; How do we know when the Buddha was speaking figuratively?; A flow-chart for liberation.

Book Two

Geshe Study Subject: The Middle Way (Madhyamika)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika); also includes some material from the Mind-Only School (Chitta Matra)

Main Root Texts: *Entering the Middle Way (Madhyamaka Avatara)* and *A Guide to the Bodhisattva's Way of Life (Bodhisattva Charya Avatara)*

Written by: The first by Master Chandrakirti, circa 650 AD in explanation of Master Nagarjuna, about 200 AD; and the second by Master Shantideva, circa 700 AD

Traditional period to cover this subject: Four years in a Tibetan monastery

Summarized in ACI Courses:

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

Courses X, XI, XII: A Guide to the Bodhisattva's Way of Life

Overview of the ACI Teacher Training Program

Principal monastic textbooks used for ACI Courses: *Overview of the Middle Way; A Commentary on the Diamond-Cutter Sutra; The String of Shining Jewels, on the Three Sets of Vows; The Point of Entry for Bodhisattvas, a Commentary to the "Guide to the Bodhisattva's Way of Life"*

Written by: Gyaltsab Je Darma Rinchen (1364-1432); Kedrup Tenpa Dargye (1493-1568); Choney Lama Drakpa Shedrup (1675-1748); Geshe Tsewang Samdrup (c. 1830)

Typical Subjects: Emptiness and the Wish for enlightenment; Emptiness and the bodies of a Buddha; The future of the Buddha's teaching; Emptiness and karma; The direct perception of emptiness; Emptiness and paradise; How empty things still work; The root and secondary vows of a bodhisattva; How to keep the vows; How to purify bad deeds; Taking joy; How to fight mental afflictions; The perfection of giving; How anger destroys good karma; The nature of anger; Where bad things really come from; Dealing with jealousy; Quietude; Stopping attachment; On the joys of solitude; Devoting oneself to meditation; On the need to see emptiness; The two realities; The emptiness of feelings; The sliver of Diamond.

Book Three

Geshe Study Subject: Higher Knowledge (Abhidharma)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *The Treasure House of Higher Knowledge (Abhidharma Kosha)*

Written by: Master Vasubandhu, circa 350 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Courses:

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

Principal monastic textbooks used for ACI Courses: *Light on the Path to Freedom, a Commentary to the Treasure House*

Written by: Gyalwa Gendun Drup, the First Dalai Lama (1391-1474)

Typical Subjects: The nature of karma; The role of motivation; The correlation of deeds and their results; How karma is carried; The relative severity of deeds; The three realms of existence; The nature of the *bardo* (intermediate state between birth and death); A description of time and space; The destruction of the world; How to do death meditation

Book Four

Geshe Study Subject: Vowed Morality (Vinaya)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *A Summary of Vowed Morality (Vinaya Sutra)*

Written by: Master Gunaprabha, circa 500 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Course:

Course IX: The Ethical Life

Principal monastic textbooks used for ACI Course: *Essence of the Ocean of Discipline; Daymaker--A commentary on the "Essence of the Ocean"*

Written by: Je Tsongkapa (1357-1419), Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The nature of the vows of freedom; Their divisions; The specific vows (note: nuns and monks' vows are presented only to those with ordination); Who can take vows; How vows are lost; The benefits of keeping vows.

Book Five

Geshe Study Subject: Buddhist Logic (Pramana)

School of Buddhism Studied: Sutrist (Sautrantika)

Main Root Text: *The Commentary on Valid Perception (Pramana Varttika)*

Written by: Master Dharmakirti, circa 650 AD, on Master Dignaga, circa 450 AD

Traditional period to cover this subject: Three months per year for 15 years in a Tibetan monastery

Summarized in ACI Courses:

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

Principal monastic textbooks used for ACI Courses: *The Four Reasonings; Light on the Path to Freedom, An Explanation of the "Commentary on Valid Perception"; Jewel of the True Thought; An Explanation of the Art of Reasoning; An Explanation of the Path of Reasoning; The Collected Topics of the Spiritual Son; The Collected Topics of Rato; A Clear Exposition upon Mind and Mental Functions*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Gyaltsab Je Darma Rinchen (1364-1432); The First Panchen Lama, Lobsang Chukyi Gyaltsen (1567?-1662); Geshe Yeshe Wangchuk (1928-1997); Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901); Master Ngawang Trashhi (c. 1700); Master Chok-hla U-ser (c. 1500)

Typical Subjects: The meaning of valid perception; The nature of omniscience; Proofs for past and future lives; The qualities of a Buddha; Why study the art of reasoning?; The definition of a reason; How to do Buddhist debate; The parts of a logical statement; Cause and effect; The nature of the subject mind; The concept of negatives and positives; The nature of definitions; The concept of time.

Book Six

Geshe Study Subject: The Steps to Buddhahood (Lam Rim)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika)

Main Root Text: *The Great Book on the Steps to Buddhahood (Lam Rim Chenmo)*

Written by: Je Tsongkapa (1357-1419)

Traditional period to cover this subject: Intermittently over a period of 15 years in a Tibetan monastery

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

Principal monastic textbooks used for ACI Courses: *A Gift of Liberation, Thrust into Our Hands; The Principal Teachings of Buddhism; A Commentary on the Principal Teachings of Buddhism; A Thousand Angels of the Heaven of Bliss (Ganden Hlagyama); Preparing for Tantra (The "Source of All My Good" and its Commentary); A Collection of Lojong Texts; Offering of the Mandala; How to Offer the Mandala in Thirty-Seven Parts*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Je Tsongkapa (1357-1419); Pabongka Rinpoche (1878-1941); Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The Meaning of Rennciation, the Wish for enlightenment, and correct world view; How to do a daily practice; How to meditate; What to meditate on; How to practice at work and other everyday situations; How to offer the mandala; How to practice love and compassion; Brief presentations of the entire path to Enlightenment; How to prepare for the secret teachings.

༄༅། །མཇུག། །

mandel

།ས་གཞི་སྔོས་ཀྱིས་བྱུགས་ཤིང་མི་ཏོག་བཟམ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྤིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བགྱི།

sangye shingdu mikte ulwar gyi,

།འབྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྦྱོད་པར་ཤོག །།

drokun namdak shingla chupar shok.

།ཨི་དྲི་གུ་རཱ་མཇུག་ལ་ཀི་ནི་རྒྱ་ཏ་ཡ་མི། །

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

Here is the great Earth,
Filled with the smell of incense,
Covered with a blanket of flowers,

The Great Mountain,
The Four Continents,
Wearing a jewel
Of the Sun, and Moon.

In my mind I make them
The Paradise of a Buddha,
And offer it all to You.

By this deed
May every living being
Experience
The Pure World.

Idam guru ratna mandalakam niryatayami.

༄༅། །སྐབས་འགྲོ་སེམས་བསྐྱེད། །
kyabdro semkye

།སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།
sangye chudang tsokyi choknam la,

།བྱང་རྒྱལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།
jangchub bardu dakni kyabsu chi,

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།
dakki jinsok gyipay sunam kyi,

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །།
drola penchir sangye druppar shok.

Refuge and The Wish

I go for refuge
To the Buddha, Dharma, and Sangha
Until I achieve enlightenment.

By the power
Of the goodness that I do
In giving and the rest,

May I reach Buddhahood
For the sake
Of every living being.

༄༅། །བསྐྱོབ། །

ngowa

།དག་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

gewa diyi kyewo kun,

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཚྲོགས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱུ་གཉིས་འཕྲོག་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

By the goodness
Of what I have just done
May all beings

Complete the collection
Of merit and wisdom,

And thus gain the two
Ultimate bodies
That merit and wisdom make.

༄༅། །མཚོད་པ། །

chupa

།སྟོན་པ་སྣ་མེད་སངས་རྒྱལ་རིན་པོ་ཆེ།

tonpa lame sanggye rinpoche,

།སྐྱོབ་པ་སྣ་མེད་དམ་ཚེས་རིན་པོ་ཆེ།

kyoppa lame damchu rinpoche,

།འདྲེན་པ་སྣ་མེད་དགའ་འདུན་རིན་པོ་ཆེ།

drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དཀོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབྲུལ།

kyabne konchok sumla chupa bul.

A Buddhist Grace

I offer this
To the Teacher
Higher than any other,
The precious Buddha.

I offer this
To the protection
Higher than any other,
The precious Dharma.

I offer this
To the guides
Higher than any other,
The precious Sangha.

I offer this
To the places of refuge,
To the Three Jewels,
Rare and supreme.



The Asian Classics Institute
Course VII: The Vows of the Bodhisattva
Level Two of Middle Way Philosophy (Madhyamika)

Course Syllabus

Reading One

Subject: The definition and types of bodhichitta, the wish for enlightenment; scriptural sources and commentaries on the vows.

Reading: Selection from *Commentary on the Three Principal Paths* by Pabongka Rinpoche (1878-1941), ff. 23B-28B.

Reading Two

Subject: General features and types of morality; different kinds of vows; divisions of the bodhisattvas vows; relationship between the bodhisattva vows and other types of vows.

Reading: Selections from the *Highway for Bodhisattvas* of Je Tsongkapa (1357-1419), pp. 521-525, 533-536.

Reading Three

Subject: How the vows of the bodhisattva are taken.

Reading: Selections from the *Highway for Bodhisattvas*, pp. 570-591; section from the *String of Shining Jewels* by Geshe Tsewang Samdrup, personal instructor of His Holiness the Tenth Dalai Lama, Tsultrim Gyatso (1816-1837), f. 16A.

Reading Four

Subject: The root vows, part one.

Reading: Selection from the *String of Shining Jewels*, ff. 16B-17A.

**Course VII: The Vows of the Bodhisattva
Course Syllabus**

Reading Five

Subject: The root vows, part two.

Reading: Selection from the *String of Shining Jewels*, ff. 17A-18A.

Reading Six

Subject: Effect of the mental afflictions known as "chains"; how to restore the vows; how the vows are lost.

Reading: Selections from the *String of Shining Jewels*, f. 18A, 22A-23B.

Reading Seven

Subject: The secondary offenses, part one: those that work against giving and morality for collecting goodness.

Reading: Selection from the *String of Shining Jewels*, ff. 18A-19B.

Reading Eight

Subject: The secondary offenses, part two: those that work against patience, effort, concentration, and wisdom for collecting goodness.

Reading: Selection from the *String of Shining Jewels*, ff. 19B-20B.

Reading Nine

Subject: The secondary offenses, part three: those that work against the morality of working for the good of all living beings. Secondary offenses against the precepts of the prayer for the wish for enlightenment. The four black deeds, and four white deeds.

Reading: Selection from the *String of Shining Jewels*, ff. 20B-22A.

Reading Ten

Subject: Attitudes that help one keep the vows; causes that make one break the vows; how to confess; benefits of keeping the vows.

Reading: Selections from the *Highway for Bodhisattvas*, pp. 697-722; section from the *String of Shining Jewels*, f. 23B.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

Reading One: Bodhichitta, the Wish for Enlightenment

The following selection is taken from the Commentary on the Three Principal Paths, an explanation by Pabongka Rinpoche (1878-1941) of the famous root text by Je Tsongkapa (1357-1419).

གཉིས་པ་སེམས་དེ་བསྐྱེད་པའི་ཚུལ་ནི།
།ཤུགས་དྲག་ཚུ་བོ་བཞི་ཡི་རྒྱན་གྱིས་བྱིར།
།བསྐྱོབ་དཀའ་ལས་ཀྱི་འཆིང་བ་དམ་པོས་བསྐྱམས།
།བདག་འཛིན་ལྷགས་ཀྱི་དྲ་བའི་སྐྱབས་སུ་ཚུད།
།མ་དེག་སུན་པའི་སྐྱབས་ཆེན་ཀུན་ནས་འབྲིབས།

།ལྷ་མེད་སྲིད་པར་སྐྱེ་ཞིང་སྐྱེ་བ་ཏུ།
།སྐྱབས་བསྐྱེད་གསུམ་གྱིས་རྒྱན་ཆད་མེད་པར་མནར།
།གནས་སྐྱབས་འདི་འདྲར་གྱུར་པའི་མ་རྣམས་ཀྱི།
།ངང་ཚུལ་བསམས་ནས་སེམས་མཚོག་བསྐྱེད་བར་མཛོད།
།ཅིས་པས་བསྟན།

Course VII: The Vows of the Bodhisattva
Reading One

The second section in our explanation of the wish to achieve enlightenment for every living being describes how to develop this wish. As the next two verses say,

(7,8)

They're swept along on four fierce river currents,
Chained up tight in past deeds, hard to undo,
Stuffed in a steel cage of grasping "self,"
Smothered in the pitch-black ignorance.

In a limitless round they're born, and in their births
Are tortured by three sufferings without a break;
Think how your mothers feel, think of what's happening
To them: try to develop this highest wish.

དེ་ཡང་སྐྱོད་འཇུག་ལས།
།སེམས་ཅན་རྣམས་ཀྱི་ལྷན་ནད་ཅམ།
།བསལ་ལོ་སྣམ་དུ་བསམ་ན་ཡང་།
།ཕན་འདོགས་བསམ་པ་དང་ལྷན་པས།
།བསོད་ནམས་དཔག་མེད་ལྷན་གྱུར་ན།

།སེམས་ཅན་རེ་རེ་མི་བདེ་བ།
།དཔག་ཏུ་མེད་པ་བསལ་འདོད་ཅིང་།
།རེ་རེ་འང་ཡོན་ཏན་དཔག་མེད་དུ།
།བསྐྱབ་པར་འདོད་པ་སྣོས་ཅི་དགོས།
།ཞེས་དང་།

We may begin with another pair of verses, from *The Bodhisattva's Life*:

Course VII: The Vows of the Bodhisattva
Reading One

Even just wishing you could stop
A headache another person has
Can bring you merit without measure
Because of the helpful intent you feel.

What need then to mention the wish
That you could stop the immeasurable pain
Of every being, and put every one
In a state of measureless happiness?

དཔའ་བྱིན་གྱིས་ཞུས་པའི་མདོ་ལས།
།བྱང་ཆུབ་སེམས་ཀྱི་བསོད་ནམས་གང་།
།དེ་ལ་གལ་ཏེ་གཟུགས་མཆིས་ན།
།ནམ་མཁའི་ཁམས་ནི་ཀུན་གང་སྟེ།
།དེ་ནི་དེ་བས་ལྷག་པར་འགྱུར།

The *Sutra that Viradatta Requested* says as well,

Were the merit of the wish for enlightenment
To take on some kind of physical form
It would fill the reaches of space itself
And then spill over farther still.

ཞེས་སོགས་བྱང་ཆུབ་ཀྱི་སེམས་བསྐྱེད་པའི་ཕན་ཡོན་མཐའ་ཡས་པར་གསུངས་པ་
ལྟར་མ་སེམས་ཅན་ནམས་སྟུག་བསྐྱེད་ལྷན་གྱིས་བྱས་པ་འདོད་པའི་ཆུ་བོ། ལྟ་བུའི་ཆུ་བོ།
སྲིད་པའི་ཆུ་བོ། མ་རིག་པའི་ཆུ་བོ་སྟེ་རྣམ་པར་གྱི་ཆུ་བོ་བཞི་དང་། རླུ་བ། སྐྱེ་བ། ལྷ་
བ། འཆི་བ་སྟེ་འབྲས་དུས་ཀྱི་ཆུ་བོ་བཞིའི་རྒྱུ་གྱི་ཕྱོགས་སུ་བྱིར་ཞིང་།

The benefits of this wish to achieve enlightenment for all living beings are thus described, in these and other texts, as limitless. And so here are the mass of living beings, all of them our mothers, **swept along** the flow of **four river currents**, all fierce suffering. From one viewpoint, while they are acting as causes, these four are the torrent of desire, the torrent of views, the torrent of the ripe force of deeds, and the torrent of ignorance. Later, when they serve as results, they are the four torrents of birth, and aging, and illness, and death.

ཅུ་བོའི་རྒྱུན་དེའི་ནང་དུ་བྱིར་ཡང་རྐང་ལག་རྣམས་ཐག་པས་བསྐྱམས་པ་ལྟར་བརྒྱུག་
དཀའ་བ་ལས་ཀྱི་ཞགས་པའམ་འཆིང་བས་དམ་པོར་བསྐྱམས།

And these mother beings are not just hurtling along in these four great rivers; it's just as if their hands and feet too were bound fast—they are **chained up tight**, they are snared, in their own past deeds, hard to undo.

དེས་ཀྱང་མི་ཚད་པ་སྡོམ་བྱེད་ཀྱི་ཐག་པ་དེ་འབྲེང་པ་དང་རྩིད་ཐག་ལྟ་བུ་མ་ཡིན་པར་
གཙོད་དཀའ་བའམ་ཐར་དཀའ་བ་ལྷགས་ཐག་གིས་བསྐྱམས་པ་ལྟ་བུའི་བདག་འཛིན་
ལྷགས་ཀྱི་དྲ་བའི་སྐབས་སུ་ཚུད།

But that's not all; the bonds which hold them tight are no regular ties, like our twined ropes of yak-skin or hair. It's more like our mothers are clasped in fetters of iron, ever so hard to sever, ever so hard to unshackle—for while they are swept along they are **stuffed in a steel cage of grasping** to some non-existent "self."

དེར་མ་ཟད་ཉིན་མོ་ཡིན་ན་གཞན་ལ་འབོད་པ་དང་རོགས་སྐྱེལ་བ་རྒྱུན་ཆད་ཀྱི་རི་བ་
ཞིག་བྱ་རྒྱུ་ཡོད་ཀྱང་། དེ་ལྟར་མིན་པར་མཚན་མོ་ནམ་གུང་སྐྱུན་པའི་སྐྱག་རུམ་ནས་
ཅུ་བོའི་གཞུང་དུ་བྱིར་བ་ལྟ་བུའི་མ་རིག་པའི་སྐྱུན་པའི་སྐྱག་ཆེན་གྱིས་ཀུན་ནས་
གཏིབས་ཤིང་།

And there's more. If there were some daylight, these mother beings would have some glimmer of hope—they could at least cry out, and try to get some help. But it is night, and the darkest hour of the night, and in pitch-black dark they are swept downstream the mighty river: they are **smothered** completely in pitch-black ignorance.

མཐའ་མེད་སྐྱ་མེད་ཀྱི་སྲིད་པའི་རྒྱ་མཚོར་སྐྱེ་ཞིང་སྐྱེ་བ་ལ་སྐྱག་བསྐྱེལ་གྱི་སྐྱག་བསྐྱེལ་
འགྱུར་བའི་སྐྱག་བསྐྱེལ། ལྷབ་པ་འདུ་བྱེད་ཀྱི་སྐྱག་བསྐྱེལ་གསུམ་གྱིས་རྒྱུན་ཆད་མེད་
པར་དུས་རྟག་དུ་མནར་ནས་སྐྱག་བསྐྱེལ་བཟོད་པར་དཀའ་བའི་གནས་སྐབས་འདི་
འདྲར་གྱུར་ཀྱང་།

In a limitless round, in an endless round, they are born into the ocean of life, and in these births they are tortured by three different kinds of suffering: the suffering of suffering, the suffering of change, and the all-pervading suffering. And their torture comes to them without a break—it is always there.

མ་རང་གི་ངོས་ནས་ནི་བྱ་ཐབས་མེད་ལ། དེ་ལས་འདོན་པའི་ཁྱུར་བྱ་རང་ལ་བབས་
ཤིང་། འདོན་པའི་ཐབས་ད་ལྟ་རང་ལ་བསྐྱབ་ཏུ་ཡོད་པས་ན། མ་རྣམས་སྐྱལ་བསྐྱེད་
གྱིས་མཉམ་བའི་ངང་རྒྱལ་བསམས་ནས་དེ་ལས་སྐྱོལ་བའི་ཁྱུར་འབྱེད་བའི་སྐྱལ་
བསམ་སོགས་ལ་རིམ་གྱིས་སྐྱོ་སྐྱུངས་ཏེ་བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་སྐྱེ་བའི་ཐབས་
ལ་འབད་དགོས།

This is what's happening to them, to our mother beings, this is their situation: unbearable pain. There's nothing they can do like this to help themselves; the son though has a chance at hand to pull his mother free. He must find a way, and find it now, to grasp her hand and draw her out. And the way he must try is to develop this jewel wish for enlightenment: he must do so first by thinking how his mothers feel, tortured by pain; then by deciding to take personal responsibility, the duty of freeing them, upon himself; and so on, all in the proper stages.

དེ་སྐྱེ་བ་ལ་བསམ་དགོས། བསམ་པ་ལ་ཐོས་དགོས་པ་ཡིན། སེམས་ཅན་ཐམས་ཅད་
བདེ་བ་དང་ལྡན་འདོད་ལྟངས་ལོད་པ་བྱམས་པ་དང་། སྐྱལ་བསྐྱེད་དང་བྲལ་འདོད་
ལྟངས་ལོད་པ་སྡིང་ཇེ། དེ་ཡང་ཤིན་ཏུ་གཅིས་པའི་བྱ་གཅིག་ལྟ་ནད་གྱིས་ཟིན་པའི་
མ་དེས་སྐྱོད་ལམ་ཐམས་ཅད་དུ་བྱ་དེ་ནད་ལས་སྐྱུར་དུ་གྲོལ་ཐབས་ཤིག་བྱུང་ན་ཅི་མ་
རུང་སྐྱམ་པ་རྒྱན་ཆད་མེད་པར་ངམ་ངམ་ཤུགས་གྱིས་སྐྱོལ་ལྟངས་ལྟངས་ལོད་པ་སྐྱ་བུ་ནི་
སྡིང་ཇེ་ཆེན་པོ་སྐྱེས་པའི་ཚད་ཡིན།

To actually gain the wish for enlightenment he must first contemplate it. To contemplate it, he must first learn about it from another. "Loving-kindness" is an almost obsessive desire that each and every living being find happiness. "Compassion" is an almost obsessive desire that they be free of any pain. Think of how a mother feels when her one and only and most beloved son is

in the throes of a serious illness. Wherever she goes, whatever she does, she is always thinking how wonderful it would be if she could find some way of freeing him quickly from his sickness. These thoughts come to her mind in a steady stream, without a break, and all of their own, automatically. They become an obsession with her. When we feel this way towards every living being, and only then, we can say we have gained what they call "great compassion."

སངས་རྒྱལ་གྱི་བསྐྱེད་པ་འདི་ལ་བྱུང་རྒྱུ་གྱི་སེམས་རིན་པོ་ཆེ་ལ་སློབ་སྦྱང་རྒྱུ་ལ་རྒྱ་
འབྲས་མན་ངག་བདུན་དང་། བདག་གཞན་མཉམ་བཞེ་གཉིས་ཡོད། དེ་གཉིས་གང་
གི་སློབ་སྦྱང་ནའང་བྱུང་རྒྱུ་གྱི་སེམས་ངེས་པར་སྐྱེ། དེ་སྦྱང་བའི་ཐབས་ཚང་ལ་
མ་ཉོར་བ། ས་སྤེང་འདི་ན་འབྲུན་ཟླ་དང་བྲལ་བ་ནི་འཇམ་མགོན་ཙོང་ཁ་པ་ཆེན་པོའི་
བསྐྱེད་པའི་སློབ་སྦྱང་རྒྱུ་ལ་མ་གྱི་རིམ་པ་འདི་ཡིན་པས་འདིའི་སློབ་སྦྱང་རྒྱུ་གྱི་
སེམས་ལ་སློབ་སྦྱང་དགོས།

Here in the teachings of the Buddha there are two methods given for training one's mind in this precious jewel, the wish for enlightenment. The first is known as the "seven-part, cause-and-effect instruction." The second we call "exchanging self and others." No matter which of the two you use to train your mind, you can definitely gain the wish for enlightenment. The way to train oneself in the wish, the way which is complete and which never errs, the way unmatched by any other here upon this earth, is the instruction of the Steps of the path to Buddhahood, the very essence of all the teachings of our gentle protector, the great Tsongkapa. Thus you should train your mind in the wish for enlightenment by using this very instruction.

བྱུང་རྒྱུ་གྱི་སེམས་སྦྱང་རྒྱུ་མདོར་བསྐྱེད་ཀྱི་སློབ་སྦྱང་དང་། ཐོག་མར་བཏང་སློབ་སྦྱང་དང་། དེ་ནས་
མར་ཤེས་སོགས་ནས་རིམ་གྱིས་བསྐྱོམ། མར་ཤེས། རྒྱན་དྲན། རྒྱན་གཟོ་གསུམ་ནི་
ཡིད་འོང་གི་བྱམས་པའི་རྒྱ་དང་། ཡིད་འོང་གི་བྱམས་པ་ནི་དེ་གསུམ་གྱི་འབྲས་བུ་
དང་། སློབ་ཚུལ་ཆེན་པོའི་རྒྱ་ཡིན།

Here we'll give just a brief summary of how one trains himself in the wish to achieve enlightenment for every living being. The start-off is to practice

Course VII: The Vows of the Bodhisattva
Reading One

feelings of neutrality towards all beings; after that, one begins meditation on each of the steps from "mother recognition" on up. The first three steps are to recognize all beings as one's mothers, to feel gratitude for their kindness, and to wish to repay that kindness. These three act as a cause for what we call "beautiful" loving-kindness. This type of loving-kindness is itself the fourth step; it is both an effect brought about by the first three, and a cause for the fifth: great compassion.

བྱང་ཆུབ་ཀྱི་སེམས་ལྷགས་དྲག་ཡོད་མེད་ཀྱང་སྣང་ཇེ་ཆེན་པོ་ལྷགས་ཆེ་ཆུང་གིས་
འབྱུང་བ་ཡིན། སྣང་ཇེ་མ་སྐྱེས་ན་སྐྱེ་བའི་ཐབས་ལྷ་མ་སྐྱེན་རས་གཟིགས་ཀྱི་ནྟལ་
འབྱོར་བསྐྱོམ། གསོལ་བ་འདེབས། སྐྱེན་རས་གཟིགས་ཀྱི་ཐུགས་དང་རང་སེམས་
དབྱེར་མེད་དུ་བསྐྱེ་བའི་ནྟལ་འབྱོར་ལ་འབད་ན་བྱིན་རླབས་ལྷགས་ཏེ་སྣང་ཇེ་ཆེན་པོ་སྐྱེ་
བ་ལ་ཁྱད་ཆེ་བ་མན་ངག་ཡིན། ཟབ་གནད་གཞན་འགའ་རེ་ཡོད་ཀྱང་ཚོགས་སུ་མི་
འཆད་གསུངས།

The relative intensity of one's wish for enlightenment depends on the intensity of one's feeling of great compassion. If you find it difficult to develop compassion, you can practice the meditation known as "Lama Loving-Gaze" to help you gain it. If you make good efforts to perform this meditation and the proper supplications, as well as the practice where you visualize that your mind and that of Loving-Gaze are mixed inseparably, then you can gain a blessing for it. This is a very special personal instruction for developing great compassion. There were, our Lama explained, a number of other profound points in this regard—but he would not detail them in a public gathering.

སྣང་ཇེ་ཆེན་པོ་སྐྱེས་པ་ན་གཞན་དོན་ཁུར་དུ་འབྱེར་བའི་ལྷག་བསམ་སྐྱེ། དེ་ལས་བྱང་
ཆུབ་ཀྱི་སེམས་སྐྱེ་བ་ཡིན།

Once you develop great compassion, then you can develop the extraordinary form of personal responsibility, where you take upon yourself the load of working for others' benefit. And the wish to achieve enlightenment for every living being comes from this.

དེ་ཡང་བཏང་སྣོམས་སྣོམ་པ་ལ་ཐོག་མར་དགྲ་གཉེན་གང་ཡང་མ་ཡིན་པའི་བར་མའི་
སེམས་ཅན་ཞིག་ལ་ཆགས་སྡང་གི་སེམས་སྣོམས། དེ་ནས་རང་གི་ཡིད་ལ་འབབ་

པའི་གཉེན་ཞིག་དང་། ཡིད་དུ་མི་འོང་བའི་དགྲ་གཉེས་མདུན་དུ་བསམ་སྟེ། གཉེན་
འདིས་ཀྱང་ཚོ་རབས་མང་པོར་དགྲར་སྐྱེས་ཏེ་གཞོན་པ་བྱས། དགྲ་འདིས་ཀྱང་ཚོ་
རབས་མང་པོར་གཉེན་དུ་གྱུར་ནས་པན་བཏགས་ཚུལ་བསམ་སྟེ་ཆགས་སྲུང་གི་
སེམས་སྣོམས།

The meditation on neutrality goes like this. First you put your thoughts in an even state, free of feelings of like and dislike, by thinking about someone who is for you a neutral figure: neither your enemy nor your friend. Then you imagine that two people are sitting before you: one of your best-loved friends, and one of your ugliest enemies. Next you think very carefully about how the friend has, in many of your previous lives, taken birth as your enemy and hurt you. You think too about how the enemy has, in so many of your past lives, taken birth as your friend and helped you. This puts your mind in the even state, free of feelings of like and dislike.

དེ་ནས་སེམས་ཅན་ཐམས་ཅད་ཀྱང་རང་རང་གི་དོས་ནས་བདེ་བ་འདོད་པའང་མཉམ།
སྐྱུག་བསྐྱེད་མི་འདོད་པའང་མཉམ། དེ་ཐབས་ཅད་རང་གི་དགྲ་གཉེན་གཉེས་ཀ་ལན་
གྲངས་མང་པོ་བྱས་པའང་མཉམ་ན། སྐྱུ་ལ་ནི་ཆགས་པར་བྱ། སྐྱུ་ལ་ནི་སྲུང་བར་བྱ།
སྟོམ་དུ་མཁའ་ཁྲུབ་ཀྱི་སེམས་ཅན་ཐམས་ཅད་ལ་སེམས་སྣོམས་པ་མ་སྐྱེས་ཀྱི་བར་དུ་
བསམ་དགོས།

You go on then to think about how all living beings are equal in that, from his own point of view, each one of them wants to be happy. They are equal too in not wanting pain. And they are equal in that every one has acted as both my enemy and my friend, many many times. So who am I supposed to like? And who am I supposed to dislike? You have to keep on practicing this way until, one day, you gain neutral feelings towards all sentient beings, as vast in extent as space itself.

མར་ཤེས་སྣོམ་པ་ལ་ནམ་འགྲོལ་ལས་གསུངས་པའི་རིག་པའི་ཡ་མཐའ་ཐུག་མེད་དུ་
སྐྱུབ་པའི་རིགས་པ་འདི་སྐྱུར་ན་མར་ཤེས་སྐྱེ་བ་ལ་པན་ཆེ་བས་འདིར་མདོར་བསྐྱུ་ན།

Course VII: The Vows of the Bodhisattva
Reading One

The next step is the meditation where you recognize that every living being is your mother. Gaining this recognition is much easier if you apply the line of reasoning mentioned in the *Commentary on Valid Perception* for demonstrating the infinite regression of one's awareness. We'll present this reasoning here, in brief.

རང་གི་དེ་རིང་གི་རིག་པ་འདི་ཁ་སང་གི་རིག་པའི་རིག་རྒྱུན་དང་། ད་ལའི་རིག་པ་
འདི་ལོ་སྤྱི་མའི་རིག་པའི་རིག་རྒྱུན་ཡིན་པ་བཞིན་དུ། རང་གི་ཚེ་འདིའི་རིག་པ་འདི་ཚེ་
སྤྱི་མའི་རིག་པའི་རིག་རྒྱུན་དང་། ཚེ་སྤྱི་མའི་རིག་པ་དེ་ཡང་དེའི་ཚེ་སྤྱི་མ་སྤྱི་མའི་
རིག་རྒྱུན་ཡིན་པས་དེ་ག་ནང་བཞིན་པར་དེད་ན་འདི་པན་ཆད་དུ་མེད་བྱ་བ་གཏན་ནས་
མེད་པར་རིག་པའི་ཡ་མཐའ་ཐུག་མེད་དུ་འགྲུབ་ཅིང་།

Your awareness of today is a mental continuation of the awareness you had yesterday. This year's awareness is a mental continuation of the awareness you had the year before. Just so, your awareness over this entire life is a mental continuation of the awareness you had in your former life. The awareness you had in your former life was, in turn, a mental continuation of the awareness you had in the life before that. You can continue back in a regression like this and absolutely never reach some point where you can say, "Prior to this, I had no awareness." This then proves the infinite regression of one's awareness.

དེ་བཞིན་དུ་རང་གི་འཁོར་བ་ལ་ཐོག་མའི་མཐའ་མེད་པས་སྐྱེ་བ་ལ་ཡ་མཐའ་མེད།
ས་ཕྱོགས་འདིར་ས་སྐྱེས་བྱ་བ་མེད། ས་ཕྱོགས་རེ་རེ་ལ་འང་གྲངས་མེད་པ་རེ་སྐྱེས།
སེམས་ཅན་འདི་ལྟ་བུའི་ལྷན་ས་སྤངས་བྱ་བ་མེད། ལྷངས་པ་རེ་རེ་འང་གྲངས་མེད་པ་
རེ་སྤངས། བྱི་གཅིག་བུའི་སྐྱེ་བ་སྤངས་པ་འང་གྲངས་ཀྱིས་མི་ཚོད། སེམས་ཅན་
ཐམས་ཅད་ལ་དེ་ལྟར་ཡིན།

My own circle of life then must also be beginningless, and the births I have taken as well can have no starting point. There exists no place where I have never taken birth. I have taken birth in every single place, countless times. There exists no creature whose body I have not worn. I have worn every kind of body, countless times. Just the lives I have taken as a dog are themselves beyond any number to count. And the same is true for every living being.

དེས་ན་སེམས་ཅན་འདིས་རང་གི་མ་མ་གུས་བྱ་བ་གཅིག་ཀྱང་མེད། སེམས་ཅན་རེ་
རེས་ཀྱང་རང་གི་མ་གུངས་མེད་པ་རེ་གུས་པ་ཤ་སྟག་ཡིན། མི་གཅིག་པུའི་ཉིན་ལ་
རང་གི་མ་གུས་པའང་གུངས་ཀྱིས་མི་ཚོད་པས།

Therefore there exists no being who has never been my mother. Absolutely every single one of them has been my mother a countless number of times. Even the number of times that each has been my mother in just my births as a human is past all counting too.

དེ་ལྟར་སེམས་ཅན་ཐམས་ཅད་ཀྱིས་རང་གི་མ་གུངས་མེད་པ་རེ་ཡང་དང་ཡང་དུ་གུས་
ཚུལ་ལ་ངེས་ཤེས་ཤུགས་དྲག་མ་སྐྱེས་བར་ཡང་ནས་ཡང་དུ་བསྐྱོམ།

Do this meditation over and over until you gain a deep-felt certainty that each and every living being has been your mother, over and over, countless times.

དེ་ནས་དྲིན་དྲན་ཚུལ་ལ། རང་གི་ཚེ་འདིའི་མ་ལ་མཚོན་ན། རང་ཨ་མའི་མངལ་དུ་
ཆགས་པ་ནས་བཟུང་སྟེ་བུ་ལ་གཞོད་ཀྱིས་དོགས་ནས་ཟས་སྟོད་ཁ་འཛོམ་པ་ཚུན་ཆད་
ནད་པ་ནང་བཞིན་གྱི་དཀའ་སྤྱད་ལྟར་སྤངས། མ་རང་གི་གཟུགས་པོ་ནད་པ་ཉམ་ཐག་
པའི་ལུས་ལྟར་པོམ་པ་ཆེ་བ་ཞིག་ཀྱང་འདོར་མ་ཕོད་པར་ཟླ་བ་དགུ་དང་ཞག་བཅུའི་
རིང་རང་ཨ་མའི་མངལ་དུ་ཉར།

Developing a sense of gratitude is the next step, and you can start by taking your mother in this present life. She began her hardships for me while I was still in her womb, gladly taking it upon herself to avoid anything she felt might hurt me—even down to the food she ate—treating herself with care, as though she were sick. For nine months and ten days she carried me in her womb, looking at her own body as though it belonged to someone else, someone very ill, and hesitating even to take big steps.

ཕྱིར་སྐྱེས་པའི་ཚེ་འང་མ་རང་ལ་ན་ཚ་དང་སྤྱག་བསྐྱེད་ཚད་མེད་པས་གཞོད་ཚབས་
ཆེན་པོ་དེ་ཙམ་བྱུང་ཡང་། ད་དུང་ཡིད་བཞིན་གྱི་ཉོར་བུ་རིན་པོ་ཆེ་རྟེན་པ་ལྟར་དགའ་
ཚོར་ཆེན་པོ་བྱས།

As she gave me birth, my mother was torn with violent suffering, excruciating pain, and yet still felt an overwhelming joy, as though she had discovered some precious gem that would grant her any wish.

རང་དེ་དུས་ཏུ་རྒྱ་དང་ལག་པས་གཡལ་ཅམ་གཡལ་ཅམ་བྱེད་པ་ལས་གཞན་གང་ཡང་
མི་ཤེས། ཅི་ཡང་མི་རུས་པའི། རླུགས་པ། ཉ་བོ། བྱིའུ་ཕུག་ཁ་དམར་ལྷ་བུ་ཞིག་
ལས་མེད་པ་ལ་ཨ་མས་སོར་མོ་བཅུའི་ཕྱི་ལ་གཡེངས། འདི་དོད་ལ་སྐྱར། བརྗེ་བའི་
འཇུག་གིས་བསུས།

Right then I knew absolutely nothing more than to cry and wave my arms around somehow. I was totally helpless. Totally stupid. Incapacitated. Nothing more than some baby chick with a red-rubber beak still yet to harden. But she swayed me on her fingertips, and pressed me to her body's warmth, and greeted me with a smile of love.

དགའ་བའི་མིག་གིས་བརྟུས། ལྕ་བས་ཁས་ལྷིས། མི་གཙང་བ་ལག་པས་ལྷིས། འོ་
མའི་སྐྱོ་མ་སོགས་ཁས་བྱུད། གཞོད་པ་གང་རུས་ལས་བསུང་། ཕན་པ་གང་རུས་
བསྐྱབ།

With joyful eyes she gazed on me, and wiped the snot from my face with her lips, and cleaned my filthy shit with her hands. Sometimes she chewed my food for me, and fed me things like milky porridge straight from her mouth to mine. She did her best to protect me from any hurt. She did her best to get me any good.

དེ་དག་གི་སྐྱབས་སུ་རང་གི་སྐྱིད་སྐྱུག་ལེགས་ཉེས་ཚང་མ་ཐམས་ཅད་མ་དེའི་གདོང་
ལ་བརྟུས་ཏེ་མ་དེ་གཅིག་ཕུ་ལ་རེ་བ་བྱས་ནས་སྔོད་དགོས་པ་བྱུང་། རང་དེ་དུས་ཨ་
མས་དྲིན་གྱིས་མ་བསྐྱངས་ན་རྒྱ་ཚོད་གཅིག་ཀྱང་མི་སྔོད་དེ། བྱ་དང་བྱི་སོགས་ཀྱིས་
བ་འགྲོ་བ་སོགས་ལས། གསོན་པོར་ཡོང་རྒྱུའི་རེ་བ་མེད། རང་ཨ་མས་ཉིན་རེ་ལ་
ཡང་སྔོག་མགོ་བརྒྱ་བརྒྱ་ཅམ་བཏོན་པའི་དྲིན་ཡོད།

In those days I had to look to her for everything; good or bad, happy or sad, all the hope I could have lay in one person: mother. But for her kindness, I wouldn't have lasted an hour; they could have set me out in the open right then and some birds or a dog would have come and made a meal of me—I'd have no hope of coming out alive. Every single day she protected me from harms that could have taken my life, no less than a hundred times. Such was her kindness.

རང་ནར་སོན་ནས་ཀྱང་མ་རང་གིས་སྲིག་སྲུག་གཏམ་ངན་ལ་མ་འཇོམས་པར་
བསགས་བསགས་ནས་མ་རང་གིས་ཀྱང་ལོངས་སྤྱད་མ་བྱ་བའི་རྒྱ་ཚོར་གང་ཡོད་བྱའི་

ལག་ཏུ་བཞག

And while I was growing up she gathered together whatever I needed, avoiding no bad deed, and no suffering, and caring nothing for what other people might say of her. All the money and things she had she handed over to me, hesitating to use anything for herself.

རང་ལ་ཚོས་བྱེད་པའི་སྐྱལ་བ་ཡོད་ན་མ་རང་གིས་ཚོར་རྗེས་ལ་ཕངས་པ་མེད་པར་
མཐུན་རྒྱུར་ཉེ་ཚོས་སྒོར་གཞུགས་པ་མན་ཆད་འཁོས་ཀ་གང་ཡོད་པས་དྲིན་གྱིས་

བསྐྱངས་པ་ལ་ཚད་མེད།

For those of us who are fortunate enough to be practicing the monastic life, it was mother who put forth all the necessary expenses, giving without reservation, to arrange our admission into the monastery. And from that time on she supported us here, from whatever resources she had. Thus the kindness she has shown us is truly without measure.

ཚོ་འདིའི་མས་དྲིན་གྱིས་བསྐྱངས་པ་ཡང་ཚོ་འདི་གཅིག་ཕུ་མ་ཡིན་པར། རང་གི་ཚོ་
རབས་སྲ་མ་མང་པོར་དྲིན་ཆེན་པོས་ཡང་ནས་ཡང་དུ་བྱངས་མེད་པར་བསྐྱངས། ཚོ་
འདིའི་མ་འདི་ཅམ་མ་ཟད་སེམས་ཅན་ཐམས་ཅད་ཀྱང་ད་ལྟ་སྐྱེ་འཆི་འཕོས་པའི་དབང་
གིས་ངོ་མ་ཤེས་པ་མ་གཏོགས་ཚོ་རབས་སྲ་མ་རྣམས་སུ་རང་གི་མ་བྱས་པའི་སྐབས་ཚོ་
འདིའི་མས་ཇི་ལྟར་དྲིན་གྱིས་བསྐྱངས་པ་ལྟར་དྲིན་ཆེན་པོའི་སྒོ་ནས་བསྐྱངས་པ་ཤ་
སྟག་ཡིན་ཏེ།

And this is not the only life in which my present mother has given this kindness to me. She has showered me with this kindness, great kindness, over and over, countless times, in my many lives before. And she is not the only one; every single living being has been my mother in my past lives, and during those lives cared for me no less than my present mother does—it is only my transitions from death to birth that prevent me from recognizing all these mothers now.

དཔེར་ན་ད་ལྟའི་དུད་འགོ་སྲི་ལ་སོགས་པ་དང་། བྱ་བྱིའུ་ཚོས་རང་རང་གི་བྱ་ལ་སྣོང་
བརྗེ་ལུགས་དང་། དྲིན་གྱིས་ཇི་ལྟར་བསྐྱུང་ལུགས་ལ་བལྟས་ཀྱང་ཤེས་པར་རྣམས་
གསུངས།

Look now, concluded our Lama, at the way any common animal—a dog or bird, even the tiny sparrow—shows affection for its young, and cares for it well. From watching this we can imagine what kindness we were given too.

དྲིན་གཟོ་བ་ནི། དེ་ལྟར་རང་ལ་ཐོག་མ་མེད་པའི་དུས་ནས་ཡང་ཡང་དྲིན་གྱིས་
བསྐྱུངས་པའི་མ་སེམས་ཅན་རྣམས་གོང་དུ་བཤད་པའི་རྒྱ་བོ་བཞིའི་རྒྱུན་གྱིས་འཁོར་
བའི་རྒྱ་མཚོ་ཆེན་པོའི་གྲོང་དུ་བྱིར་ནས་སྤྲུག་བསྐྱུང་གསུམ་ལ་སོགས་པས་རྒྱུན་ཆད་
མེད་པར་མཉམ་ཏེ་ཤིན་ཏུ་ཉམ་ཐག་པ་ལ།

The next step in gaining the wish for enlightenment is to develop a wish to repay this great kindness. So every living being is my mother, and has given me her loving care over and over endlessly, for time with no beginning. And we know from what was described above that they are being swept along by four great currents, out to sea—to the vast expanse of the ocean of cyclic life. They are tormented, without a break, by the three types of suffering, and all the other pains. Their situation is desperate.

ད་ལྟ། བྱ་རང་ལ་དེ་དག་འཁོར་བའི་རྒྱ་མཚོ་ལས་ཐར་བའི་ཐབས་བྱ་རྒྱ་ཡོད་བཞིན་དུ་
ཅི་ཡང་མི་སེམས་པར་བསྐྱུང་ན་ཤིན་ཏུ་མ་རབས་ཁྲིལ་མེད་ཐ་ཆད་ཡིན་པས་ན།

And here am I, their child. Right now I have a chance to rescue them from this ocean of cyclic life. Suppose I simply sit and bide my time, and give no thought to them. This is the lowest a person could stoop—base and absolutely shameless.

ད་ནི་སེམས་ཅན་རང་རང་གི་ངོས་ནས་ཟས་གོས་གནས་མལ་སྟེང་པ་སོགས་གནས་
སྐབས་ཀྱི་འཁོར་བའི་བདེ་བ་དེ་ཅུ་མ་ཡིན་པར་མཐར་ཐུག་གི་བདེ་བ་ལ་བཀོད་ན་ངོན་
གཞིའི་མཚོག་ཏུ་འགྱུར་བས། དེས་ན་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་ཐམས་ཅད་དང་
ལྷན་པ་དང་། ལྷུག་བསྐྱེད་ཐམས་ཅད་དང་བྲལ་བ་ཞིག་གྱུ་དགོས་པར་འདུག་སྟེ་
བསམ།

Right now I could give them things that they would be happy to get—food, or clothes, or beds to sleep on, whatever. But these are only some temporary happiness within the circle of life. The very highest way of repaying their kindness would be to put them into the state of ultimate happiness. So let me decide within myself that every living being must come to have every happiness. And every one should be freed as well from every form of pain.

དེ་ཡང་སེམས་ཅན་འདི་དག་ལ་ཟག་མེད་ཀྱི་བདེ་བ་ཏ་ག་ལ་ཡོད་དེ། ཟག་བཅས་ཀྱི་
བདེ་བ་ཅུ་མ་ཡང་མི་འདུག། །སེམས་ཅན་ཁོ་རང་ཚོས་བདེ་བ་ཡིན་སྟེ་པ་འདི་
ནམས་ཀྱང་ངོ་བོ་འགྱུར་བའི་ལྷུག་བསྐྱེད་ལ་ཤ་སྟག་ཡིན། འདོད་རྒྱུ་བདེ་བ་འདོད་ཀྱང་
བདེ་བའི་རྒྱུར་དགོ་བ་སྐྱབ་མི་ཤེས། མི་འདོད་རྒྱུ་ལྷུག་བསྐྱེད་མི་འདོད་ཀྱང་། ལྷུག་
བསྐྱེད་ཀྱི་རྒྱ་སྟོང་པ་སྟོང་མི་ཤེས། ལྷང་དོར་གོ་ལོག་ཏུ་སྤྱད་དེ་ལྷུག་བསྐྱེད་ཀྱིས་ཉམ་
ཐག་པའི་མ་གཞན་སེམས་ཅན་འདི་དག་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱུ་ཐམས་ཅད་
དང་ལྷན་ན་ཅི་མ་རུང་། ལྷན་པར་གྱུར་ཅིག། །ལྷན་པ་ཞིག་ང་རང་གིས་བྱེད། སེམས་
ཅན་ཐམས་ཅད་ལྷུག་བསྐྱེད་དང་ལྷུག་བསྐྱེད་ཀྱི་རྒྱུ་ཐམས་ཅད་དང་བྲལ་ན་ཅི་མ་རུང་།
བྲལ་བར་གྱུར་ཅིག། །བྲལ་བ་ཞིག་ང་རང་གིས་བྱེད་སྟེ་ལྷུག་ཏུ་ཡང་ཡང་བསྐྱོམས་པས་
བྱམས་པ་དང་སྟོང་ཇི་ཤུགས་ཅན་བསྐྱེད།

Right now it's absurd to say that these beings have any kind of pure happiness—they don't even have any of the impure kinds. Every single thing

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they think is happiness is, in its essence, nothing more than pain. They want wantables but don't want to know about doing the good deeds that bring happiness. They want no unwantedables but don't want to know about giving up the bad deeds that bring pain. They act ass backwards: they do what they shouldn't and don't what they should. And so my dear aged mothers, these living beings, are made to suffer.

"How good it would be if they could all find every happiness, and every cause of happiness.

I wish they could. I'll see that they do."

"How good it would be if they could all be free of every pain, and every cause of pain.

I wish they could. I'll see that they do."

Let these two trains of thought run through your mind; meditate on them over and over again. Then you will come to feel the very strongest loving-kindness and compassion.

ཡང་ཁ་ཅིག་ལ། སེམས་ཅན་ཐམས་ཅད་ཀྱི་ལྷན་རང་གིས་བྱེད་མི་དགོས་ཏེ། སེམས་
ཅན་འདྲེན་མཁུན་སངས་རྒྱས་བྱུང་སེམས་མང་པོ་ཡོད་སྟེ་ཕ་ལྷ་བྱ་འབྱུང་སྲིད་ཀྱང་
དེ་ནི་ཤིན་ཏུ་མ་རབས་ཁྲིལ་མེད་ཐ་ཆད་ཡིན་པས་དེ་འདྲ་བསམ་པ་གཏན་ནས་མི་རུང་
སྟེ། དཔེར་ན་ཚེ་འདིའི་རང་གི་མའི་བཀའ་སློམ་སོགས་ཀྱི་སྐྱབས་བསྐྱེད་པའི་བའི་
ཐབས་བྱ་གཞན་གྱིས་བྱས་ན་ཡང་། རང་ལ་དྲིན་གྱིས་བསྐྱུངས་པའི་དྲིན་ལན་གཙོ་
བའི་ལྷན་དེ་རང་ཉིད་ལ་བབ་པ་བཞིན་དུ།

Some people might come up with the idea that "Why should I take upon myself this great load, of every living being? There are plenty of Buddhas and bodhisattvas around to guide them on their way." This kind of thought though is absolutely improper. It's base. It's shameless. It's as if your mother in this life was hungry, and parched, and you expected someone else's child to go and give her food and drink. But it's you for whom she has cared, and the responsibility of paying her back has fallen only to you.

རང་ལ་སེམས་ཅན་ཐམས་ཅད་ཀྱིས་ཐོག་མ་མེད་པ་ནས་མ་ལན་བྱངས་མང་པོ་བྱས་

ཤིང་། དེ་དག་གི་སྐབས་ཐམས་ཅད་དུ་ཚེ་འདིའི་མ་ལྟར་དྲིན་ཆེན་པོའི་སློན་ས་
བསྐྱེད་ས་པ་ཤ་སྟག་ཡིན་པས། དེའི་དྲིན་ལན་གཞོན་པ་ནི་སངས་རྒྱས་བྱུང་སེམས་
གཞན་སྲུ་ལའང་ཁག་མི་འབྲི་བར་རང་གཅིག་ཤུའི་ཁྱར་དུ་བབས་པས་ན།

It's the same with all these living beings, who for beginningless time have served as my mother so many times, and who in each of these times cared for me in every way with the kindness of this present mother. Returning their kindness is no business of anyone else at all, not for some Buddha or bodhisattva—it is my responsibility, and only mine.

སེམས་ཅན་བདེ་བ་དང་ལྷན་པ་དང་སྲུག་བསྐྱེད་དང་བྲལ་བར་བྱེད་མཁན་དེའང་གཞན་
ལ་རག་མ་ལས་པར་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་ཐམས་ཅད་དང་ལྷན་པ་ཡང་ང་རང་
གཅིག་བྱས་བྱེད། སྲུག་བསྐྱེད་ཐམས་ཅད་དང་བྲལ་བ་ཡང་ང་རང་གཅིག་ཤུས་བྱེད།
སླ་མ་སངས་རྒྱས་ཀྱི་གོ་འཕང་ལའང་ང་རང་གཅིག་ཤུས་བཀོད་སྟམ་པའི་སྟག་པའི་
བསམ་པ་ལྷགས་དག་ཏུ་བསྐྱོམ།

So someone is going to do it—to make sure every sentient being has every happiness, and never a single pain. It is going to be myself; I'll rely on no one else. I by myself will see to it that every single being comes to have every single happiness. And I by myself will see to it that every single being gets free of every single pain. I will by myself put them into the state of the Lama, the state of Buddhahood. Meditate strongly on these thoughts; they are the step we call the "extraordinary form of personal responsibility."

དེ་ལྟར་བྱའི་སེམས་བསྐྱེད་ནའང་ད་ལྟ་ནི་རང་ལ་སེམས་ཅན་ཐམས་ཅད་ལྟ་ཞོག
།སེམས་ཅན་གཅིག་ཅུ་འདྲེན་པའི་རྣམ་པ་ཡང་མི་འདུག །འོ་ན་དེ་ལྟར་བྱའི་རྣམ་པ་
དེ་སྲུ་ལ་ཡོད་ཅི་ན། དེ་ནི་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཉག་གཅིག་ལ་ཡོད་
པ་མ་གཏོགས་གཞན་སྲུ་ལའང་མེད། རང་གིས་ཀྱང་སངས་རྒྱས་ཀྱི་གོ་འཕང་དེ་ཐོབ་
ན་དོན་གཉིས་མཐར་ཕྱིན་ཏེ་སྐྱབས་ལུང་ཐུགས་ཀྱི་འོད་ཟེར་རེ་རེས་ཀྱང་སེམས་ཅན་

གྲངས་མེད་པའི་དོན་བྱ་བར་རྣམ་པས།

I may be able to develop this noble intention, but the fact is that I'm completely incapable of leading a single being to Buddhahood—much less every one of them. Who then has the capacity? This power is had by a fully enlightened Buddha—only by him, and by no one else at all. If I can reach the same state, I will by definition have brought both mine and others' benefit to its perfection. And then every single ray of light that emanates from me, whether it be an action of my body, or my speech, or my thoughts, will have the power to accomplish the ends of countless sentient beings.

དེས་ན་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་སངས་རྒྱས་ཀྱི་གོ་འཕང་དེ་ཉིད་དུས་སྐྱར་བ་

ཉིད་དུ་ཐོབ་པ་ཞིག་ཅི་ནས་ཀྱང་བྱ་སྐྱེས་དུ་བྱང་ཚུབ་ཀྱི་སེམས་བཙོས་མ་མ་ཡིན་པ་

བསྐྱེད།

And so, for the sake of every living being, I will do anything I can to achieve this one great goal—the state of a Buddha—with every speed. Think this way to yourself, and do anything you can to develop the genuine wish to reach enlightenment for every living being.

བྱང་སེམས་སྐྱང་སྐྱབས་སངས་རྒྱས་ཐོབ་ན་དེའི་ཞོར་དུ་རང་དོན་ཡང་འབད་མེད་དུ་

འབྱུང་བར་བསམ་ན་ཐེག་དམན་དུ་མི་སྐྱུང་བའི་གནད་ཡོད་པར་རྗེའི་ལམ་རིམ་དུ་

གསུངས་ཡོད་གསུང་།

While you practice these meditations to develop the wish for enlightenment, you can also reflect that—when you achieve Buddhahood—you will by the way automatically gain everything you need for yourself as well. Our Lama mentioned that this point was stated in Lord Tsongkapa's exposition on the Steps of the path as being very helpful in preventing a person from slipping to the lesser way.

རྒྱ་འབྲས་མན་ངག་བདུན་གྱི་དང་པོ་གསུམ་ནི་སྣོང་རྗེ་ཆེན་པོའི་གཞི་སྐྱབ་པ་ཡིན།

ཡིད་འོང་གི་བྱམས་པ་ནི་དེ་གསུམ་གྱི་འབྲས་བུར་འོང་བས་དམིགས་པ་ལོགས་སུ་

སྐྱོང་ཚུལ་མེད་ཀྱང་། དེའི་ཚབ་དུ་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་ལྷན་འདོད་ཀྱི་

བྱམས་པ་བསྐྱོམ་དགོས།

Course VII: The Vows of the Bodhisattva
Reading One

The first three of the seven parts in this cause-and-effect instruction provide a foundation for great compassion. The "beautiful" form of loving-kindness comes out as a result of these three, so there is no separate meditation instruction for it. One must though in its place meditate upon the loving-kindness where you wish that every being gain every happiness.

བྱམས་པ་དེ་དང་། ལྷིང་ཇེ། ལྷག་བསམ་གསུམ་ནི་གཞན་དོན་དོན་གཉེར་གྱི་སྣོ་ཡིན།
སེམས་བསྐྱེད་དངོས་ནི་དེ་དག་གི་འབྲས་བུ་ཡིན། ལམ་རིམ་ཡང་སྐྱེས་བུ་རྒྱུ་འབྲིང་
གི་ལམ་ནི་སེམས་སྐྱེ་བའི་སྣོན་འགྲོ་དང་། བྱང་རྒྱལ་གྱི་སེམས་སྣོམ་རྒྱལ་ནི་དངོས་
གཞི། མཇུག་སྐྱོད་པའི་སྣོར་རྣམས་དེའི་བསྐྱབ་བུ་ཡིན།

This loving-kindness, as well as compassion and the extraordinary type of personal responsibility, are all forms of an attitude of striving for the welfare of others. The actual wish for enlightenment is their result. The works on the Steps of the path themselves have a similar structure. The paths for people of lesser and medium scopes represent a preliminary to developing the wish for enlightenment. The teaching on how to meditate on this great wish is the main stage. In conclusion then come the sections on bodhisattva deeds—advices in acting out the wish.

བྱང་རྒྱལ་གྱི་སེམས་སྐྱོད་བའི་སྐྱབས་སུ་སེམས་བསྐྱེད་ཉེར་གཉེས་དང་། སྣོན་འཇུག་
སོགས་གྱི་ངོ་བོ་བྱུང་པར་རྣམས་ཤེས་པར་བྱས་ཏེ་སྣོ་སྐྱེད་དགོས།

When you're practicing to develop this wish for enlightenment, you should train your mind in its basic nature and all its various attributes: these include the twenty-two forms of the wish, the distinction between praying and actually engaging, and so on.

བྱང་རྒྱལ་གྱི་སེམས་རིན་པོ་ཆེ་འདི་ནི་རྒྱལ་བའི་གསུང་རབ་ཐམས་ཅད་གྱི་སྣོང་པོ་དང་།
རྒྱལ་སྐྱེས་བྱང་རྒྱལ་སེམས་དཔའ་ཐམས་ཅད་གྱི་ཐུགས་དམ་གྱི་མཐིལ་གཅིག་བུ་ཡིན་
ཏེ། སྐྱོད་འཇུག་ལས།

།དམ་ཚོས་འོ་མ་བསྐྱབས་པ་ལས།
།མར་གྱི་ཉིང་ཁུ་ཕྱུང་བ་ཡིན།

ཞེས་དང་།

འབྲས་ལ་པ་དུ་མར་རབ་དགོངས་མཛད་པ་ཡི།

ལྷུང་དབང་རྣམས་ཀྱིས་འདི་ཉིད་པན་པར་གཟུགས།

ཞེས་དང་། འཇམ་མགོན་ཙཱ་ཁ་པ་ཆེན་པོས་ཀྱང་། །སེམས་བསྐྱེད་ཐེག་མཚོག་
ལམ་གྱི་གཞུང་ཤིང་སྟེ། ཞེས་པ་ནས། དེ་ལྟར་ཤེས་ནས་རྒྱལ་སྲས་དཔའ་བོ་རྣམས།
འིན་ཆེན་སེམས་མཚོག་སྤྲུགས་དམ་མཐོལ་དུ་མཛད། །ཅེས་གསུངས། རྗེ་ཐམས་
ཅད་མཁྱེན་པས་བྱང་རྒྱུ་གྱི་སེམས་རིན་པོ་ཆེ་འདི་ལོ་ན་མ་གཏོགས་གཞན་གང་
ལའང་སྤྲུགས་དམ་གྱི་མཐོལ་དུ་མ་གསུངས་པས། རང་ཅག་ཀྱང་ཐེག་པ་ཆེན་པོ་བ་
ཞིག་བྱེད་འདོད་ན་བྱང་རྒྱུ་གྱི་སེམས་ལ་ཉམས་ལེན་གྱི་མཐོལ་དུ་བྱ་དགོས།

This precious jewel, the wish to gain enlightenment for every being, is the inner essence of all the high teachings of the victorious Buddhas. It is the single centermost contemplation of every one of their sons—the bodhisattvas. As *The Bodhisattva's Life* relates,

It's the purest essence of the butter
Churned from the milk of the holy word.

We see too,

Many eons the Able Lords considered,
And found but this to be of benefit.

Our gentle protector, the great Tsongkapa, has as well composed the lines that begin with "Center beam of the highest way, the wish..." and conclude with "...Bodhisattva princes, knowing this, / Keep the high jewel wish their center practice." It was only this precious wish for enlightenment, and nothing else at all, that the all-knowing Lord ever described as the "center practice." Therefore those of us who wish to become followers of the greater way must make the wish for enlightenment our very centermost practice.

དེང་སང་སྤྲུགས་དམ་གྱི་མཐོལ་གང་ལ་བྱེད་ཅེས་བྲིས་ན་ཡི་དམ་ཞིག་ལ་བྱེད་ཟེར་བ་

ལས། བྱང་རྒྱལ་གྱི་སེམས་ལ་བྱེད་ཟེར་མཁན་པར་ཞོག། །བྱང་སེམས་འདི་ལ་
སྤྱགས་དམ་གྱི་མཐིལ་དུ་བྱེད་དགོས་པར་ཤེས་མཁན་ཡང་དགོན་པར་འདུག།

Nowadays when you go up to someone and ask him what his very most important practice is, he'll tell you he's meditating on one of those powerful tutelary deities. You don't meet people who say their chief practice is meditating on the wish to achieve enlightenment for every living being. Much less, for in fact it's quite difficult to find anyone who even realizes that he should make this wish his centermost practice.

ཁ་ཤས་གྱིས་སྤྱགས་དམ་གྱི་མཐིལ་དེ་བསངས་དང་། གསེར་སྐྱེམས་དང་། ཁ་མཚུ་
ནག་པོ་ཞི་བར་བྱེད་པའི་གཟུངས། ཉེས་པ་ཀུན་སེལ། ལུག་གཟུངས། ཉ་གཟུངས།
ལོར་གཟུངས། བར་ཆད་ལམ་སེལ། རྒྱ་ནག་སྐྱག་བརྗོད། །མི་ཁ་དབྱ་བརྒྱུར་
སོགས་ལ་བྱེད། དེ་ལ་བལྟོས་ན་ཡི་དམ་གྱི་ལྷ་ཚད་ལྡན་རེ་ལ་སྤྱགས་དམ་གྱི་མཐིལ་དུ་
བྱེད་ཟེར་བ་དེ་ཡང་དགའ་རབ་ཡིན།

We see people making all different sorts of things their central practice: the Elimination Ritual for getting rid of bad spirits, the Golden Tea offering, the Spell for Ending Evil Litigation, the ritual they call Stopping All Harms, the Sheep Spell, the Horse Spell, the Money Spell, the ritual for No More Problems, the ritual for Stopping Bad Luck at the End of the Twelve-Year Cycle, the ritual for Preventing the Praise that Others Give You from Turning to a Curse, and on and on. These are all so bad that they make it look pretty good when a person can say he's making a central practice out of anything at all associated with some authentic tutelary deity.

ཡང་ལུང་པ་ཁ་ཅིག་ཏུ། མནའ་བཤགས་རིན་ཆེན་ཕྱིང་བ་དང་། སྤྲིག་བཤགས་
གསེར་གྱི་སྐྱ་གྱི་ཁྲི་མདོ། སྐྱང་མདོ། ལྷ་མདོ། རྟེན་མདོ། སྐྱལ་མདོ་ཟེར་བ་སོགས་
གང་དྲན་དྲན་བྱས་པ་ལྷ་བྱ་དེ་འདྲ་དར་སོལ་འདུག་ཀྱང་། དེ་ཚོ་ལ་ཁྱུངས་རྣམ་དག་
ཡོད་པ་གཏན་ནས་མ་མཐོང་ཞིང་།

We also see a number of works gaining some popularity in different localities that seem to be just anything somebody could think up: the String of Jewels

for those Bound by Blood, the Blade of Gold for Confessing Sins, the so-called "Dog Sutra," the so-called "Wolf Sutra," the so-called "Fox Sutra," the so-called "Bear Sutra," the so-called "Snake Sutra," and all the rest. We find though absolutely no legitimate origin for any of these works.

གཤམ་ཏེ་སྡིག་བཤགས་སུ་བཏོན་རྒྱུ་ཞིག་ངེས་པར་དགོས་ནའང་དཔེ་ཆ་བརྟུན་མ།
ངལ་བ་དོན་མེད་དེ་འདྲས་ལག་མི་ཐོགས་པར་ཕྱང་པོ་གསུམ་པའི་མདོ་དང་། སྐྱན་
ལྔའི་མདོ། ཐར་པ་ཆེན་པོའི་མདོ། མདོ་སྡེ་བསྐྱེལ་བཟང་ལ་སོགས་པ་རྒྱལ་བས་མདོ་
རྒྱུད་རྣམས་སུ་མང་དུ་གསུངས་པའི་ཚད་ལྡན་བྱང་སྤྱོད་དག་དེ་འདྲ་ལ་སྟོག་འདོན་བྱེད་
དགོས་གསུངས།

If you really do need a text to use for confessing your bad deeds, you should stop wasting your time with fake scriptures and meaningless efforts like these. The Victors have, in all their open and secret teachings, given us more than enough appropriate works: the *Three Heaps Sutra*, the *Sublime Medicine Sutra*, the *Sutra of the Great Freedom*, the *Sutra of the Eon of Fortune*, and others of the like. It is texts like these, our Lama told us, authoritative texts with a legitimate origin, that we must use for our study and recitations.

ཡང་འགའ་ཤས་ཀྱི་སེམས་ལ། བྱང་རྒྱལ་གྱི་སེམས་ལོས་ཡོད། ཚོ་གའི་འགོར་
སངས་རྒྱས་ཚོས་ཚོགས་མ་བཏོན་ནས་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་སངས་རྒྱས་
ཐོབ་པར་ཤོག་ཅིག་སྐྱེས་པ་དེ་ཡིན་བསམ་ཡང་དེ་ནི་བྱང་རྒྱལ་གྱི་སེམས་ལ་ཡིད་སྣོན་
བྱས་པ་ཅུ་དང་། སྣོན་ལམ་བཏབ་པ་ཅུ་ལས་དངོས་མ་ཡིན་ཏེ། དེ་ཡིན་ན་དགོ་
སྟོར་བྱེད་ཁྲལ་བྱས་པ་གཞན་དང་གཞན་ལས་ཀྱང་བྱང་རྒྱལ་གྱི་སེམས་ལས་སྤྲོད་སུ་
སྤང་བའི་སྤྱིར་རོ། །དེ་ལྟར་ན་བྱང་རྒྱལ་གྱི་སེམས་ནི་གོང་དུ་བཤད་པ་ལྟར་སྟོར་རིམ་
གྱིས་སྤངས་ཏེ་སྐྱེ་དགོས་པ་ཡིན་གསུངས།

Now there are also some people around who think to themselves, "But I do have the wish for enlightenment. After all, at the beginning of all my devotions I recite the 'Buddha-Dharma-Sangha' prayer and think about achieving Buddhahood so I could help every living being." This though is just

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expressing a hope that you gain the wish for enlightenment—it's just making a prayer about the wish. It's not the actual wish itself. If it were, then developing the wish to achieve Buddhahood would have to be the very easiest of all the many practices of virtue we are supposedly trying to do. And so, concluded our Lama, we must rather gain this true wish by putting our minds through the training described above—one by one through each of the steps, in order.

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Reading Two: Types and Features of Morality

A. On the three sets of vows

The following selection is taken from the Highway for Bodhisattvas by Je Tsongkapa (1357-1419), folios 527-528.

བྱང་སེམས་ཀྱི་སྡོམ་པ་ལི་འཕྲོས་ཀྱང་མི་གཏོང་བས་གང་དུ་སྐྱེས་ཀྱང་ཚོས་ཉིད་ཀྱིས་
ཐོབ་པའི་ཚུལ་བྲིམས་ཡོད་པར་འཆད་དོ། །སྦྱིར་བྱང་སེམས་ཀྱི་སྡོམ་པ་ལི་འཕྲོས་ཀྱང་
རྗེས་སུ་འབྲང་བས་འགོ་བ་གསུམ་ག་ན་ཡོད་པ་འཐད་ལ། བྲིམ་པ་དང་རབ་བྱུང་གི་
ཕྱོགས་གཉིས་སུ་འབྱེད་པ་ནི་དགོ་ཚུལ་ལ་སོགས་པ་རབ་བྱུང་སྡེ་ལྔའི་སྡོམ་པ་དང་ལྷན་
པ་དང་མི་ལྷན་པའི་བྱང་སེམས་ཀྱི་དབང་དུ་བྱས་པ་ཡིན་ནོ།

Even when you die and move to your next birth, you do not lose your bodhisattva vows. Thus the texts speak of bodhisattva vows which you attain "naturally." It is, generally speaking, correct that these vows are had among all three types of beings, since they follow along with you even after you die and move on. Nonetheless when we split the vows into categories we divide them into one or another of only two types: those possessed by laypeople and those possessed by those who have left the home life. This division is made according to whether or not the particular bodhisattva has the vows of the five types of practitioners who have left the home life: novice monks and so on.

།རང་བཞིན་གྱི་དབྱེ་བ་ནི་ཕྱོགས་གཉིས་ལ་བརྟེན་པའི་ཚུལ་བྲིམས་དེ་ཡང་མདོར་བསྡུ་
ན། སྡོམ་པ་དང་དགོ་བའི་ཚོས་སྡེད་པ་དང་སེམས་ཅན་ལ་ཕན་འདོགས་པའི་ཚུལ་

ཁྲིམས་གསུམ་སྟེ། བྱང་ས་སེམས་ཀྱིས་བསྐྱེད་བར་བྱ་བའི་རྣམས་ཁྲིམས་ཐམས་ཅད་ནི་
གསུམ་པོ་འདིར་འདུས་པའི་ཕྱིར་རོ།

A division by basic nature for the morality had by people of both these categories can also be made, succinctly, into three further types: the morality of restraint, the morality of collecting goodness, and the morality of working for all living beings. This is because every sort of morality that any bodhisattva ever has to practice is included into these three.

ཅིའི་ཕྱིར་རྣམས་ཁྲིམས་གསུམ་དུ་བྱས་ཤེ་ན། ཉན་ཐོས་ཀྱི་ཐེག་པ་ལ་ཉོན་མོངས་རྩེ་
འཇིག་བའི་སོ་ཐར་དང་རྒྱན་ཡོད་ཀྱང་རི་ཞིག་མི་ལྗང་བའི་བསམ་གཏན་གྱི་སྡོམ་པ་
དང་། རྒྱན་གཅོད་པའི་ཐག་མེད་ཀྱི་སྡོམ་པ་གསུམ་ཡོད་པ་དང་གྲངས་མཐུན་པར་
བྱས་པའོ་ཞེས་འགྲེལ་པ་རྣམས་ལས་འཆད་མོད་ཀྱང་།

"Why is it," one may ask, "that you make this division into three different types of morality?" Admittedly there are commentaries which explain that this division into three is meant to coincide with the division made in the way of the listeners, where the vows are described as three:

- 1) The vows of individual freedom, which function to take the soften the mental afflictions;
- 2) The vows of meditation, where given the right circumstances the mental afflictions could still arise but don't for the time being, since one is in a state of meditation; and
- 3) The unstained vows, where the mental afflictions are discontinued completely.

བྱང་སེམས་ཀྱི་བྱ་བ་ནི་གཉིས་སུ་ཟད་དེ། རང་གི་རྒྱན་དང་གཞན་གྱི་རྒྱན་སློན་པར་
བྱེད་པའོ། །དང་པོ་ལ་ཉོན་སྡོད་སྡོང་བ་དང་ལེགས་སྐྱེད་བསྐྱེད་བ་གཉིས་སུ་ངེས་པས་
སྡོམ་པ་དང་དགོ་བ་ཚོས་སྐྱེད་གཉིས་ཡིན་ལ། གཞན་སློན་པར་བྱེད་པ་ལ་སེམས་ཅན་
དོན་བྱེད་ཀྱི་རྣམས་དགོས་པའི་ཕྱིར་གསུམ་དུ་ངེས་སོ་ཞེས་བཤད་ན་ལེགས་སོ།

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The activities of a bodhisattva though are limited to two: trying to ripen one's own mental stream, and trying to ripen the mental streams of other beings. To accomplish the former, there are only two types of activities, no more and no less: giving up improper behavior, and accumulating good behavior. These are represented by two kinds of morality: the morality of restraining oneself, and the morality of collecting goodness. For ripening the minds of others, you need then the morality of working for the good of all living beings. As such there are precisely three types of morality. This is an excellent way of explaining the point.

ཅིའི་ཕྱིར་རྒྱལ་བློམས་གསུམ་གྱི་གོ་རིམས་དེ་ལྟར་ངེས་ཤིན། ཉན་ཐོས་དང་བྱུན་མོང་
བ་སྐྱོང་བའི་རྒྱལ་བློམས་ནི་ཕྱི་མ་གཉིས་ཀྱི་རྒྱ་དང་བྱུན་མོང་མ་ཡིན་པ་འདྲུག་པའི་
རྒྱལ་བློམས་ནི། བདག་མ་གྲོལ་བས་གཞན་སྐྱོལ་བར་མི་རིགས་བདག་མ་ཞི་བས་
གཞན་ཞི་བར་མི་འགྱུར་ཞེས་གསུངས་པས་དགོ་བ་སྤྱད་པ་དང་པོར་མ་བྱས་ན་སེམས་
ཅན་གྱི་དོན་བྱེད་པར་མི་འགྱུར་བས་རིམ་པ་ངེས་པར་ས་སྤྱད་མེ་གྲུས་བྱས་ཟེར་བའི་
འགྲེལ་པར་བཤད་པ་ལྟར་འཐད་དོ།

"Why," one may continue, "is the order of the three types of morality fixed that way?" The morality of giving up improper behavior, which is shared with those of the listener way, is a cause that leads into the latter two types. As for the types of morality which are not shared with this way, you could hardly work for the sake of all other beings if you hadn't yet accomplished collecting goodness for yourself; as the text says,

You can hardly free others
Before you free yourself;
You can hardly bring others to peace
Before you reach peace yourself.

This is how the order is explained in the commentary said to have been authored by Samudra Megha, and the explanation is correct.

རང་བཞིན་ལ་གསུམ་ལས། ལྷོ་མ་པའི་རྒྱལ་བློམས་ནི། སོ་ཐར་གྱི་སྐྱོལ་པ་རིས་
བདུན་པོ་སྟེ་དེ་ཡང་དགོ་སྐྱོང་པ་མ་དང་དགོ་སྐྱོབ་མ་དང་དགོ་རྒྱལ་པ་མའི་རྒྱལ་བློམས་

ནི་རབ་བྱུང་གི་ཕྱོགས་དང་དགེ་བསྐྱེན་པ་མའི་ཚུལ་བྲིམས་ནི་བྲིམས་པའི་ཕྱོགས་ཡིན་
ལོ།

Here next is the basic nature of each of these three kinds of morality. The first is the morality of restraining oneself, and it consists of the seven different types of freedom vows. These are first of all the morality observed by a full monk or full nun, an intermediate nun, and a novice monk or novice nun for the category of those who have left the home life. For the layman category, there are the lifetime layman's vows of a man or woman.

།སོ་ཐར་རིས་བརྒྱད་ཡོད་ཀྱང་བསྐྱེན་གནས་མ་གསུངས་པ་ནི་སྡོམ་པ་ཉི་ཤུ་པའི་དཀའ་
འབྲེལ་ལས། ཉིན་ཞག་གཅིག་པའི་ཡང་དག་པར་སྐྱངས་པ་ནི་དཀའ་བ་སྡོད་པ་དང་
འདོད་པ་ལས་དབེན་པ་མ་ཡིན་པའི་སྤྱིར་དང་ཡུན་རིང་པོར་རྗེས་སུ་མ་འབྲེལ་བའི་
སྤྱིར་འདི་ལ་འོས་པ་མ་ཡིན་པས་མ་བསྐྱེན་ལོ། །ཞེས་གསུངས་པ་ལྟར་རོ།

There are actually eight different types of freedom vows. The reason that the one-day vow is not mentioned in this context can be understood as explained in the *Commentary on the Difficult Points in the Twenty Verses on Vows*, which says:

Consider the one which you uphold for only a single day. It is not mentioned in this regard because it doesn't really fit: it does not involve the hardship and is not removed from desire, and it does not continue on for any extended length of time.

B. On the three kinds of morality

The following selection is taken from the Commentary to the Source of All My Good, an explanation by Pabongka Rinpoche (1878-1941) of the famed root verses of Je Tsongkapa, ff. 18A-18B.

།སེམས་ཅམ་བསྐྱེད་ཀྱང་ཚུལ་བྲིམས་རྣམ་གསུམ་ལ།
།གོམས་པ་མེད་ན་བྱང་ཚུབ་མི་འགྲུབ་པར།
།ལེགས་པར་མཐོང་ནས་རྒྱལ་སྤྲུལ་སྡོམ་པ་ལ།

།བརྩོན་པ་དྲག་པོས་སློབ་པར་བྱིན་གྱིས་སློབས།

Verse 8:

*Bless me to see clearly
That the Wish itself
Is not enough,
For if I'm not well trained
In the three moralities,
I cannot become a Buddha.
Grant me then
A fierce resolve
To master the vows
For children of the Victors.*

།ཞེས་པའི་ལྷོ་ཀ་གཅིག་སྟེ། དེ་ལྟར་སྣང་བའདད་པ་བཞིན་སེམས་ཅན་གྱི་དོན་དུ་སངས་
རྒྱས་ཀྱི་གོ་འཕང་ཐོབ་པར་བྱེད་སྐྱམ་པའི་སེམས་ཅན་ཞིག་བསྐྱེད་པར་བྱས་ཀྱང་།
སེམས་བསྐྱེད་ནས་རྒྱལ་སྐྱེས་ཀྱི་སྲོམ་པ་བཟུང་སྟེ་སྤྱིན་སོགས་པར་སྤྱིན་དྲུག་ལ་མ་
བསྐྱབ་པར་འཚང་རྒྱ་བར་མི་འགྱུར་ལ།

Suppose you are able, as described above, to reach the Wish for enlightenment, where you truly hope to achieve the state of a Buddha in order to help every living being. This itself is not enough. Once you do reach the Wish, you must still take on the vows of these bodhisattva princes and princesses, these sons and daughters of the victorious Buddhas. And then you must train yourself in giving and the other five perfections. Otherwise there is no way you could ever come to enlightenment.

དེས་ན་འདིར་པར་སྤྱིན་དྲུག་ཚུལ་གྱིས་སྐྱམ་པ་གསུམ་དུ་བསྐྱས་ཏེ་གསུངས་པ་ཏེ་
ཅང་གནད་ཆེ་སྟེ།

This fact explains why it is so very important when holy beings have said that all six perfections are covered in the three types of morality.

སྤྱིར་སེར་སྐྱ་གང་ཡིན་ཡང་ངེས་པར་བསྐྱང་དགོས་པའི་བསྐྱང་བྱ་ཐུན་མོང་བ་མི་དགོ་
བཅུ་སྟོང་གི་ཚུལ་གྱིས་སེམས་ལེགས་པར་བསྐྱང་བའི་ཐོབ་ག །

The first type is called the "morality of keeping oneself from committing wrong." Here you begin by being extremely careful to keep the morality of avoiding the ten bad deeds. This type of good behavior is common to everyone, whether they wear the robes or not, and must absolutely be maintained.

བྱེ་བྲག་ཏུ་རང་རང་གིས་སོ་ཐར། བྱང་སེམས། གསང་སྤྲུགས་ཏེ་སྡོམ་པ་གསུམ་
གང་ཁས་སྐྱངས་པ་དེ་དང་དེའི་བཅས་མཚམས་དང་འགལ་བའི་ཉེས་པས་ནམ་ཡང་མ་
གོས་པའི་ཐབས་ལ་ནན་ཏན་ཆེན་པོའི་སྐོ་ནས་འབད་པར་བྱེད་པ་ཉེས་སྡོད་སྡོམ་པའི་
ཚུལ་བྲིམས།

More specifically, with this first type of morality, you must in addition exert yourself to the fullest, so to assure that your life is never sullied in the least by overstepping the bounds of any of the vows you have agreed to keep. Here we refer to vows that belong to any of the three traditional sets: the freedom vows, the bodhisattva vows, and the secret vows.

བསོད་ནམས་དང་ཡི་ཤེས་ཏེ་ཚོགས་གཉིས་ཀྱིས་བསྐྱུས་པའི་དགོ་ཚུ་རྒྱབས་པོ་ཆེ་
ནམས་ཐབས་སྐོ་ཚོགས་ཀྱི་སྐོ་ནས་རང་རྒྱུད་ལ་སྐྱུད་པར་བྱེད་པ་དགོ་བའི་ཚོས་སྐྱུད་
པའི་ཚུལ་བྲིམས།

The second type of morality is known as the "morality of collecting goodness." This is where you use a great variety of means to gather or collect extremely potent stores of virtue into your being; these are the virtues of amassing merit and wisdom.

སྤར་བཤད་པའི་སྡོམ་པའི་ཚུལ་བྲིམས་དེ་ནམས་རང་དོན་ཡིད་བྱེད་ཀྱིས་མ་བསྐྱུད་པར་
སེམས་ཅན་ཐམས་ཅད་ཀྱི་ཕྱིར་རྫོགས་བྱུང་དོན་དུ་གཉེར་བ་ཁོ་ནའི་ཆེད་དུ་བསྐྱུང་བ་
སེམས་ཅན་དོན་བྱེད་ཀྱི་ཚུལ་བྲིམས་ཡིན་པས།

The third type of morality is the "morality that acts for every sentient being." Here you take care to keep the different varieties of morality mentioned above that involve restraining yourself from wrong; but instead of doing so with a motivation which is infected with any self-interest, you act only out of an intention to reach total Buddhahood for the sake of all living kind.

དེ་ལྟ་བུའི་ཚུལ་གྱི་མཁས་རྣམ་པ་གསུམ་ལ་གོ་མས་ཤིང་འདྲིས་པར་བྱས་པའི་སྤོང་བ་ཆེན་
པོ་ཞིག་མེད་ན། སྤྲུལ་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཀྱི་གོ་འཕང་མི་
འགྲུབ་པར་ལེགས་པར་མཐོང་བའི་ངེས་པ་བརྟན་པོ་རྙིང་ནས།

You must find a sure kind of knowledge where you see clearly how—if you lack a total fluency in these three types of morality, if you are not well trained and completely accustomed to following them—then you cannot become one of those who has reached the fully enlightened state of a Buddha.

རྒྱལ་བའི་སྲས་ཏེ་བྱང་ཆུབ་སེམས་དཔའི་སྲོམ་པ་བཟུང་ནས་ཚུལ་གྱི་མཁས་རྣམ་པ་
གསུམ་ལ་བརྩོན་པ་ཤུགས་དྲག་པོས་སློབ་རྒྱས་པར་བྱིན་གྱིས་སློབས་ཞེས་པ་ཡིན་
གསུངས།

Once you have found this knowledge, you must take on the vows for the "children of the Victors" (that is, the bodhisattva vows), and then with a resolve of fierce intensity you must learn and master the three types of morality. What we are requesting of our Lama here, said our Lama, is that he or she grant us the ability to do so.

C. On the features of morality

The following selections are taken from the Highway for Bodhisattvas, ff. 521 and 524-6. The text is referring to specific passages from the Bodhisattva Levels of Master Asanga.

ཚུལ་གྱི་མཁས་ཀྱི་ངོ་བོ་ཉིད་གང་ཞེ་ན། མདོར་བསྡུ་ན་ཡོན་ཏན་བཞི་དང་ལྔ་ན་པ་སྟེ། ཕ་
རོལ་ལས་ལེགས་པར་ཡང་དག་པར་སྦངས་པའི་ཡོན་ཏན་དང་བསམ་པ་ཤིན་ཏུ་རྣམ་
པར་དག་པའི་ཡོན་ཏན་དང་། ཉམས་ན་ཕྱིར་གསོ་བའི་ཡོན་ཏན་དང་མི་ཉམས་པར་བྱ་
བའི་ཕྱིར་གསུམ་པ་བསྐྱེད་ནས་དྲན་པ་ཉི་བར་གནས་པའི་ཡོན་ཏན་རོ།

"What," you may ask, "is the very essence of this morality?" To put it briefly, it has four wonderful qualities:

- 1) The morality is accepted from others, in an excellent way; and
- 2) The motivation for taking it on is extremely pure.
- 3) If one fails in the morality, one can recover; and
- 4) One can develop a sense of reverence for the morality, maintain then a sense of recollection, and thus prevent oneself from failing.

ཡོན་ཏན་གྱི་བྱེད་པ་ནི། བཞེས་ལས་སྦངས་པས་ནི། བསྐྱབ་པ་ལས་ཉམས་པའི་
 རྒྱུ་ཉེ་བ་ན་གཞན་གྱིས་སྦྱང་ན་མི་རུང་ངོ་སྦྱོང་ནས་ཉམས་སྦྱོད་ལ་འཇོམ་པའི་བྲིལ་ཡོད་
 པ་བསྐྱེད་དོ།

Each one of these wonderful qualities has a specific function. The fact that vows are taken from other people gives you a sense of shame that allows you to avoid doing something wrong: when you are close to breaking one of the precepts, you stop, because you think of how this other person would reproach you.

ཁས་མ་པ་དག་པས་ནི། བསྐྱབ་པ་ལས་ཉམས་པའི་རྒྱུ་ཉེ་བ་ན་རང་ངམ་རང་གི་ཚོས་
 རྒྱུ་མཚན་དུ་བྱས་ནས་ཉམས་སྦྱོད་ལ་འཇོམ་པའི་ངོ་ཚ་ཤེས་པ་སྐྱེད་དོ།

The motivation that you have as you take vows gives you a feeling of conscience that also helps you avoid doing something wrong: when you are close to breaking one of the precepts, you stop, because of your own sense of self-respect, for yourself and what you represent.

ཉམས་ན་གསོ་བ་དང་མ་ཉམས་པར་བྱེད་པ་གཉིས་ཀྱིས་ནི་འགྲོད་པ་མེད་པར་འགྱུར་
 ཉེ་འདི་ལྟར་ཡང་དག་པར་སྦངས་པ་དང་བསམ་པ་དག་པ་ལ་བརྟེན་ནས་སྦྱིས་པའི་ངོ་
 ཚ་དང་བྲིལ་ཡོད་དང་ལྷན་ན་མི་ཉམས་པར་བྱེད་པ་དང་ཉམས་ན་གསོ་བའི་སྒོ་ནས་
 ཚུལ་བྲིམས་བསྐྱུང་བར་འགྱུར་ལ། དེ་ལྟར་བསྐྱུངས་ན་ནི་ལྷུང་བ་དང་མི་ལྷན་པར་
 མཐོང་ནས་འགྲོད་པ་མེད་པར་འགྱུར་རོ།

The two qualities of being able to recover if you fail, and of not failing in the first place, allow you to live without any regrets. Once you possess the sense of conscience and of shame that you get from taking the vows in an excellent way from others and from your pure original motivation, you will be able to

maintain your morality, whether through avoiding any failure in the first place, or through recovering should you incur some failure. As you continue to maintain your morality in this way, you observe how free you are from any downfalls in morality, and can live without any regrets.

དེ་དག་གིས་ནི་འདི་སྐད་བསྟན་པ་ཡིན་ཏེ། ལྷོ་མ་པ་སྤངས་པ་རྣམས་ཀྱིས་ནི། ཚུལ་
བཞིན་དུ་རྟོག་པའི་ཤེས་རབ་ཀྱིས་རང་གི་རྒྱུད་ལ་ཇི་ཅམ་བརྟགས་ཀྱང་ལྷུང་བ་སྤྲ་
རགས་གང་དང་ཡང་མི་ལྡན་པར་མཐོང་ནས་ཡིད་ལ་འགྲོད་པ་མེད་པའི་རྒྱུད་གཙང་
སིང་ངེ་བ་ཞིག་བསྐྱེད་དགོས་སོ།

Here is how this process is described. Those who have taken the vows from others should constantly examine their own mental stream with a form of wisdom that functions in an accurate way. If they see then that they are free of any kind of downfall, subtle or gross, they can enjoy the feeling of having no regrets, of realizing that their mental stream is crystal clean.

ཁྲིམ་ལ་ཡང་དང་པོ་ནས་ཉེས་པས་མ་གོས་པའི་ཕྱིར་དུ་འབད་པ་དང་། བརྒྱལ་བཟུང་
ངས་པ་སོགས་ཀྱི་ཉེས་པས་གོས་ན་ཡང་ཇི་མི་སྣུམ་པར་མི་འཇོག་པར་བཤའགས་པ་
དང་བསྡུམ་པ་སོགས་ཀྱིས་ཕྱིར་འཚོས་པ་ཞིག་དགོས་སོ།

Here you should make great efforts from the very beginning never to allow yourself to be sullied by any bad deed at all. If by some remote chance you forget yourself or something similar, and thus find yourself dirtied by such a deed, you should never just ignore what happened. You must undertake to purify yourself, and restrain yourself in the future, and so on.

དེ་འོང་བ་ལ་ནི་ངོ་ཚ་དང་བྲེལ་ཡོད་ཆེན་པོ་དང་ལྡན་དགོས་ལ། དེ་སྐྱེ་བ་ལ་ཡང་ལྷོ་མ་
པ་ལེན་པའི་ཚེ་ཡུལ་མཚན་ཉིད་དང་ལྡན་པའི་བཤེས་གཉེན་ཅིག་ལ་སྤངས་པ་དང་།
ལེན་པའི་བསམ་པ་ཡང་གཞན་གྱི་གཡམ་ལ་རྒྱུག་ལ་སོགས་པ་མིན་པར་སྣོང་ཐག་པ་
ནས་དང་། འཆི་བའི་ཕྱིར་ལ་སོགས་པ་བསམ་པ་དམན་པ་མིན་པར་བསམ་པ་དམ་
པས་སྤངས་པ་ཞིག་དགོས་པས་ཐོག་མའི་རྒྱ་གཉེས་པོ་ལ་ནན་ཏན་དུ་བྱུངོ།

Course VII: The Vows of the Bodhisattva
Reading Two

For this to happen, you have to have the emotions of conscience and shame. For these to come, certain conditions must be there when you take your vows. The person you take them from must be a spiritual friend who possesses all the necessary qualifications. The motivation with which you take the vows must come from the depths of your heart; you mustn't take them just to follow the crowd, or for any reason like that. Nor should you take them with any kind of inferior motivation, such as a fear of death or the like—let your aspirations be the highest that there are. Put a lot of effort into making the first two causes right.

ཚུལ་བྲིམས་ཀྱི་ཆེ་བ་ལ་བཞི། དག་བ་དང་། དཔག་ཏུ་མེད་པ་དང་། ཕན་འདོགས་པ་
དང་། འབྲས་བུ་དང་ཕན་ཡོན་ཆེ་བའོ། །དང་པོ་ནི།

There are four kinds of greatness to the practice of morality: these are virtue, infinity, assistance, and great rewards and benefits. Here is a description of the first.

ཡོན་ཏན་བཞི་དང་ལྡན་པའི་ཚུལ་བྲིམས་དེ་ཡང་དག་པར་སྤངས་པ་དང་སྤངས་པའི་
རྗེས་སུ་བསྐྱབ་པ་ལ་ཡོན་ཏན་ཅི་ཡོད་ཅི་ན། བདག་ལ་ཕན་པ་སོགས་སོ། །དེ་ལ་ཉན་
ཐོས་ལ་སོགས་པའི་བདག་ལ་ཕན་པའི་བདེན་པ་ཤེས་པས་ཉོན་མོངས་པ་དང་སྐྱུག་
བསྐྱུལ་སྤངས་པ་ཐོབ་པའི་ཕྱིར་དུ་དོན་དང་བྱ་བ་ཉུང་ལ་རང་ཉི་བ་དང་དུལ་བ་ཙམ་སྐྱབ་
པའོ།

"What good quality," one may ask, "does morality have when it is taken on in an excellent way, and when it is followed after one has taken it on?" People like the listeners are only hoping to achieve a state where they can help themselves—where they use their knowledge of the truth to rid themselves of everything related to mental affliction, and every kind of suffering. Towards this end they limit themselves to a small number of activities, and try to reach a state where they themselves find some peace, and self-control.

འབྲང་སེམས་ཀྱི་བདག་ལ་ཕན་པ་ནི་སྤངས་པ་གཉིས་དང་ཡེ་ཤེས་གཉིས་སོ། །གཞན་
ལ་ཕན་པ་ནི་སེམས་བསྐྱེད་པའི་དུས་ན་རིགས་ཡོད་མེད་གཉིས་ཀ་ལ་ཕན་པར་ཞུགས་
པའོ།

Course VII: The Vows of the Bodhisattva
Reading Two

Bodhisattvas, on the other hand, undertake to help themselves through gaining the two kinds of cessation and the two kinds of wisdom. But they also work to help others; when they reach the wish for enlightenment, they undertake to be of assistance to both those of a higher kind and those who are not of a higher kind.

རིགས་མེད་པ་ལ་ཕན་པ་འཆད་པ་ན། སྐྱེ་བ་མང་པོ་ལ་ཕན་པ་ནི་རི་ཞིག་ངན་འགོ་
ལས་སྐྱོབ་པ་མི་དགོ་བ་མ་སྐྱེས་པ་མི་སྐྱེད་པ་དང་སྐྱེས་པ་སྐྱོང་བའོ།

What does it mean to help those who are not of a higher kind? The act of assisting many beings refers to helping beings to avoid developing non-virtues that they don't already have, and giving up those which they do; that is, it refers to protecting them, in the meantime, from the lower realms.

སྐྱེ་བོ་མང་པོ་ལ་བདེ་བ་ནི་བདེ་འགོ་ལ་འགོད་པ་དགོ་བ་མ་སྐྱེས་པ་སྐྱེད་པ་དང་སྐྱེས་པ་
སྐྱོང་བའོ།

The act of bringing many beings to happiness refers to helping them develop those virtues which they don't already have, and increase those which they do; that is, it refers to leading them, in the meantime, to the higher realms.

འཇིག་རྟེན་ལ་སྤོང་བ་ཕྱི་བ་ནི་རིགས་མེད་པའི་སྐྱེ་བོ་དེ་དག་གི་ནང་ནས་ཞེ་འགྲམ་པ་
དང་སྐྱེལ་བ་མེད་པ་དང་སྐྱོད་དུ་གྱུར་ཀྱང་ལོག་པར་ལྷུང་བ་ངན་འགོར་སོང་བ་མགོན་
པོ་ལྟ་བུ་ལ་ཕན་བདེའི་བསམ་པ་མི་གཏོང་བར་དུས་ལ་སྐྱོད་པའོ།

The act of feeling compassion for the world refers to biding your time, and never giving up your hope to help certain beings among the ones who are not of a higher kind: those who are filled with anger, or who have none of the necessary virtuous fortune, or who would be a worthy vessel for the Dharma but have slipped into a wrong way, or who have already passed to the lower realms. You feel as though they are your guests, and you are waiting to be of assistance for them.

རིགས་ཡོད་པ་ལ་ཕན་པ་འཆད་པ་ན། ལྷ་དང་མི་རྣམས་ཀྱི་དོན་ནི་རིགས་ཡོད་པ་དག་
དགོ་སྐྱོང་གི་ཚུལ་ལ་འགོད་པའོ།

What does it mean to help those who are of a higher kind? This refers to those who are of a higher kind in the sense that they are powerful beings of pleasure, or humans; and you undertake to lead them in the way of the practice of virtue.

ཤམ་པར་འགྱུར་བ་ནི་དག་སྤྱོད་གི་རྒྱུ་ལ་དེ་འདྲིན་པའི་ལམ་ཚོགས་སྤྱོད་རོ། །བདེ་
བར་འགྱུར་བ་ནི་ཚོ་འདི་ལ་བདེ་བར་གནས་པ་སྟེ་ཤིན་ཏུ་སྤྱངས་པས་ལུས་སེམས་སེམས་
པ་དང་རྣམ་པར་གྲོལ་བའི་བདེ་བ་སྤྱོད་བའོ།

The idea of "assistance" refers to the paths that take you to the way of the practice of virtue, meaning the paths of accumulation and preparation. Reaching happiness refers to living in a state of happiness during this life; that is, enjoying good bodily feelings as you reach a high state of meditational fluency, and finally undergoing the great pleasure of liberation itself.

འཇུ་མཚན་དེ་དག་གི་སྤྱིར་ན་དག་བ་སྟེ་མི་སྤྱི་བའོ། །འགྲོལ་པ་རྣམས་ནས་རྣམ་གྲངས་
གཞན་ཡང་བཤད་མོད་ཀྱི་མ་གྲིས་སོ།

For all these reasons, morality is "virtue," which refers to the fact that it never fails. Other equivalent terms for this description are admittedly described in the various commentaries, but I will not list them all here.

འདཔག་ཏུ་མེད་པ་ནི། བྱང་སེམས་ཀྱི་བསྐྱབ་པའི་གཞི་དཔག་ཏུ་མེད་པ་བསྐྱས་པའོ།

"Infinity" refers to the fact that this morality incorporates an infinite number of points concerning the precepts of the bodhisattva.

ཤམ་འདོགས་པ་ནི། འཇུག་པ་དང་འབྲས་བུའི་དུས་ན་སེམས་ཅན་ལ་ཤམ་བདེའི་སྤྱིར་
གནས་པའོ།

"Assistance" refers to the fact that one is living to bring help and happiness to all living beings, both while one is practicing the morality, and once one has reached the goal of this morality.

འབྲས་བུ་དང་ཤམ་ཡོན་ཆེ་བ་ནི། བྱང་སེམས་ཀྱི་སྐྱབས་ན་ཚོགས་པའི་བྱང་རྒྱལ་

འབྲས་བུར་འཇིན་པས་འབྲས་བུ་ཆེ་བ་དང་སངས་རྒྱས་པའི་སྐབས་ན་གཞན་ལ་འབྲས་
བུ་སྐྱིན་པས་ཕན་ཡོན་ཆེ་བའོ།

"Great rewards and benefits" refers to the following. The "great reward" here is the total enlightenment that is the goal which morality is bringing to you at the point where you are still a bodhisattva. The "great benefit" is the goal which morality brings to others, at the point where you are already a Buddha.

ཉན་ཐོས་རྣམས་ཀྱི་ནི་བསྐྱབ་པ་གསུམ་ཐོག་མར་དགོ་བ་སོགས་ཡིན་ལ། བྱང་སེམས་
ཀྱི་ནི་ཚུལ་ཁྲིམས་འབའ་ཞིག་ལ་ཡང་དེ་དག་ཡོད་དེ། དང་པོར་སེམས་བསྐྱེད་དུས་
ནས་རང་གཞན་ལ་ཕན་པ་རྒྱས་བཤད་དང་བཅས་པ་ནི་ཐོག་མར་དགོ་བ་དང་། སེམས་
ཅན་ལ་ཕན་འདོགས་པ་ནི། བར་དུ་དགོ་བ་དང་། འབྲས་བུ་དང་ཕན་ཡོན་ཆེ་བ་ནི་ཐ་
མར་དགོ་བའོ།

These four kinds of greatness, virtue and the rest, do apply to the three trainings of those of the listener way at the outset. But it is only the morality of the bodhisattva which has all of them in the following way. At the beginning, once you have developed the wish for enlightenment, this morality is virtue from the outset, in being of help to oneself and others, and in being fully explained. The assistance that the morality gives to all living beings means that it is virtue during the interim. And it is virtue at the end as well, since it leads to great rewards and benefits.

D. Divisions of the bodhisattva vows

The following selection is taken from the Highway for Bodhisattvas, ff. 595-6.

འདིར་ལྷུང་བ་བསྐྱེད་པའི་རྟེན་ཅི་འདྲ་བ་ཞིག་ལ་ལྷུང་བ་སྡེ་ཚན་དུ་སྐྱེད་པ་ཡིན་ཞེ་ན།
རྟེན་ནི་ཐམས་ཅད་ལ་ཡང་སེམས་འབྲུགས་པ་དང་སྐྱུག་བསྐྱེད་ཀྱི་ཚོར་བས་ཉན་པ་
དང་སྡོམ་པ་མ་མཉོས་པ་ལ་ནི་ཤིན་ཏུ་ཉེས་པ་མིད་པར་རིག་པར་བྱའོ། །ཞེས་གཞུང་
ལས་གསུངས་པས་སྡོམ་པ་ཐོབ་ལ་མ་བཏང་བ་དང་བསམ་པ་རྣལ་དུ་གནས་པ་སྡེ་ཚོས་

གཉིས་དང་ལྔ་པ་ཞིག་དགོས་སོ།

One may ask the following: "What kind of person is it who can commit one of the downfalls? And what groups of downfalls are there to commit?" The major texts say the following about the person:

You should understand that there is no wrong at all with anyone whose mind is disturbed, or who is afflicted by feelings of great pain, or who has not yet taken the vows.

The point here is that, to commit a downfall, two conditions must apply to you. First you must be a person who has taken the vows and who has never lost them. Secondly you must be a person who is in his or her right mind.

ལྷུང་བའི་སྡེ་ཚན་ནམ་ཅིས་ནི། གཉིས་ཁོ་ནར་ངེས་པ་སྟེ་སྡོམ་པ་ཉི་ཤུ་པའི་འབྲེལ་པ་
རྙིང་བ་ལས། གང་གི་ཕྱིར་བྱང་རྒྱུ་སེམས་དཔའི་སྡོམ་པ་ལ་ཉེས་པའི་ཅིས་གཉིས་སུ་
ཟད་པར་འབྱུང་སྟེ་ཕམ་པའི་གནས་ལྟ་བུའི་ཚོས་སུ་གཏོགས་པ་དང་ཉེས་བྱས་ཀྱི་ཚོས་
སུ་གཏོགས་པའོ། །དགོས་པའི་སྡོམ་པ་ལས་ཉེས་པའི་ཅིས་ལྷུང་བ་ལྟ་བུ་ནི་མ་
ཡིན་ཅོ། །ཞེས་

དང་།

As for how many groups of these downfalls there are, we can say that there are only two, no more and no less. The older commentary to the *Twenty Verses on Vows*, for example, states that

The reason is that the vows of the bodhisattva can be included exhaustively into one or another of two groups of wrong deeds. First there are those included into the group of bad deeds which are similar to the major failures of the vows of ordination; and secondly there are those included into the group of bad deeds which are similar to the wrong activities which also constitute a category of the vows of ordination. It is not though the case that, as with the vows of a full monk, there are five distinct types of wrong deeds.

འབྲེལ་པ་གསར་མ་དང་བྱུང་བ་དགོངས་རྒྱུ་ལས་ཀྱང་ལྷུང་བའི་ལུས་སམ་སྡེ་གཉིས་
ཁོ་ནར་གསུངས་ཤིང་གཞུང་གི་དོན་ཡང་དེ་ཁོ་ན་ལྟར་གནས་པའི་ཕྱིར་རོ།

It is moreover the case that the newer commentary, as well as the *Jewel of the True Thought of the Able Ones*, specifically state that there are only two "corpuses," meaning groups, of bodhisattva vows. The principal text concurs on this point as well.

དེའི་ཕྱིར་བོད་ཁ་ཅིག་དང་ནག་པོ་པའི་དཀའ་འགྲེལ་ལས་བྱང་རྒྱུ་སེམས་དཔའི་
སློམ་པ་ལ་ཕམ་པའི་གནས་དང་སློམ་པོའི་ལྷུང་བ་དང་ཉེས་བྱས་ཀྱི་ལྷུང་བ་རྣམས་
བསྐྱུང་དགོས་པས་ཞེས་ངེས་གསུམ་དུ་འཆད་པ་མི་འཐད་དེ། འཐད་ན་ཟག་པ་རྒྱུང་
འབྱིང་གི་ལྷུང་བ་རྣམས་སློམ་པོར་བྱ་དགོས་ན་དེ་དག་ཕམ་པའི་གནས་ལྟ་བུའི་ཚོས་
དང་ཉེས་བྱས་སུ་གཞུང་འདྲིའི་གསུངས་པའི་ཕྱིར་རོ། དེས་ན་ཟག་པ་རྒྱུང་འབྱིང་གི་
ལྷུང་བའི་ངོ་བོ་ཉེས་བྱས་ཡིན་ལ་ངེས་སམ་སྟེ་ཚན་ཅི་ཕམ་པའི་སྟེ་ཚན་ཡིན་ཏེ།
དཔེར་ན་ཕམ་པའི་སྐབས་ཀྱི་སློམ་པོ་དང་ཉེས་བྱས་རྣམས་ཕམ་པའི་སྟེ་ཚན་དུ་འཇོག་པ་
བཞིན་ནོ།

As such the explanation found in a number of Tibetan commentaries, and in the *Commentary on the Difficult Points* by Nakpopa, which describes the groups of bodhisattva vows as being three, is incorrect. These say that there are three distinct categories including failures, serious offenses, and wrong deeds. If this were true though then in cases when you had a lesser or medium instance of impurity the deed would have to become a serious offense, whereas the original text here specifically states that such deeds are classified as actions which are similar to a failure, or as secondary offenses. Therefore the nature of downfalls involving either lesser or medium instances of impurity is that of a secondary offense, whereas by category or group they belong to the group of moral failures. This is similar to the way in which, when we are dealing with serious offenses and wrong deeds in the part of the monk's vows which treats the moral failures, we categorize them in the group of the failures.

E. Relationship between the bodhisattva vows and the other two sets of vows

The following selections are taken from the Highway for Bodhisattvas, ff. 518-519, 533, and 536.

གཤམ་ཏེ་བྱང་རྒྱུ་སེམས་དཔའི་སློམ་པ་བཟུང་ནས་དེའི་བསྐྱུང་བ་ཉེས་སུ་ལེན་པ་ནི་

ཕ་རོལ་ཏུ་སྤྱིན་པའི་ཐེག་པ་ལ་འཇུག་ན་ཡིན་གྱི། གསང་སྤྲུགས་ཀྱི་སྒོ་ནས་འཇུག་པ་
ལ་མི་དགོས་པས་བྱང་རྒྱལ་སེམས་དཔའ་ཐམས་ཅད་ཀྱི་ལམ་མ་ཡིན་ཅོ་སྣམ་ན།

Someone might think the following:

This custom of taking the vows of the bodhisattva and then following the various precepts is something that applies only to those who have entered the way of the perfections. It is not something which is necessary for those who have entered through the gateway of the teachings of the secret word. Therefore this is not a path for each and every bodhisattva.

འདི་ནི་ལོག་པར་རྟོག་པ་ཆེན་པོ་ཡིན་ཏེ་དཔལ་སམ་བུ་ཏི་དང་དོ་རྩེ་མཁའ་འགོ་དང་དོ་
རྩེ་རྩེ་མོ་ནམས་སུ། བྱང་རྒྱལ་སེམས་ནི་སྣ་ན་མིད། །དམ་པ་བདག་གིས་བསྐྱེད་པར་
བགྱི། །རྩུལ་བྲིམས་ཀྱི་ནི་བསྐྱབ་པ་དང་། །དགོ་བའི་ཚོས་ནི་སྤྱད་པ་དང་། །སེམས་
ཅན་དོན་བྱེད་རྩུལ་བྲིམས་གསུམ། །སོ་སོར་བརྟན་པོར་བདག་གིས་གཟུང་།

This is an immense misconception, for the following is found in the glorious *Tantra of Sambhuti*, and in the *Tantra of the Angel of Diamond*, and in the *Peak of Diamond*:

I will seek to develop the highest state of mind,
The matchless wish to attain enlightenment.
I will keep, and keep firmly, each of the following three:
The training of morality,
The morality of collecting goodness,
And the morality of working for every sentient being.

ཞེས་དོ་རྩེ་ཐེག་པའི་སྣོམ་པ་འཇིན་པ་ན་སེམས་བསྐྱེད་ནས་རྩུལ་བྲིམས་རྣམ་པ་གསུམ་
ལ་སྐྱོབ་པར་ཁས་སྲུངས་པ་དང་སྤྲེལ་ནས་རིགས་ལཱའི་སྣོམ་པ་འཇིན་པ་དགོས་པར་
གསུངས་ཤིང་།

The point being made here is that, when you take vows of the diamond way, you must also take the vows of the five Buddha classes, and in conjunction with these you must agree to develop the wish for enlightenment and then practice the three different types of morality.

དགྲིལ་འཁོར་གྱི་ཚོ་ག་ཁྲུངས་སྐབ་པ་དུ་མར་ཡང་སྐྱུན་མོང་དང་སྐྱུན་མོང་མ་ཡིན་པའི་
སྣོམ་པ་གཉིས་གཉིས་འཛིན་དགོས་པར་གསུངས་པའི་སྐྱུན་མོང་བ་ནི་བྱང་ཚུབ་སེམས་
དཔའི་སྣོམ་པ་ཡིན་པའི་ཕྱིར་དང་།

A great many authoritative texts on the ritual for entering various secret worlds also state that one must take on two separate sets of vows: the ones that are shared and the ones that are not. The ones that are shared are none other than the bodhisattva vows.

སེམས་བསྐྱེད་ནས་བྱང་སེམས་ཀྱི་བསྐྱབ་པ་བཟུང་སྟེ་ཁས་ལེན་བྱས་པ་ལྟར་ཚུལ་
ཁྲིམས་གསུམ་མཁ་པ་རོལ་དུ་ཕྱིན་པ་དུག་ལ་སྟོབ་པ་ལས་གཞན་པའི་ལམ་པ་རོལ་དུ་
ཕྱིན་པའི་ཐེག་པ་ཆེན་པོ་ལ་ཡང་མེད་པའི་ཕྱིར་དང་།

Moreover, you do when you commit yourself to the wish for enlightenment also agree to keep the various precepts of the bodhisattva. And there is no path in the great way, the way of the perfections, which is anything else than the training in the three types of morality, in the six perfections.

དེ་ཡང་གསང་སྐྱབས་ཀྱི་རྒྱུད་སྟེ་བཞི་གང་གི་སྒོར་འཇུག་ཀྱང་དགོས་པའི་ཕྱིར་སེམས་
བསྐྱེད་དང་པར་ཕྱིན་དུག་གི་ལམ་ནི་དོན་ཅེ་ཐེག་པ་དང་། པར་ཕྱིན་གྱི་ཐེག་པ་གཉིས་ཀྱི་
ལམ་སྐྱུན་མོང་བ་ཡིན་གྱི་སྐྱབས་ཀྱི་ཐེག་པ་བས་རྣམ་པ་ཐམས་ཅན་དུ་འདོར་དུ་མི་རུང་
ངོ་།

Moreover, it doesn't matter which of the four different groups of the teachings of the secret word which you use to enter the secret path: in every case you will need the path of the wish for enlightenment, and the six perfections. This path is common then to both the diamond way and the way of the perfections; it would be totally wrong for anyone following the way of the secret word ever to disregard it.

དེས་ན་བྱང་སེམས་སྣོམ་པའི་ཚུལ་ཁྲིམས་ངོས་བཟུང་བའི་སྐྱབས་སུ་སོ་ཐར་རིས་བདུན་

ལ་གསུངས་པ་ནི། སོ་ཐར་རིས་བདུན་དངོས་དང་དེ་དག་དང་བྱང་སེམས་ཡི་སྡོམ་པ་
གཉིས་ཐུན་མོང་བའི་རང་བཞིན་གྱི་ཁ་ན་མ་ཐོབ་སྡོང་བ་གཉིས་ཆར་ལ་གོ་བར་བྱའི་
རིས་བདུན་འབའ་ཞིག་ལ་མི་གཟུང་ངོ།

When the text of the *Bodhisattva Levels* is covering the morality of restraint and says that there are seven different categories of freedom vows, here is what it means. You should understand this statement as referring both to the actual seven different categories of these vows, and also to the act of giving up the natural misdeeds which are common to both these vows and the vows of the bodhisattva. It does not mean to imply that we are restricted here only to the seven categories of the freedom vows.

འདི་ལ་སོ་ཐར་དང་ཐུན་མོང་བའི་རང་བཞིན་གྱི་ཁ་ན་མ་ཐོབ་སྡོང་བའི་སྡོམ་པའི་ཚུལ་
ཁྲིམས་ནི། བྱང་སེམས་ཀྱི་སྡོམ་པ་བཟུང་བ་དང་མཉམ་དུ་སྐྱེ་བས་དེ་དང་བྱང་སེམས་
ཀྱི་སྡོམ་པ་ལ་ཉེན་དང་བཉེན་པ་ཕྱི་བའི་དོན་མེད་ལ། སོ་ཐར་རིས་བདུན་དངོས་ལྟ་བུ་
ལ་ནི་སྤར་མ་སྤངས་ཀྱང་བྱང་སེམས་ཀྱི་སྡོམ་པ་སྐྱེ་ཡང་སོ་ཐར་གྱི་ཉེན་དུ་རུང་ན་སྡོན་
དུ་བྱིམ་པ་དང་རབ་བྱུང་གང་རུང་གི་སོ་ཐར་ཞིག་སྤང་བར་བྱ་སྟེ། གཞན་དུ་ན་རྒྱལ་
བའི་བསྐྱེད་པའི་རིམ་པ་ལས་འདས་པར་འགྱུར་བའི་སྤྱིར་ཏེ། དཔེར་ན་དགོ་ཚུལ་མ་
སྤངས་པར་དགོ་སྡོང་གི་སྡོམ་པ་སྤངས་ན་སྐྱེ་མོད་ཀྱང་བྱར་མི་རུང་བ་བཞིན་ནོ།

We should clarify this act of giving up the natural misdeeds which are shared with the vows of freedom. It occurs within you at the same time that you take on the vows of the bodhisattva. The point here is not so much that these two should be considered a basis and something resting upon that basis. Rather, if we are considering the actual seven categories of freedom vows, it is true that the bodhisattva vows will form within one even if he has never taken these freedom vows before. Nonetheless, if one is a kind of person who could properly take on these freedom vows, one should before accepting the bodhisattva vows take on either one of the sets of freedom vows for layman, or else those for ordained people. Otherwise you would transgress the proper order of the teachings of the Victors; it would be like becoming a full monk without ever having taken on the vows of a novice: although it is quite true that the vows would form within one, it is not something that would be entirely appropriate.

ཁྱིམ་མེད་པ་ཁ་ཅིག་ན་རེ། རང་དོན་གྱི་བསམ་པ་མ་ལོག་ན་བྱང་སེམས་ཀྱི་སྡོམ་པ་མི་
སྐྱེ་བའི་ཕྱིར་སྐྱེ་བའི་གོགས་ཡིན་ལ། བྱང་སེམས་ཀྱི་སྡོམ་པ་ལྡན་གྱིས་རང་དོན་གྱི་
བསམ་པ་བསྐྱེད་ན་སྡོམ་པ་དེ་ཉམས་པར་འགྱུར་བའི་ཕྱིར་གནས་པའི་གོགས་སོ་ཞེས་
ཟེར་བ་ནི། སོ་ཐར་གྱི་སྡོམ་པ་དང་ཐེག་དམན་གྱི་བསམ་པ་གཉིས་ཀྱི་དང་མ་བྱེད་
པའི་འབྲུལ་པ་སྟེ། འདི་ལྟར་བྱང་སེམས་ཀྱི་སྡོམ་པ་སྐྱེ་བ་ལ་ཐེག་དམན་གྱི་བསམ་པ་
གཏང་སྒྲོལ་གྱི་སོ་ཐར་གཏང་མི་དགོས་ལ་ཐེག་ཆེན་གྱི་སྡོམ་པ་ལྡན་གྱིས་ཐེག་དམན་གྱི་
བསམ་པ་བསྐྱེད་ན་ཐེག་ཆེན་ལས་ཉམས་གྱུར་སོ་ཐར་མི་གཏོང་སྟེ།

Some with no proper basis say the following:

If one is not successful in stopping his or her tendency to think first of himself or herself, then the vows of the bodhisattva cannot form within one. In this sense, the vows of freedom are an obstacle to the formation of the bodhisattva vows.

If one already has the bodhisattva vows and then develops the tendency to think first of himself or herself, then the vows of the bodhisattva are damaged. In this sense, the vows of freedom are an obstacle to the continuation of the bodhisattva vows as well.

This viewpoint is a blunder where the person expressing it has failed to make a distinction between the freedom vows and the motivation of the lower way. Although it is the case that one must give up the motivation of the lower way in order for the vows of the bodhisattva to form within him or her, it is not true that one must give up the vows of freedom. It is equally true with someone who possesses the bodhisattva vows that if they develop the motivation of the lower way they slip away from greater way, but it is not the case that they lose their freedom vows.

སོ་ཐར་ནི་ཐེག་པ་གཉིས་ཀྱི་སྡོམ་པ་ལོང་བ་ཡིན་པའི་ཕྱིར་དང་བསམ་པ་དེ་སོ་ཐར་གྱི་
གཏོང་སྐྱུར་མ་དེགས་པའི་ཕྱིར་དང་སོ་ཐར་གྱི་སྡོམ་པ་ལྡན་གྱིས་སྡོམ་པ་གོང་མ་ལེན་པ་
ནི་སྡོམ་པ་ཚོགས་པའི་ཉེན་དུ་འགྱུར་བའི་ཕྱིར་རོ།

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It is moreover the case that the freedom vows are shared by both of the two ways, and that developing the motivation mentioned could not be something that makes you lose your freedom vows, and that the very highest and most excellent form of life is when someone who possesses the vows of freedom then takes on the higher types of vows.

།དེ་ལྟར་ན་སྒྲོམ་པ་གོང་མ་ལ་གནས་པས་འོག་མ་འདོར་བར་བྱེད་པ་ནི་རྒྱལ་བའི་
བསྐྱེད་པའི་རྩ་བ་གཙོད་པར་བྱེད་པ་སྐྱེད་གཞུང་ལྟར་བདེའི་ལོ་ཐོག་གི་སེར་བ་ཆེན་པོ།
གཞུང་གོང་འོག་གི་གནད་གཏན་ནས་མ་གོ་བའི་འོག་པར་རྟོག་པ་ཡིན་པས་རྒྱང་རིང་
དུ་དོར་བར་བྱེད།

Therefore the idea that those who are keeping the higher vows must give up the lower vows is much like a fierce rain of hail, which descends to destroy the very root of the teachings of the victorious Buddhas, and chops down the rich crops of all the goodness and happiness that could come to every living creature. It is the totally blind idea of a person who has absolutely no understanding of the essential points of the important scriptures of the entire range of Buddhist schools. As such you must carry this idea far away from you, and throw it out like rubbish.

།སྒྲོ་ལྷན་བྱེད་པར་འཕགས་པ་ཡིས། །དགོ་སྒྲོང་བྱང་རྒྱབ་སེམས་དཔའ་ནི། །ཐབས་
ལ་མཁས་པས་ཐམས་ཅད་དུ། །མི་ལམ་དུ་ཡང་འགལ་མི་བསམ། །ཞེས་སོགས་
ཀྱིས་རྒྱས་པར་གསུངས་སོ།

The texts describe it extensively, in quotations like the following:

Those who possess an exceptional form of intelligence
Should use their skillful means, in every situation,
To avoid at any cost ever transgressing, even in a dream,
The morality of the monks, and of the bodhisattvas.

།མདོ་སྡེ་དུ་མར་ཡང་འཁོར་ལོས་སྐྱར་བའི་རྒྱལ་བོ་བྱིམ་ན་གནས་པའི་སེམས་དཔའ་
ཆེན་པོ་བྱང་རྒྱབ་སེམས་དཔའི་སྐྱེད་པ་ལ་རིང་ནས་བསྐྱབས་པ་དུ་མས་ཀྱང་བྱིམ་

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སྤངས་ཏེ་རབ་ཏུ་བྱུང་ཞིང་བསྐྱེད་པར་ཚོགས་པ་ཆེད་དུ་གཉེར་ནས་མཛད་པར་
གསུངས་པའི་ཕྱིར། མོ་མོར་ཐར་པའི་སྤྱི་དང་དེའི་ནང་ནས་ཀྱང་རབ་ཏུ་བྱུང་བའི་སྣེ་
པ་རྣམས་ནི་ཐེག་པ་མཚོག་ལ་གནས་པ་རྣམས་ཀྱིས་གཅེས་སྤྲུམ་སུ་གཟུང་དགོས།

We see moreover in many sutras descriptions of those beings who had reached the level of the Emperor of the World, and who were people living the home life—great bodhisattvas who had spent many years practicing the activities of the bodhisattvas. As a result, a great number of them gained a great desire to leave the home life and take ordination, and this is what they did. Given all these facts, those who are living the life of the supreme way should in fact cherish deeply the vows of freedom in general, and especially the vows for those who have left the home life.

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Reading Three: How the Bodhisattva Vows are Taken

The first selection is from the String of Shining Jewels, by Geshe Tsewang Samdrup (c. 1835), ff. 16A-16B.

།དང་པོ་མ་ཐོབ་པ་ཐོབ་པར་བྱེད་པའི་ཐབས་ནི། སངས་རྒྱས་སྲས་བཅས་ལ་གུས་པས་
ཕྱག་འཚལ། ཅི་རྒྱས་ཀྱིས་མཚོན་ནས། བསོད་ནམས་ཀྱི་གཏེར་དུ་གྱུར་པའི་བྱང་
སེམས་ཀྱི་སྡོམ་པ་དེ། སེམས་ཅན་ཀྱི་དོན་དུ་ལེན་ཡུལ་སྤྲོ་མ་བྱང་སེམས་ཀྱི་སྡོམ་
པ་ལ་གནས་ཤིང་། བྱང་སེམས་ཀྱི་སྡོམ་ལ་མཁས་པ། སྡོབ་མ་སྦྱོང་བའི་རྒྱས་པ་
དང་ལྡན་པ་ལ་གསོལ་བ་ནན་གྱིས་བཏབ་སྟེ་སྤང་བར་བྱའོ།།

Here first is how those who have not yet been granted the vows of the bodhisattva may receive them. Begin by prostrating yourself in reverence to the Buddhas, and to their sons and daughters. Make offerings to them to the fullest of your ability. Then, for the sake of all living beings, make a fervent appeal to the one from whom you will take the vows: to your Lama, to one who is keeping these vows well, and who is a master of the scriptures of the bodhisattva way, and who has the ability to bring up his student. Take thus the vows upon yourself.

The following selections are taken from the Highway for Bodhisattvas, ff. 570-5, 582-3, and 588-9.

།སྡོབ་དཔོན་གྱི་སྤྱོད་ཀྱིས་སེམས་བསྐྱེད་པའི་ཚོ་ག་མཇེད་ཀྱི་དེ་ལས་ཟུར་པའི་སྡོམ་པའི་

ཚོག་མ་མཛད་དོ། །འོན་ཀྱང་སེམས་བསྐྱེད་པའི་ཚོག་ལས། བྱང་ཆུབ་མཚོག་གི་
སེམས་ནི་བསྐྱེད་པར་བགྱི། །སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགོན་དུ་གཉེར།
།བྱང་ཆུབ་སྐྱོད་མཚོག་ཡིད་འོང་སྐྱེད་པར་བགྱི། །འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་
འགྲུབ་པར་ཤོག་།དེ་སྐོད་ལན་གསུམ་བཞུགས། བྱང་ཆུབ་དུ་སེམས་བསྐྱེད་པའོ། །ཞེས་

Master Nagarjuna composed a text for a ceremony to formally raise the wish for enlightenment within one's mind, but did not compose any separate text for a ceremony to take on the vows. The following lines though do occur in his ritual for raising the wish:

Recite the following three times, in order to raise within your own mind the Wish for Enlightenment:

I swear to gain the ultimate
Wish for Buddhahood,
And take all living kind in my care;
I swear I will sweetly do
All those highest deeds
That Bodhisattvas do.
For the sake of all, let me be the Buddha.

ལམ་སྐྱོན་གྱི་འགྲུལ་པར་ཡང་ཇོ་བོས་མཛད་པའི་སེམས་བསྐྱེད་དང་སྐྱོམ་པའི་ཚོག་ནི་
སྐྱེས་པ་དང་ཐོགས་མེད་དང་ཞི་བ་ལྷའི་ལུགས་ཡིན་པར་གསུངས་སོ། །དེའི་ཕྱིར་
འཕགས་པ་སྐྱེས་པ་དང་འཕགས་པ་ཐོགས་མེད་གཉིས་ཚོག་འི་བྱང་ཆུབ་འགྲུབ་ཞེས་
མི་འདྲ་བ་མ་གཏོགས་པ་སྐྱོམ་པ་འཕྲོག་པའི་ཚོག་ལ་དོན་ལ་བྱང་ཆུབ་པར་མེད་དོ།

In the commentary to the *Light on the Path* as well it states that the ceremonies composed by Lord Atisha for raising the wish for enlightenment within oneself and for taking on the vows represent the system followed by Masters Nagarjuna, Asanga, and Shantideva. So despite the fact that there are a few minor differences in the wording of the ceremonies composed by Arya Nagarjuna and Arya Asanga, there is no difference at all in their actual meaning.

སློབ་དཔོན་དབང་ལས་རྣམ་པར་རྒྱལ་བས་ནི་སློན་འཇུག་དང་སློམ་པ་གཟུང་བའི་རིམ་པ་
གཉིས་མཛད་ལ། དཔལ་མར་མེ་མཛད་ཀྱིས་ཀྱང་སེམས་བསྐྱེད་པ་དང་སློམ་པའི་ཚེ་
ག་སོ་སོར་མཛད་ཅིང་། མདོ་ཀུན་ལས་བདུས་ཀྱི་འགྲེལ་པ་དང་། སློན་འཇུག་གི་
འགྲེལ་པར་ནག་པོ་པས་ཀྱང་སློན་འཇུག་གི་ཚེ་ག་སོ་སོ་བའི་རྣམ་གཞག་མཛད་དོ།

Master Jetari describes a two-step process of committing oneself (1) to the wish in the form of a prayer and to the wish in the form of action; and then (2) taking the vows. The glorious Dipamkara [Atisha] as well delineates separate ceremonies for both raising the wish for enlightenment within one's mind and then taking on the vows. The commentary to the *Compendium of the Sutras*, and the commentary to the *Bodhisattva's Way of Life* by Master Nakpopa too, make separate presentations for ceremonies in which one commits to the wish as a prayer and the wish in action.

འཇིག་ལ་འཇུག་པ་དང་སློམ་པའི་ཚེ་ག་ཐ་དད་པར་མཛད་པ་འཐད་སྣམ་པ་མེད་ལ་སློན་
པའི་ཚེ་ག་སློན་དུ་སྒྲངས་ནས་བརྟན་པར་བྱས་ཏེ་ཕྱིས་སློམ་པའི་ཚེ་ག་མཛད་པའི་
གཤེས་གཉིན་གོང་མ་རྣམས་ཀྱི་ལུགས་ནི་སློམ་པ་བརྟན་པར་འགྱུར་བའི་ཐབས་བཟང་
པོའོ།

It does not seem in my opinion correct to establish separate ceremonies for committing to the wish in action and then taking the vows. It is the case though that, when you go through a ceremony for committing to the wish in the form of a prayer first, you make this prayer even more firm in your mind. Then if later you perform the ceremony for taking the vows, the vows themselves are much more firm as well. This is an excellent method which has been followed by the spiritual guides of our tradition in the past.

འདུས་ཀྱི་དོན་ལ་གཉིས། སླེམ་ཡོད་པའི་ཚེ་ག་དང་། སླེམ་མེད་པའི་ཚེ་གའོ།
འདང་པོ་ལ་གསུམ། སློར་བ་དང་། དངོས་གཞི་དང་། མཇུག་གི་ཚེ་གའོ།

The continuation of our explanation has two parts: a description of the ceremony for taking the vows with a Lama, and description of the ceremony

for taking the vows without a Lama. There are three sections to the first point as well: the preparation, the main stage, and then the conclusion.

།དང་པོ་ལ་ལྟ། གསོལ་བ་གདབ་པ། ཚོགས་སྐབ་པ། ལྷོམ་པ་ལྷུང་དུ་བསྐྱུལ་བ།
སློབ་བསྐྱེད་པ། བར་ཆད་དྲི་བའོ།

The preparation itself has five different steps: the request, the assemblage, the exhortation to hurry, the feeling of joy, and the questions concerning obstacles.

།གསོལ་བ་གདབ་པ་ལ་གཉིས། གང་ཟག་གི་བྱུང་པར་དང་། ཚོགས་ཀྱི་བྱུང་པར་རོ།
།གང་ཟག་གི་བྱུང་པར་ལ་གཉིས་ལས། ཉེན་གྱི་བྱུང་པར་ནི།

There are two points concerning the request: details of the persons, and details of the ceremony. The details of the persons are two, the first being details of the kind of person.

སློམ་པ་ལེན་པའི་ཉེན་ལ་ཇི་འདྲ་ཞིག་དགོས་ཤིན། བྱང་སེམས་བྲིམ་པའམ་རབ་བྱུང་
གང་ཡང་རུང་བ་སྐྱར་བཤད་པའི་བྱང་སེམས་ཀྱི་བསྐྱེད་པ་རྒྱལ་བྲིམས་གསུམ་ལ་
བསམ་པ་ཐག་པ་ནས་སློབ་པར་འདོད་ཅིང་རྫོགས་པའི་བྱང་རྒྱལ་དུ་སློན་ལམ་བཏབ་པ་
སྟེ་གདམས་ངག་བཞིན་དུ་སློན་པའི་སེམས་བསྐྱེད་པའོ།

"What kind of person," you may ask, "must you be to take the vows?" The bodhisattva can be either a layperson or someone who is ordained. They must feel a wish from the bottom of their hearts to practice the training for bodhisattvas that we have described above; that is, the three kinds of morality. They must also have raised up in their hearts the prayer of the wish for enlightenment—they must have made the prayer to achieve total Buddhahood in the proper way, following the instructions.

།སློམ་པ་བཟུང་བ་ཙམ་བྱེད་ཀྱི་བྱང་སེམས་ཀྱི་བསྐྱེད་པ་ལ་སློབ་འདོད་མེད་པ་དང་སློན་
སེམས་མ་བསྐྱེད་པ་ལ་ནི་སློམ་པ་སྐྱོན་པར་མི་བྱའོ།

One should not grant the vows to someone who is only taking the vows, but who has no interest in practicing the training for bodhisattvas; neither should one give these vows to someone who has not yet felt the wish in the form of a prayer in their hearts.

།དེ་ལྟར་སྡོམ་པ་ཡང་དག་པར་སྤང་བར་འདོད་པའི་བྱང་སེམས་ལ་བརྟན་པར་བྱ་བའི་
སྤྱིར་སྡོམ་པ་སྟེར་བའི་སྣ་རོལ་ནས་བྱང་སེམས་ཀྱི་སྡོད་ཀྱི་མ་མོ་བྱང་ཚུབ་སེམས་
དཔའི་ས་འདི་ལས་བྱང་སེམས་ཀྱི་བསྐྱབ་པའི་གཞི་དང་ཉེས་པའི་གནས་གང་དག་
བརྟན་པ་དེ་དག་བསྐྱབ་པར་བྱ་སྟེ།

If there is a person who does have the right intention to take the vows, there is something you should do then first before you grant them, for it will make their vows more firm. This is to inform the candidate thoroughly of the various points in which a bodhisattva must train himself or herself, and of the various mistakes they must avoid, as described in the great mother work within the body of bodhisattva literature: this very *Bodhisattva Levels*.

དེ་ལྟར་བཤད་པ་ལ་གཤམ་ཏེ་རྣམ་སམ་མི་རྣམ་སྟོང་ནས་བརྟགས་ཤིང་ཤེར་བ་ཀྱིས་སོ་
སོར་བརྟགས་ནས་སྡོམ་པ་ཡིན་པ་ལ་སྟོབས་གྱུར་ལ་རང་མི་འདོད་བཞིན་དུ་པ་རོལ་
པོས་ཡང་དག་པར་འཇོན་དུ་བརྟག་པའི་སྤྱིར་ཡང་མ་ཡིན། པ་རོལ་པོ་དང་འགྲན་པའི་
སྤྱིར་ཡང་མ་ཡིན་ན་བྱང་སེམས་བརྟན་པོར་རིག་པར་བྱ་སྟེ། ཚུལ་ཁྲིམས་ཀྱི་སྡོམ་པ་
ཡང་དག་པར་སྤང་བ་འདིས་ཚོ་ག་བཞིན་དུ་དེས་ཀྱང་མཐོན་པར་བྱ་ཞིང་དེ་ལ་དཔོག་
པར་ཡང་བྱའོ།

The reason for explaining all this to the candidate is so that he or she can look into his or her own heart and see whether or not they will be able to keep the vows; it is so they can analyze the situation intelligently, and then take the vows, and do so with joy. The point is not to somehow force the person into accepting the vows against their will. It is important as well that the person not see themselves as trying to keep up with what others are doing and take the vows for this reason. Understand that if you give the vows thus properly, and with the proper ritual, they will be strong; be certain to do everything with your eyes open.

།དེ་ལྟར་ན་འདི་ནི་འདུལ་བ་དང་མི་འདྲ་བས་སྡོམ་པ་མ་བཟུང་བའི་སྣ་རོལ་དུ་ལེགས་
པར་མཉན་ནས་ཤེས་པར་བྱས་ཏེ་བསྐྱབ་པ་བསྐྱུང་བ་ལ་སྟོབས་བརྟན་པར་གྱུར་པ་ན་སྡོམ་

པ་སྐྱང་ངོ། །བསམ་པ་དེ་དག་དང་ལྡན་ན་སྡོམ་པ་སྐྱེ་ཡི། མི་ལྡན་ན་མི་སྐྱེ་བ་”

In this sense the bodhisattva vows are unlike the freedom vows; before you take them, you must go for teachings on them and understand them thoroughly. With this your intentions to keep the vows carefully will be strengthened, and then you are ready to take them. It is said that if you do have these intentions the vows will form within you as you take them, and that they will not form if you do not.

ཡུལ་གྱི་བྱུང་བར་ནི། སྡོམ་པ་ལེན་པའི་ཡུལ་ལ་ཇི་འདྲ་བ་ཞིག་དགོས་ཤི་ན། བྱང་
ཆུབ་སེམས་དཔའ་སྡོན་ལམ་བཟུང་བ་ལྟེ་སྡོན་སེམས་བསྐྱེད་པ་ཚོས་མཐུན་པ་བ་སྡོ་
བྱང་སེམས་ཀྱི་སྡོམ་པ་ལ་གནས་པ་ཐེག་པ་ཆེན་པོ་ལ་མཁས་པ་བསྐྱབ་པ་ནོད་པར་
གསལ་བ་ལ་སོགས་པའི་ངག་གི་རྣམ་པར་རིག་བྱེད་ཀྱི་ཚིག་འབྲུ་འཛིན་རྣམས་ཤིང་དོན་
གོ་བར་རྣམས་པ་ལས་སྐྱང་ངོ།

Here secondly are the details of the person from who you receive the vows. "And what kind of person is it," you may ask, "from whom we must take the bodhisattva vows?" The person should be one who has made the bodhisattva prayer; that is, who has raised within himself the wish in the form of a prayer. He or she must also be someone who is "acting consistently," which means that they are keeping the vows of the bodhisattva well. They should be a master of the teachings of the greater way, and should be able to memorize the words of the ceremony and communicate them clearly in speech to the person taking the vows, and so on. Finally they must be able to hear and comprehend the responses of the candidate.

ཇི་འདྲ་བ་ལས་མི་སྐྱང་ཞེ་ན། མཁས་པ་ཡིན་དུ་ཟེན་ཀྱང་བྱང་སེམས་ཐམས་ཅད་
ལས་བྱང་ཆུབ་སེམས་དཔའ་སྡོམ་པ་ནོད་པར་མི་བྱ་སྟེ་བསམ་པ་དང་སྦྱོར་བ་ཉམས་
པའོ། །དེ་ལ་བསམ་པ་ཉམས་པ་ནི། དད་པ་མེད་པ་སྟེ་སྡོམ་པ་ལ་ཆེར་མ་མོས་ཤིང་
འབྲིང་དུ་མི་འཇུག་ལ་རྒྱང་རྒྱང་མི་རྟོག་པའམ་མི་རྩོལ་བའོ། །སྦྱོར་བ་ཉམས་པ་ནི།
ཕྱིན་དུག་གི་སྦྱོར་བ་ཉམས་པ་”

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"What kind of person," one may continue, "should we *not* take our bodhisattva vows from?" Bodhisattvas should not accept the bodhisattva vows from just any bodhisattva that there is, even if they seem very learned; rather they should avoid those whose intentions or practice have degenerated. The person's intentions have degenerated if they have lost their faith, which means on a gross level that they no longer wish to keep the vows, and on a medium level that they no longer practice them, and on a more subtle level that they are no longer "thinking," which means making good efforts in their vows. The practice has degenerated when the person's attempts to follow the six perfections have failed.

མདོར་ན་ས་ཕྱོགས་གྱི་དོར་ལེགས་པར་བྱ་ཞིང་ལེགས་པར་བརྒྱན་པར་བྱས་ནས་སྟོན་
པའི་སྐྱེས་ཐོག་དངས་པའི་རྟེན་མང་དུ་བཤམ། ཕྱོགས་བཅུའི་རྒྱལ་བ་སྐྱེས་བཅས་
རྣམས་མངོན་སུམ་པ་ལྟ་བུར་དམིགས་ཏེ་དེ་དག་གི་ཡོན་ཏན་དམ་པ་སྟོན་དུ་འགྲོ་བ་
ཅན་གྱི་དད་པ་དྲག་པོས།

To put briefly, you should first sweep and clean the area well, and then decorate it. Then you should set out many holy images, with an image of the Teacher at their head. Try first then to feel an intense emotion of faith, which you can bring on by imagining that you can actually see the victorious Buddhas and their sons and daughters, come before you from every corner of the universe, and then concentrating upon their fine spiritual qualities.

སྐྱེས་སེང་གའི་ཁྲི་ལ་བཞུགས་པར་གསོལ་བ་ལ་ཚོ་ག་ནས་གསུངས་པ་ལྟར་སངས་
རྒྱུས་གྱི་འདུ་ཤེས་བྱ། མེ་ཏོག་དང་བདུག་པ་དང་སྟོན་དང་མར་མེ་ལ་སོགས་པ་བཟང་
ལ་མང་བ་མཛེས་པར་བཤམ། སྐྱེས་དང་བསྟོན་པ་སྟོན་དུ་འགྲོ་བས་མན་དལ་དང་
མཚོན་པ་རྣམས་སོ་སོར་དཀོན་མཚོག་དང་སྐྱེས་ལ་སྐྱེས་སྟོབ་མའི་སྟོ་ལེགས་པར་
ཁྲིད་ཅིང་དབུལ་དུ་གཞུག་གོ། །

With this feeling in mind, focus upon your Lama, seated upon a lion throne, and think of him or her as they are described in the ritual—as actually being the Buddha himself. Set forth excellent, lovely and plentiful offerings: flowers, and scents, and incense, lamps and all the rest. Make prostrations and then

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recite verses of praise, followed by a mandala and offerings presented individually to each of the three Jewels, and to your Lama. The Lama should instruct the student well in the proper procedures, and show them how to carry out this ritual.

དེ་དག་གི་དོན་བསྐྱུས་ཏེ་སྒྲོམ་པ་ཉི་ཤུ་པར་གསུངས་པ་ནི།

།སངས་རྒྱས་སྤྲུལ་དང་བཅས་རྣམས་ལ།
།གྲུས་པས་ཕྱག་འཚེལ་ཅི་རྣམས་མཚོད།
།ཕྱོགས་དུས་ཀུན་ན་བཞུགས་པ་ཡི།
།བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱི་བྲིམས།

།བསོད་ནམས་ཀུན་གྱི་གཏེར་གྱུར་གང་།
།དེ་ནི་བསམ་པ་དམ་པ་ཡིས།
།སླེ་མ་སྒྲོམ་ལ་གནས་ཤིང་མཁས།
།རྣམས་དང་ལྡན་ལས་སླང་བར་བྱ།

།དེ་ཚེ་དེ་ལ་དག་བའི་ཕྱིར།
།སངས་རྒྱས་སྤྲུལ་དང་བཅས་རྣམས་ཀྱིས།
།དག་བའི་ཐུགས་ཀྱིས་ཉལ་པར་ཡང་།
།བྱ་སྐྱོག་འདྲ་བར་དོངས་པར་འགྱུར།

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We may summarize all these points by quoting the *Twenty Verses on Vows*:

Prostrate with reverence, offer as you are able
To the enlightened Buddhas, and to their sons and daughters.
Take upon yourself the code of every bodhisattva
In every time, in every corner of the universe.

This code is a mine of gold, every merit lies in it;
With the highest of intentions, take it on yourself
From a Lama keeping all these vows very well himself,
One who is a master of them, one with ability.

At that time, because of all the virtue that there is,
The Buddhas of the victory, along with their sons and daughters
Look on you forever, from the virtue of their hearts,
As if you were their daughter, as if you were their son.

ཁྱེས་པ་དེ་ཚོ་གཤམ་རྒྱུ་དང་པོ་གཉིས་ནི་སྦྱོར་བའི་ཚོ་གཉིས་མཚོན་བྱེད་དོ། །དེ་ནས་དུག་
ནི་སླང་བྱེད་ལེན་པའི་བསམ་པ་དང་སླང་བའི་ཡུལ་སྟོན་པ་ཡིན་ལ། དེ་ནས་རྒྱུ་པ་
བཞི་ནི་ཕན་ཡོན་གྱིས་གཟེངས་བསྟོད་པ་སྟེ་མཇུག་ཚོག་གི་མཚོན་བྱེད་དོ།

The first two lines here represent the entire process of the preparation stage of the ritual for taking the bodhisattva vows. The next six lines describe what you should take, and the motivation for doing so, and then the person from whom you should take these vows. The final four lines show how you uplift the candidate by speaking of the great benefits of the vows, which is meant to represent the concluding stage of the ceremony.

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Reading Four: The Root Vows, Part One

The following selection is taken from the String of Shining Jewels, by Geshe Tsewang Samdrup (c. 1835).

། གཉིས་པ་ཐོབ་པ་མི་ཉམས་པ་བསྐྱེད་ཚུལ་ནི།

*Ways for those who have received these vows
to keep them, and prevent their decline*

བྱང་སེམས་ཀྱི་སྡེ་སྡོད་དགོངས་འགྲེལ་དང་བཅས་པ་ལ་མཁའས་པའི་བཤེས་གཉིན་དམ་
པ་ཚུལ་བཞིན་དུ་བསྟེན་ནས་བྱང་སེམས་ཀྱི་བསྐྱེད་བྱའི་གནས་རྣམས་ཤེས་པར་བྱ་ཞིང་
། ལྷན་པར་རྩ་ལྷུང་བཅོ་བརྒྱད་དང་། ཉམས་བྱས་ཞེ་དུག་སོགས་ཤེས་པར་བྱ་དགོས་
ཤིང་།

Next we describe ways for those who have received the bodhisattva vows to keep them, and prevent their decline. You must first submit yourself, in the proper way, to a holy spiritual guide, one who is learned in the scriptures of the bodhisattva way, and in the commentaries which explain the true intent of these scriptures. Then you must educate yourself in all the various bodhisattva precepts. You should especially learn the eighteen root downfalls, the forty-six secondary offenses, and so on.

། དང་པོ་རྩ་ལྷུང་བཅོ་བརྒྱད་ནི།

The eighteen root downfalls

We begin then with the eighteen root downfalls:

རྟོག་པ་དང་བཀུར་སྟོལ་ཆགས་ནས་རང་ལ་བསྟོད་ཅིང་། གཞན་ཡོན་ཏན་ཅན་ལ་
སྐད་ན་བདག་བསྟོད་གཞན་སྐོད་གྱི་རྩ་ལྗང་།

(1) *The root downfall of praising yourself, and criticizing others.*

You commit this when, out of attachment to gain or honor, you praise yourself, and criticize others who in actuality possess good qualities. This can be divided into two separate root downfalls, those of praising oneself and of criticizing others.

འདི་ལ་དབྱེ་ན་བདག་བསྟོད་གཞན་སྐོད་གྱི་རྩ་ལྗང་གཉིས། སྤྱུ་བསྐྱེལ་བ་དང་།
མགོན་མེད་པ་དག་ལ་རང་གི་ཚེས་དང་ནོར་སྟོར་བའི་འོས་ཡོད་ཀྱང་། མིར་སྐྱེའི་
དབང་གིས་མི་སྟོར་ན་ཚེས་ནོར་མི་སྟོར་བའི་རྩ་ལྗང་། འདི་ལ་དབྱེ་ན་ཚེས་དང་ནོར་
མི་སྟོར་བའི་རྩ་ལྗང་གཉིས།

(2) *The root downfall of failing to give Dharma or material assistance*

You commit this in a situation where you should be giving the Dharma that you know, or the material things that you own, to those who are suffering, to those who have no protector. Instead though you fail to give them these things, due to feelings of possessiveness. This can be divided into the two root downfalls of failing to give the Dharma and of failing to give material assistance.

གཞན་གྱིས་རང་ལ་བཟོད་པ་གསོལ་བ་སོགས་ཤད་སྤྱང་རྩལ་མཐུན་བྱས་ཀྱང་མི་ཉན་
པར་ཁྲོ་བའི་ལུས་ངག་གིས་འཚོ་བ་སྐྱོ་ཚོགས་བྱས་ན་བཤགས་ཀྱང་མི་ཉན་པར་གཞན་
ལ་འཚོག་པའི་རྩ་ལྗང་། འདི་ལ་དབྱེ་ན་འཚོག་པ་དང་ཤད་སྤྱང་མི་ལེན་པའི་རྩ་ལྗང་
གཉིས།

(3) *The root downfall of failing to accept someone's apology, and striking another*

You commit this when someone comes to you in the appropriate manner and explains themselves in some way, such as asking your forgiveness or the like. Instead though you remain angry and commit various kinds of harm towards

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them physically or verbally. This can be divided into the two root downfalls of striking another and of not accepting a person's explanation of themselves.

བྱང་སེམས་ཀྱི་སྡེ་སྡོད་ལ་འདི་སངས་རྒྱས་ཀྱིས་གསུངས་པ་མ་ཡིན་ཞེས་སྤངས་ནས།
 ཚེས་ལྟར་སྤང་ལ་རང་ཉིད་དགའ་ཞིང་གཞན་ལ་སྟོན་ན་ཐེག་ཆེན་སྤོང་ཞིང་དམ་ཚེས་
 ལྟར་སྤང་སྟོན་པའི་རྩ་ལྟུང་། འདི་ལ་དབྱེ་ན་ཐེག་ཆེན་སྤོང་བ་དང་། །དམ་ཚེས་ལྟར་
 སྤང་སྟོན་པའི་རྩ་ལྟུང་གཉིས།

(4) *The root downfall of giving up the greater way, and teaching false dharma*

You commit this when you give up the scriptures of the bodhisattva way, saying: "These were not spoken by the Buddha." Then you take pleasure in some false dharma yourself, and teach it to others as well. This can be divided into the two root downfalls of giving up the greater way and of teaching false dharma.

དགོན་མཚོག་ལ་བསྡོས་པའི་རྣམ། རང་མི་དབང་བ་ཤེས་བཞིན་དུ། རང་གི་ཆད་དུ་
 རང་ངམ། རང་གིས་བཅོལ་བའི་རྒྱ་འམ། སྤོག་གམ། ཐབས་ཀྱིས་སྤངས་ཏེ་ཐོབ་པ་
 ན་དགོན་མཚོག་གི་དགོར་སྤོག་པའི་རྩ་ལྟུང་། འདི་ལ་དབྱེ་ན་དགོན་མཚོག་གསུམ་སོ་
 སའི་དགོར་སྤོག་པའི་རྩ་ལྟུང་གསུམ།

(5) *The root downfall of stealing what belongs to the Jewels*

You commit this in the following way. There is some material wealth or object which has been dedicated to the Three Jewels. Although you have no right to do so, you intentionally take the thing for yourself. You do so either by yourself or by having someone else do it for you, and by any of the various ways: thieving in stealth, robbing by force, or taking away through some clever means. The downfall is complete when you obtain the thing. This can be divided into three different root downfalls, one each for stealing what belongs to each one of the three different Jewels.

ལམ་གྱི་ཆ་ཡོངས་རྫོགས་སྟོན་པའི་ཐེག་པ་གསུམ་གྱི་སྡེ་སྡོད་ལ་འདི་སངས་རྒྱས་ཀྱི་
 གསུང་མ་ཡིན་ཞེས་སྤྱར་པ་བཏབ་ན། དམ་ཚེས་སྤོང་བའི་རྩ་ལྟུང་། འདི་ལ་དབྱེ་ན་

ཐེག་པ་གསུམ་གྱི་སྡོད་གསུམ་སྤངས་པའི་རྩ་ལྷུང་གསུམ།

(6) *The root downfall of giving up the highest Dharma*

You commit this when you discount the scriptural collections of the three ways, which present each and every aspect of the path, by saying "This is not the word of the Buddha." This can be divided into three different root downfalls, one each for giving up the respective scriptural collections of each of the three ways.

རབ་བྱུང་བ་རྩུལ་བྲིམས་དང་ལྡན་མི་ལྡན་གང་ཡང་རུང་བ་ལ་གཞོན་སེམས་ཀྱིས་
རྩུར་སྒྲིག་ཕྱོག་པ། བརྗེག་པ། བཙོན་རར་འཇུག་པ། རབ་བྱུང་ལས་ཕབ་པ་སོགས་
བྱས་ན། རྩུར་སྒྲིག་ཕྱོག་པ་སོགས་དང་རབ་བྱུང་ལས་ཕབ་པའི་རྩ་ལྷུང་། འདི་ལ་དབྱེ་
ན་རྩུར་སྒྲིག་ཕྱོག་པ་བཅས་དང་། རབ་བྱུང་ལས་ཕབ་པའི་རྩ་ལྷུང་གཉིས།

(7) *The root downfall of taking away the golden robes, and the rest, and removing someone from the status of an ordained person*

You commit this when you take an ordained person, whether they be one who is maintaining their morality or not, and take away their golden robes, or beat them, or incarcerate them; or else remove them from the status of being ordained. This can be divided into the two root downfalls of taking away a person's golden robes or the rest, and of removing a person from the status of an ordained person.

ཕ་དང་། མ་དང་། དགྲ་བཙོམ་པ་བསད་པ། དག་འདུན་གྱི་དབྱེན་བྱེད་པ། དེ་བཞིན་
གཤེགས་པ་ལ་ངན་སེམས་ཀྱིས་བྲག་འབྱིན་པ་སྟེ་ལྷ་པོ་འདི་གང་རུང་བྱས་ན།
མཚམས་མེད་བྱེད་པའི་རྩ་ལྷུང་།

(8) *The root downfall of committing an immediate misdeed*

You commit this when you commit any one or combination of the following: killing your father, killing your mother, killing an enemy destroyer, creating a schism in the Sangha, or drawing blood from One Thus Gone with evil intent. This can be divided into five separate root downfalls, corresponding to each of the five immediate misdeeds.

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འདི་ལ་དབྱེན་མཚམས་མེད་ལཱི་ཚ་ལྷུང་ལྷ། ལས་འབྲས་དང་། རྒྱུ་བ་སྣ་ཕྱི་སོགས་
མེད་དོ་ཞེས་འཇིན་ན། ལོག་པར་ལྷ་བ་འཇིན་པའི་ཚ་ལྷུང་།

(9) *The root downfall of holding wrong views*

You commit this when you hold to ideas such as "There is no relation between the deeds we commit and the consequences we experience," or "There are no past or future lives," or anything of the like.

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Reading Five: The Root Vows, Part Two

The following selection is taken from the String of Shining Jewels, by Geshe Tsewang Samdrup (c. 1835), ff. 17A-18A.

གྲོང་དང་གྲོང་སྲིད་དང་། རྫོང་ས་དང་། ཡུལ་འཁོར་གང་རུང་འཇིག་པར་བྱས་ན།
གྲོང་སོགས་འཇོམས་པའི་ཚུ་ལྟར་།། འདི་ལ་དབྱེ་ན་གྲོང་སོགས་འཇོམས་པའི་ཚུ་
ལྟར་བཞི།

(10) *The root downfall of destroying towns and such*

You commit this when destroy towns, or cities, or whole areas, or entire countries. This can be divided into the four different root downfalls of destroying towns, and then each of the rest.

སྣོད་ཉིད་སྣོན་པའི་སྣོད་དུ་མི་རུང་ཞིང་། ཇོགས་བྱུང་དུ་སེམས་བསྐྱེད་པ་དང་ལྡན་པའི་
སེམས་ཅན་ལ་སྣོད་ཉིད་བསྣོན་པས་སྐྱག་ནས་སེམས་བསྐྱེད་ལས་ལོག་སྟེ་ཐོག་དམན་
གྱི་སེམས་བསྐྱེད་ན་སྣོ་མ་སྦྱངས་པ་ལ་སྣོད་ཉིད་བསྣོན་པའི་ཚུ་ལྟར་།།

(11) *The root downfall of teaching emptiness to a person who is not yet mentally prepared*

You commit this with a person who has not yet reached a level where he or she can absorb the teachings on emptiness, and yet who has been able to develop the wish to achieve total enlightenment. The downfall is completed when, as a result of your teaching them emptiness, they become frightened—in such a way that they turn back from their wish to achieve full enlightenment, and develop instead a wish to achieve the goals of the lower way.

ཇོགས་བྱང་དུ་སེམས་བསྐྱེད་པ་ལ་བྱོད་ཕྱིན་དུག་ལ་སྤྱད་པ་དང་། སངས་རྒྱ་བ་མི་
རྣམས། ཉན་རང་གི་སེམས་བསྐྱེད་ན་འཁོར་བ་ལས་གོལ་བར་འགྱུར་ཞེས་སྒྲ་བས་
ཡུལ་དེ་ཇོགས་བྱང་དུ་སེམས་བསྐྱེད་པ་ལས་ལོག་ན། ཇོགས་བྱང་ལས་ལྷོག་པའི་རྩ་
རླུང་ཟེ།

(12) *The root downfall of causing a person to turn back from total enlightenment*

Committing this begins when you say the following to a person who has already developed the wish to achieve total enlightenment:

You will never be able to carry out the six perfections, and actually reach Buddhahood. If you strive instead for the goals of the listeners and self-made Buddhas, then you will manage to liberate yourself from the circle of suffering life."

When because of your talking this way the person turns back from his or her wish to achieve full enlightenment, the downfall is complete.

སོ་ཐར་གྱི་རྩལ་ཁྲིམས་ལ་རྩལ་བཞིན་དུ་གནས་པ་ལ་སོ་ཐར་རྩལ་ཁྲིམས་དག་པས་ཅི་
ཞིག་བྱ། ཇོགས་བྱང་དུ་སེམས་བསྐྱེད་ལ། ཐེག་ཆེན་རྟོགས་ཞེས་དང་། སྒོ་གསུམ་
གྱི་ཉེས་སྲོད་ཐམས་ཅད་འགག་པར་འགྱུར་ཞེས་སྒྲ་བས་ཡུལ་དེ་སོ་ཐར་གྱི་རྩལ་
ཁྲིམས་ལས་ལོག་པ་ན། སོ་ཐར་སྤངས་པའི་རྩ་རླུང་ཟེ།

(13) *The root downfall of causing a person to give up the morality of freedom*

You commit this with a person who is keeping properly the morality of individual freedom. You say to him or her, "What's the use of keeping the morality of freedom pure? You should rather develop the wish to achieve full enlightenment—you should come over to the greater way." And then you say, "If you do so, you'll be able to stop each and every bad deed committed through any of the three doors of expression."

When because of your talking this way the person turns away from the morality of individual freedom, the root downfall is completed.

ཉན་རང་གི་ཐེག་པ་ལ་ངི་ཙམ་བསྐྱབ་ཀྱང་ཉན་མོངས་མ་ལུས་པ་སྒྲོང་མི་རྣམས་ཞེས་སྐྱུར་
བ་བཏབ་སྟེ། ཉན་རང་གི་རྟོགས་པས་འཁོར་བ་ལས་མི་གྲོལ་བར་འཇིན་ན། སྒྲོབ་
པའི་ཐེག་པས་ཆགས་སོགས་སྒྲོང་མི་རྣམས་པར་འཇིན་པའི་ཙུ་ལུང་༡༧།

(14) *The root downfall of holding that a person cannot eliminate desire and the rest by following the way of the learner*

You commit this when you hold that the realizations of listeners and self-made Buddhas could never liberate a person from the circle of suffering life: you discount the lesser way, saying "Regardless of how much a person might train himself in the ways of the listeners and the self-made Buddhas, he could never thereby eliminate the mental afflictions in their entirety."

རང་ཉིད་རྟོན་བཀུར་ལ་ཆགས་པས་ཐེག་ཆེན་འདོན་པ། སྒྲོབ་པ། སྒྲོན་པ་སོགས་བྱེད་
བཞིན་དུ་བདག་ནི་རྟོན་བཀུར་སོགས་ལ་མི་བལྟ་བའི་ཐེག་ཆེན་པ་ཡིན་གྱི། གཞན་ནི་
མ་ཡིན་ནོ་ཞེས་བསྟོད་སྲོད་སོ་སོར་སྐྱས་པ་ན། ཚིག་བཅད་རྒྱ་ཡིས་གཞན་སྲོད་པའི་ཙུ་
ལུང་། ཙུ་ལུང་འདི་ཙུ་ལུང་དང་པོ་བདག་བསྟོད་གཞན་སྒྲོད་གྱི་ཙུ་ལུང་དུ་འདུ་བས་
ལོགས་སུ་མ་བབྱང་བར་གསུངས།

The root downfall of criticizing someone else due to one's desire for the adulation of others

With this root downfall you are reciting teachings of the greater way, or reading them, presenting them to others, or anything of the like, all out of an attachment to material gain or the respect of others. At the same time though you claim, "I am a practitioner of the greater way who has no concern for material gain, the respect of others, or any such thing. That other person though is not this way at all." The downfall is complete when you have expressed the praise on one hand, and the criticism on the other.

It is stated that, since this root downfall is subsumed by the first downfall—that of praising oneself and criticizing others—it should not be counted as a separate downfall.

རང་གིས་སྒྲོང་ཉིད་མངོན་སུམ་དུ་མ་རྟོགས་ཀྱང་། གཞན་ལ་སྒྲོང་པ་ཉིད་བསྟན་ནས།

ཁྱོད་ཀྱི་འདི་བསྐྱོམས་ལེག་དང་། ལྷོད་པ་ཉིད་མངོན་སུམ་དུ་རྟོགས་པར་འགྱུར་བས་
ཁོ་བོ་དང་འདྲ་བར་འགྱུར་རེ་ཞེས་སྒྲིམ་པས། བ་རེ་ལ་གྲིས་དོན་གོན་ལོག་པ་ཉིད་སྒྲི་
བའི་རྩ་ལྟང་།།

(15) *The root downfall of professing the complete opposite*

You commit this as follows. In actuality, you have yet to perceive emptiness directly. Nonetheless you teach the subject of emptiness to others and say, "Meditate as I have taught you, and you will come to see emptiness; then you'll be just like me." The downfall is completed as soon as the other person grasps the meaning of your words.

རྒྱལ་པོ་དང་སློན་པོ་སོགས་གྲིས་དགོན་མཚོག་གི་དགོར་རམ། དགོ་འདུན་དང་།
དགོ་སློང་ལ་ཆད་པ་བཅད་པའི་ཡོ་བྱད་དེ། རང་ལ་ཕུལ་བའི་ཚོ་སྐངས་ཏེ་ཐོབ་པ་ན་
དགོན་མཚོག་གི་དགོར་བྱིན་པ་ལེན་པའི་རྩ་ལྟང་།།

(16) *The root downfall of accepting what belongs to the Jewels when someone presents it to you*

Suppose a king and his minister or any such official is exacting some punishment, and has taken an object that belongs to the Jewels, or to the Sangha, or to an individual monk. And suppose that they offer it to you. You commit this downfall when you accept the thing, and come into possession of it.

ཞི་གནས་ལ་མཉམ་པར་འཇོག་པའི་བསམ་གཏན་པ་སོ་སྐྱེ་ལ་སྤང་བའི་བསམ་པས་དེ་
དག་གི་ལོངས་སྤྱོད་རྣམས་ལན་ནས། ཁ་ཏོན་པ་རྣམས་ལ་བྱིན་པ་ན་ཞི་གནས་འདོར་
བ་བྱ་ཞིང་བསམ་གཏན་པའི་ལོངས་སྤྱོད་ཁ་ཏོན་པ་ལ་བྱིན་པའི་རྩ་ལྟང་།།

(17) *The root downfall of rejecting the practice of quietude, and giving the possessions of meditators to those whose practice is recitation*

You commit this as follows. Out of feelings of dislike for them, you take away the possessions of meditators who are average people engaged in balanced meditation on quietude. Then you give these possessions to persons whose practice is recitation.

Course VII: The Vows of the Bodhisattva
Reading Five

བྱང་ཆུབ་གྱི་སེམས་གཏོང་ན། བྱང་ཆུབ་སེམས་འདོར་གྱི་ཚ་ལྷུང་།

(18) *The root downfall of discarding the wish for enlightenment*

You commit this if you ever give up the wish for enlightenment.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

Reading Six: The Four Chains, Restoring the Vows, and How the Vows are Lost

The following reading is taken from the String of Shining Jewels, by Geshe Tsewang Samdrup (early 19th Century), a tutor of His Holiness the Tenth Dalai Lama.

ཚ་ལྷུང་འདི་དང་། ཚ་ལྷུང་དགུ་པ་ལོག་པ་ལྟ་བུ་འཇོན་པའི་ཚ་ལྷུང་གཉིས་སྐྱེ་བ་ལ་
ཀུན་དགེས་ཚང་མི་དགོས་ཤིང་།

In the case of two of the root downfalls—that is, with this last one and also with the ninth, where you hold to wrong views—it is not necessary for all four of the "binding" mental afflictions to be present in order for a root downfall to occur.

གཞན་ཚ་ལྷུང་བཅུ་དྲུག་ལ་ཀུན་དགེས་ཆེན་པོ་སྟེ་བཞི་ཚང་དགོས་པས། ཀུན་དགེས་
བཞི་ནི། ཉེས་སྦྱོད་དེ་ལ་ད་དུང་སྦྱོད་འདོད་པ། ངོ་ཚ་བྲེལ་ཡོད་མེད་པ། དགའ་ཞིང་
མགུ་བ། ཉེས་དམིགས་སུ་མི་བལྟ་བ་སྟེ་བཞི།

With the other sixteen root downfalls though there must be what we call a "major" instance of the binding mental afflictions. For an instance of the binding mental afflictions to be "major," all four must be present. These four binding mental afflictions are as follows:

- (1) A desire to commit still more of the particular wrong deed;
- (2) A lack of any shame or consideration;
- (3) A sense of enjoyment, and satisfaction; as well as
- (4) Failing to consider one's deed as something wrong.

ཕྱི་མ་འདིའི་སྣང་དུ་དང་པོ་གསུམ་ཚང་ན་ཀུན་དགེས་ཆེན་པོ། ཕྱི་མ་འདིའི་སྣང་དུ་
དང་པོ་གསུམ་ལས་གཉིས་ཙམ་དང་། གཅིག་ཙམ་དང་། ཕྱི་མ་ཁོ་རང་ཙམ་ལ་ཟག་
པ་འབྲིང་དང་། དང་པོ་གསུམ་ལ་ཟག་པ་རྒྱུང་དུ་ཡིན་ནོ།

If one possesses the fourth mental affliction, and on top of it the first three as well, then this is a "major" instance of the binding mental afflictions. There are other cases where one possesses the fourth affliction and in addition to it only two of the first three, or else only one of these three, or perhaps no more than the fourth on its own. All these cases are said to represent a "medium" impurity. The first three are said to be a "lesser" impurity.

ལྕ་ལྷུང་བཅུ་དྲུག་པོ་དེའི་གཞི་ལ་ཞུགས་ཀྱང་ཀུན་དགེས་ཆེན་པོ་མ་ཚང་ན་ཟག་པ་རྒྱུང་
འབྲིང་གིས་བསྐྱུས་པའི་ལྷུང་བ་ཡིན་པས་དེ་ནམས་ཚུ་ལྷུང་དེའི་སྣང་གཏོགས་པའི་
ཉེས་བྱས་སོ།།

A person can be engaged in a basic form of one of the sixteen root downfalls and yet, should the requirement of a "major" instance of the binding mental afflictions not be filled, he or she is only committing a kind of downfall subsumed by a lesser or medium level of impurity. Such a person then would only be performing a secondary offense categorized in the collection of root downfalls.

།།གསུམ་པ་ཉམས་ན་ཕྱིར་བཅོས་ཚུལ་ནི།

How to restore the vows, should they happen to decline

ཀུན་དགེས་ཆེན་པོ་ཚང་བའི་ཚུ་ལྷུང་ངམ། ལྷོན་སེམས་གཏོང་བ། ལོག་ལྟ་བུར་བ་ལྟ་
བུ་ལ་སྣོམ་པ་སྐྱར་བསྐྱང་དགོས་ཤིང་།

This brings us to the third part in our presentation on the vows of the bodhisattva, which concerns how to restore them, should they happen to decline. Any time you commit one of the root downfalls and a "major" instance of the binding mental afflictions has occurred, or else when something happens like giving up the prayer for the wish for enlightenment or developing wrong views, you must take the vows over again.

ཟག་པ་འབྲིང་གི་ཉེས་བྱས་རྣམས། གསུམ་ཡན་ཆད་ལ་བཤགས་པ་དང་། ཟག་པ་
ཆུང་དུའི་ཉེས་བྱས་དང་། ཉེས་བྱས་ཞི་དུག་སོགས་གང་ཟག་གཅིག་གི་མདུན་དུ་
བཤགས་པར་བྱ་ཞིང་།

Whenever you commit offenses that involve a medium level of impurity, you should confess them before a group of three or more persons. Whenever you commit offenses involving a lesser level of impurity, or else any of the forty-six secondary offenses or anything of the like, then you should confess them before a single person.

དེ་དག་ལས་གཞན་པའི་ཉེས་བྱས་གཅིག་ལ་སོགས་པའི་མདུན་དུ་བཤགས་ན་རབ་དང་།
དེ་མིན་རྒྱལ་བ་སྐུ་བཅས་ཀྱི་མདུན་དུ་བཤགས་པར་མོས་ཏེ་རྟེན་གྱི་དུང་དུ་བཤགས་
པར་བྱ་ཞིང་།

Any time you commit any other offenses, the best thing you can do is to confess it before a single person, and so on. If you can't do that, then you should confess before an altar with representations of the body, speech, and mind of the Buddha, with a strong feeling that you are performing your confession in the presence of the victorious Buddhas, along with their bodhisattva sons and daughters.

སྐབས་འགོ་སེམས་བསྐྱེད། ལྷུང་བཤགས། སྨི་བཤགས། རྩོམ་སེམས་བསྐྱོམས་
བཞུགས་སོགས་ཀྱི་སྒོ་ནས་བཤགས་པར་ཡང་བྱའོ།།

You should also confess and purify yourself through the practices of going for refuge and praying to develop the wish for enlightenment, performing a confession of downfalls, a general confession, meditation and recitation on the practice of the Warrior of Diamond, and so on.

བཤགས་པ་སྐྱིད་འདི་རྣམས་ཀྱི་ཚེ་གཉེན་པོ་སྟོབས་བཞི་ཚང་བའི་སྒོ་ནས་བཤགས་
དགོས་ཤིང་།།

Whenever you perform any of the confessions mentioned throughout here you must do so with all four of the antidote forces complete. . .

Course VII: The Vows of the Bodhisattva
Reading Six

The following selections are taken from the Highway for Bodhisattvas, by Je Tsongkapa (1357-1419), ff. 627, 638-641, 645, and 647-8.

མདོར་ན་ཕམ་པ་གཅིག་བྱུང་ན་ཡང་ཚེ་དེ་ལ་ས་དང་པོ་ཐོབ་པ་མི་སྲིད་ཅིང་དེ་དང་ཉེ་
བའི་རྒྱ་ཚོགས་རྒྱ་ཆེན་པོ་སྤར་ཡོད་འཕེལ་བ་དང་སྤར་མེད་སྤྱིད་པའི་སྐལ་བ་མེད་ན་
ཕམ་པ་ཡང་དང་ཡང་དུ་བྱུང་ན་ལྟ་ཅི་སྟོས།

We may summarize these points as follows. If a person commits even one of the "defeats" [root downfalls], it is impossible for him or her to attain the first bodhisattva level within the same life. One also loses the spiritual fortune to see the close cause of this attainment, the great collection of virtue necessary to reach the first bodhisattva level, increase in its power (for whatever amount one has already collected) or occur in the first place (for whatever amount one has yet to collect). I need not mention then what happens when you commit these defeats over and over again.

དེའི་ཕྱིར་ཕམ་པ་བྱུང་ཡང་བྱུང་སེམས་ཀྱི་སྡོམ་པ་སྤང་དུ་ཡོད་པས་སྐམ་དུ་མི་བསམ་
པར་རྩ་ལྷུང་གིས་གཏན་མ་གོས་པ་ལ་སྟོག་བསྟོས་བྱའོ།

Therefore you must never think to yourself: "Well, even if I did commit one of the defeats, it doesn't matter, I could take my bodhisattva vows over again." Rather you must, at the cost of your very life, avoid ever being defiled by a root downfall of the vows.

མདོར་ན་རྩ་ལྷུང་བྱུང་བའི་དེ་མ་ཐག་ཡན་ཆད་དུ་སྟོན་སེམས་དང་མ་བུལ་ན་སེམས་
དེའི་མཐུས་རྩ་ལྷུང་བྱུང་ཡང་ལྷུང་བ་དེ་སྡོམ་པ་སྤང་སྐྱེ་བ་ལ་གོགས་བྱེད་དུ་སྐྱེ་མི་རྣམས་
ལ་བུལ་ན་དེའི་རྣམས་པ་འགོག་བྱེད་དེ་མེད་པས་སྤར་གསོར་མི་རུང་ཞེས་པའོ།

Again we can summarize as follows. Suppose you commit a root downfall, but from the point just after you do so, and on, you do not lose your wish for enlightenment in the form of a prayer. The power of this kind of wish then prevents the fact that you have committed a root downfall from acting as a block that would stop the vows from ever growing again in you. If you lack

this kind of wish though there would be nothing to block the power of the root downfall, and this would make your vows something that you could not restore. This is the point of the quotation.

གཤམ་ཏེ་ཀུན་དགེས་ཆེན་པོར་འགྱུར་བ་ལ་དགག་པའི་སྒོ་ནས་ངོ་ཚ་བྲིལ་ཡོད་མ་སྐྱེས་
པ་དང་ཉེས་དམིགས་སུ་མི་ལྟ་བ་གཉིས། སྐྱབ་པའི་སྒོ་ནས་ཕྱི་མ་ལ་སྤྱོད་འདོད་དང་
མགུ་ཞིང་དགའ་བ་གཉིས་ཚང་བ་དགོས་ན་མེད་པ་གཉིས་གང་ནས་གཟུང་སྟེ་གང་གི་
བར་དུ་མེད་པ་དང་ཡོད་པ་གཉིས་ཀྱང་གང་ནས་གཟུང་ཏེ་གང་བར་དུ་ཡོད་པ་དགོས་
ཤི་ན།

One may ask the following question:

You've said that, for a major instance of the "chains" to occur, the following case must hold. As for the aspect where something is missing, there must then be a failure for the emotions of shame and consideration to occur, and one must not consider his or her actions something wrong. As for the aspect where something is present, there must a desire to repeat the action in the future, and also pleasure and gladness with what one has done. Both of these aspects must be complete. From what point up to what point must the two lacks of something be, and from what point up to what point must the two occurrences of something be?

འདི་ལ་མེད་པ་གཉིས་ནི་ཀུན་སྒོང་བྱུང་བ་ནས་བརྩམས་ཏེ་དངོས་གཞི་རྫོགས་པའི་དེ་
མ་ཐག་ཡན་ཆད་དུ་མེད་པ་རྒྱན་ཆགས་པ་དགོས་ཀྱི་བར་དེ་དག་ཏུ་ངོ་ཚ་ཤེས་པའམ་
བྲིལ་ཡོད་པའམ་ཉེས་དམིགས་སུ་ལྟ་བ་གང་རུང་ཞིག་བྱུང་བ་ཀུན་དགེས་ཆེན་པོའི་
ཡན་ལག་མི་ཚང་ངོ་།

As for the two lacks of something, they must be continual from the point where one intends to do the action on through to the end of the actual commission of the deed. If though during this interval one feels any sense of shame or consideration, or else during this same interval considers his act to be wrong, then the necessary components of a major instance of the "chains" are not complete.

།དེ་བཞིན་དུ་ཡོད་པ་གཉིས་ཀྱང་དུས་དེ་དག་གང་རུང་དུ་བྱུང་ནས་དངོས་གཞི་རྫོགས་
པའི་དེ་མ་ཐག་ཡན་ཆད་དུ་ཡིད་དེ་དག་ལས་མ་ལོག་པ་དགོས་ཀྱི་རིགས་འདྲ་བར་མ་
ཆད་དགོས་ན་ཏུ་ཅང་ཐལ་ལོ།

The case is similar for the two thoughts that must be present. They must occur during the same interval, and on from the completion of the commission of the deed on, in such a way that they are not stopped. It would be too much to say though that they had to occur in one's mind in an unbroken stream throughout this whole period.

དེ་ཡང་སྒྲིབ་སོ་ཐར་ཐེག་པ་ཆེ་རྒྱུང་གཉིས་ཀའི་དྲིན་ལ་ཡོད་པས་སོ་ཐར་ལ་ཐེག་པ་ཆེ་
རྒྱུང་གཉིས་སུ་ཡོད་ཀྱང་སོ་ཐར་གྱི་བཅས་པ་གང་ལ་མཇེད་པའི་གདུལ་བུའི་གཙོ་བོ་ནི་
ཐེག་དམན་གྱི་གང་ཟག་གོ། ཐེག་དམན་གྱིས་ནི་ཆོ་དེ་ལ་དག་བཅོམ་ཐོབ་པར་རྒྱས་མི་
རྒྱས་གང་ཡིན་ཡང་ཆོ་དེ་ལ་ཟག་པ་ཟད་པར་བྱ་བའི་སྒྲིབ་དུ་བསམ་པའི་གོ་ཆ་ཆེན་པོ་
བགོས་ནས་མགོ་འཕྲོ་གོས་ལ་མེ་ཤོར་བ་གསོད་པ་ལ་བརྩོན་པ་ལྟ་བུའི་ཉོན་མོངས་སྤོང་
བའི་བརྩོན་འགྲུས་རྩ་མ་དགོས་སོ།

Now generally speaking, the freedom vows can be had by persons of both the greater way and the lesser one, and so we can say that there are both greater-way and lesser-way vows of freedom. The disciples for whom these rules were primarily instituted though are persons of the lesser way. Whether or not those of the lesser way actually manage to attain the level of an enemy destroyer in this life, they must still don the armor of the great intention, in order to eliminate the impurities during their life; they must put forth a mighty effort to eliminate their mental afflictions, with the same effort they would apply in trying to extinguish the flames if their hair or clothes were to catch on fire.

།དེས་ན་སྤོམ་པ་ལེན་པ་ཡང་ཆོ་དེ་ལ་ཟག་པ་ཟད་པ་ཐོབ་པའི་སྒྲིབ་དུ་ཡིན་པ་ལ། གལ་
ཏེ་ཕམ་པ་འཆབ་བཅས་བྱུང་ན་དེས་སྒྲིབ་དེ་ལ་ཟག་པ་ཟད་པ་འཐོབ་མི་སྲིད་པར་བྱེད་

པས་སྡོམ་པ་སྐྱངས་པའི་དགོས་པའི་གཙོ་བོ་གཏན་སྡོག་ལ།

And so when they take their vows they are doing so in order to eliminate all the impurities. If they were to commit one of the defeats, and if they concealed the fact, then this would prevent them from ever attaining the elimination of all their impurities in this life. The main purpose of their taking their vows then would be totally lost.

བྱང་སེམས་ལ་བྱང་སེམས་ཀྱི་སྡོམ་པའི་དབང་དུ་བྱས་པའི་ཚ་ལྷུང་བྱང་ཡང་སྡོམ་པ་
མཚན་པའི་དགོས་པའི་གཙོ་བོ་མི་སྡོག་པ་ནི་ཕྱིར་བཅོས་སུ་རུང་མི་རུང་གི་རྒྱ་མཚན་དུ་
གཟུང་”

It is not the case though that the main purpose for a bodhisattva to take his or her bodhisattva vows is lost even should he or she commit a root downfall of these vows. This then is the real reason why one of these two types of vows can be restored, and the other not. . .

འདི་ལ་བྱང་སེམས་ཀྱི་སྡོམ་པ་འཕྲུལ་ན་ནི་སེམས་ཅན་མཐའ་ཡས་པའི་པན་བདེ་རྒྱབ་
པར་ཁས་སྐྱངས་ནས་སྡོམ་པ་གཟུང་བ་བཅད་པས་ངན་འགྲོར་ལྷུང་ནས་ཡུན་རིང་དུ་
འབྱུང་དགོས་ཏེ། སེམས་ཅན་གཅིག་གི་བདེ་བ་བཞིག་པ་ལ་ཡང་ངན་འགྲོར་འགྲོ་
དགོས་ན་ལུས་ཅན་མཐའ་དག་གི་བདེ་བ་བཞིག་ན་སྡོམ་སུ་མེད་པའི་ཕྱིར་རོ་ཞེས་རྒྱ་
མཚན་དུ་མས་བསྐྱབས་པའི་ཕྱིར་རོ།

Concerning this point, suppose someone gives back his or her bodhisattva vows. He or she has first agreed to accomplish the help and happiness of an infinite number of living beings, and then stopped keeping their vows altogether. As a result they will fall to the lower births, and then be forced to wander there for a very long time; for if one must pass to the lower realms for destroying the happiness of even a single living creature, what need is there to mention what happens when you destroy the happiness of a limitless number of beings? For this and many other reasons is the point above proven.

Course VII: The Vows of the Bodhisattva
Reading Six

ལྷོ་མཚན་དེ་རྣམས་ནི་སྣོན་སེམས་བཏང་བ་དང་དེ་མ་བཏང་ཡང་བྱང་ཚུབ་ཀྱི་སྣོན་པའི་
ལྷོ་ལྷོ་བའི་ཡི་དམ་བཏང་བ་གཉིས་འདྲ་བ་ཡིན་པས་རྣམ་པ་ཐམས་ཅད་དུ་དབྱེ་དུ་
མི་རུང་ངོ། །དེའི་ཕྱིར་ལེགས་པར་བརྟགས་ནས་སྤང་དགོས་ཏེ་གཞན་དུ་ན་ཉིས་
དམིགས་ཤིན་དུ་ཆེ་བ་”

The above reasons all relate to a case where one gives up the wish for enlightenment in the form of a prayer; and even if one were not to give it up, yet still gave up the great pledge of taking on oneself the deeds of a bodhisattva, it would be nearly the same thing. Therefore it is totally wrong to give back one's vows. Thus too one should consider everything very carefully before one even takes on the vows, for it is very grave if one goes wrong.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

**Reading Seven: Secondary Offenses against Giving and Morality
for Collecting Goodness**

The following reading is taken from folios 18a-19b of the String of Shining Jewels, by Geshe Tsewang Samdrup (early 19th Century), a tutor of His Holiness the Tenth Dalai Lama.

༩།གཉིས་པ་ཉིས་བྱས་ཞེ་དྲུག་ནི། དགོན་མཚོག་གསུམ་གང་རུང་ལ་ལུས་ཀྱིས་ཕྱག་
ངག་གིས་བསྟོད་པ། ཡིད་ཀྱིས་དང་བ་སྟེ་སྟོགས་ལྷན་གསུམ་གྱིས་མཚོད་པ་མ་བྱས་པར་ཞབ་
གཅིག་འདས་ན། དགོན་མཚོག་གསུམ་ལ་སྟོགས་ལྷན་གསུམ་གྱིས་མ་མཚོད་པའི་ཉིས་བྱས་ཀྱི།

The forty-six secondary offenses

Here next we will explain the forty-six different secondary offenses against the vows of a bodhisattva.

(1) *The secondary offense of failing to make offering to the Jewels through the three doors of expression*

You commit this when a single period of 24 hours passes, and you have not yet made offering to any one or combination of the Three Jewels by means of the three doors of expression; that is, through bowing down with your body, and praising with your words, and admiring with your thoughts.

རང་ཉིད་འདོད་པ་ཆེ་བ་ཚོག་མི་ཤེས་པ་བསྟོན་བཀུར་ལ་ཆགས་པ་སོགས་འགོག་པར་
མི་བྱེད་ན། འདོད་པའི་སེམས་ཀྱི་ཇིས་སུ་འཇུག་པའི་ཉིས་བྱས་ཀྱི།

Course VII: The Vows of the Bodhisattva
Reading Seven

(2) *The secondary offense of allowing thoughts of desire to go on*

You commit this when you fail to try to stop a thought that comes up in yourself such as an inordinate desire for an object, or not being satisfied with what you have, an attachment to having others pay you honor, or anything of the like.

བྱང་སེམས་བསྐྱབ་པ་ཤྲོན་པ་ཡོན་ཏན་དང་ལྷན་པ་བཀའ་སྡི་བྱ་འོས་པ་ལ། བཀའ་སྡི་
སོགས་གྲུས་པར་མ་བྱས་ན། ཤྲོན་པ་རྣམས་ལ་གྲུས་པར་མི་བྱེད་པའི་ཉེས་བྱས་ཟ།

(3) *The secondary offense of failing to pay respect to one's elders*

You commit this with a person who is your elder in the sense of having taken the precepts of the bodhisattva before you, and who has good qualities, and is worthy of your honor. The offense is done when you fail to pay them respect by honoring them in some way, or the like.

གཞན་གྱིས་རང་ལ་དྲང་པོར་སྣོ་ཞིང་དགའ་བར་བྱེད་ཅིང་། དོན་འདྲི་བ་ལ་ཁོང་ཁྱོ་
འཇམ། ལེ་ལེའི་དབང་གིས་རྗེས་སུ་མཐུན་པའི་ལན་མི་འདེབས་ན། དྲིས་པ་རྣམས་ལ་
ལན་མི་འདེབས་པའི་ཉེས་བྱས་པ།

(4) *The secondary offense of failing to answer questions*

You commit this when out of anger or laziness you fail to give an appropriate answer to a person who has asked you a question in a sincere and well-meaning way.

གཞན་གྱིས་ཟས་གོས་སོགས་ཀྱི་མགོན་དུ་བོས་པ་ལ་ང་རྒྱལ་ལམ། མནར་སེམས་
སམ། ཁོང་ཁྱོ་འཇམ། ལེ་ལེའི་དབང་གིས་མི་འགོ་ན། མགོན་དུ་བོས་པ་བདག་གིར་
མི་བྱེད་པའི་ཉེས་བྱས་པ།

(5) *The secondary offense of failing to accept an invitation*

You commit this when someone invites you to partake of a meal, accept some article of clothing, or anything of the like, but out of pride, or a wish to hurt them, anger, or laziness, you refuse to come.

སྤྱིན་བདག་གིས་གསེར་དངུལ་སོགས་ལོར་སྣ་ཚོགས་ཕུལ་བ་ན། མནར་སེམས་སམ།
ཁོང་སྤོངས། ལེ་ལོའི་དབང་གིས་མི་ལེན་ན། གསེར་ལ་སོགས་པ་མི་ལེན་པའི་ཉེས་

བྱས་ཅ།

(6) *The secondary offense of failing to accept gold or the like*

You commit this when, out of a desire to hurt them, or out of anger or laziness, you refuse to accept gold or silver or any other kind of material wealth that a sponsor has tried to offer to you.

གཞན་ཚོས་འདོད་པ་རྣམས་ལ་མནར་སེམས་སམ། ཁོང་སྤོངས། དྲག་དོག་གམ།
ལེ་ལོའི་དབང་གིས་ཚོས་མི་སྤྱིན་ན། ཚོས་འདོད་པ་ལ་ཚོས་མི་སྤྱིན་པའི་ཉེས་བྱས་པ།

(7) *The secondary offense of failing to give the Dharma to those who wish it*

You commit this when—out of a desire to hurt them, or out of anger or envy or laziness—you fail to give the Dharma to those who wish it.

ཉེས་བྱས་བདུན་པོ་འདི་དག་གི་བ་ཚོས་སྤྱད་ཀྱི་སྤྱིན་པའི་མི་མཐུན་ཕྱོགས་སོ།

The seven secondary offenses just listed all work against the practice of giving for collecting goodness.

ཁམ་ཚམས་མེད་བྱེད་པའམ། ཚུ་ལྟར་བྱུང་བའི་ཚུལ་སྤྲིམས་འཆལ་བ་རྣམས་དེས་རྒྱ་
མཚན་དུ་བྱས་ནས། མནར་སེམས་སམ། ཁོང་སྤོངས། ལེ་ལོའི་དབང་གིས་ཡལ་
བར་དོར་ཞིང་བྱེད་དུ་གསལ་ན་ཚུལ་སྤྲིམས་འཆལ་རྣམས་ཡལ་བར་འདོར་བའི་ཉེས་

བྱས་པ།

(8) *The secondary offense of rejecting persons with sullied morality*

Suppose you encounter persons with sullied morality: those who have committed one of the immediate misdeeds, or one of the root downfalls. You commit this offense when, because of what they have done, and with feelings of wanting to hurt them, or out of anger or laziness, you reject and ignore them completely.

གཞན་གྱི་སེམས་བསྐྱེད་བའི་ཕྱིར་འདུལ་བའི་བསྐྱབ་པ་རྣམས་ཉན་ཐོས་རྣམས་དང་འདྲ་
བར་མི་བསྐྱབ་ན། ས་རོལ་དད་ཕྱིར་སློབ་པར་མི་བྱེད་པའི་ཉེས་བྱས་ལ།

(9) *The secondary offense of failing to follow the rules, which leads other persons to develop faith*

You commit this when you fail to follow the rules of the teachings on discipline, just as though you were someone who belonged to the tradition of the listeners, for this is something that protects the minds of others.

འདུལ་བའི་བཅས་པ་གོས་ཞག་བཅུ་འཆང་སྤངས་སོགས་བཅས་རྒྱུ་གི་ལྷུང་བ་སོགས་
ལ་བྱང་སེམས་ཀྱིས་ཉན་ཐོས་བཞིན་སློབ་མི་དགོས་པ་ལས། དེ་དང་མཚུངས་པར་
སློབ་ན། སེམས་ཅན་དོན་ལ་བྱ་བ་རྒྱུ་བའི་ཉེས་བྱས་ཀྱི།

(10) *The secondary offense of performing deeds which are only of lesser benefit for all living beings*

A bodhisattva need not necessarily observe certain kinds of proscribed morality from the teachings on discipline in the same way that a person of the listener tradition would. An example would be the downfalls which are exclusively proscribed, such as the one in the "abandonment" group, where a monk has kept cloth for over ten days. If it is not incumbent on you to do so and yet still you observe this vow in exactly the same way that someone of the listener tradition would, then you have committed this offense.

བྱང་སེམས་ཀྱི་བསྐྱབ་པ་ལ་ཚུལ་བཞིན་དུ་སློབ་པའི་བྱང་རྒྱུ་གི་སེམས་དང་ལྡན་པ་ལ།
གཞན་དོན་བྱེད་པར་ཅན་དུ་འགྱུར་ན་སློབ་གཙོད་སོགས་བདུན་གནང་བའི་སྐབས་ཡོད་
བཞིན་དུ་དེ་ལ་མ་ཞུགས་ན། ལྷིང་བརྩེར་བཅས་པར་མ་བྱས་པའི་ཉེས་བྱས་ཀྱི།

(11) *The secondary offense of failing to break a rule out of compassion*

There are certain extraordinary situations where specific misdeeds—the seven of taking life and the rest—are allowed for a person who possesses the wish for enlightenment, and who is practicing the precepts of the bodhisattva in the proper way. If you are this kind of person and it would be of extraordinary benefit to others if you did commit such a deed, then you have committed this offense when you fail to do so.

རང་གི་ཚིག་མི་བཅན་པའམ་མི་བཅུན་བར་འགྱུར་བའི་བྲི་ངས་དང་། མི་སྒྲན་པ་
གཏམ་ངན་འབྱུང་བའི་གཞི་རང་ལ་ཡོད་པ་དེ་རྣམས་མ་སེལ་ཞིང་མི་སྐྱོང་ན། བྲགས་
པ་མ་ཡིན་པ་མི་སྐྱོང་བའི་ཉེས་བྱས་༡༣།

(15) *The secondary offense of failing to put a stop to rumors about yourself*

Suppose you have said or done something that has led to some vile rumors or slanderous talk which might cause people to doubt the veracity or purity of what you say. You commit this offense when you fail to take steps to clarify the situation and stop the rumors.

ཕ་རོལ་པོའི་ལུས་ངག་གི་ཉེས་སྐྱོད་རྣམས་དྲག་པོའི་ཆད་པས་ཕྱིར་བཅོས་རྒྱས་པ་
མཐོང་བཞིན་དུ་དེའི་སེམས་བསྐྱུང་བཅའ་གྱི་ཕྱིར་དུ་ཐབས་དེས་མི་འཚོས་ན། ཉོན་
མོངས་བཅས་ཀྱང་འཚོས་པར་མི་བྱེད་པའི་ཉེས་བྱས་༡༤།

(16) *The secondary offense of failing to correct someone when it must be done in a negative way*

Suppose another person is committing bad deeds in their actions or speech, and you realize that if you took some very forceful action towards them you would be able to set them straight. You commit this offense when, for no more reason than to have them maintain their good opinion of you, you fail then to take this step.

རྒྱལ་སྤྱིམས་འཆལ་བ་རྣམས་ཡལ་བར་འདོད་པའི་ཉེས་བྱས་ནས་འདིའི་བར་གྱི་ཉེས་
བྱས་དགུ་ནི་རྒྱལ་སྤྱིམས་གྱི་མི་མཐུན་ཕྱོགས་སོ།

These nine secondary offenses, from the offense of rejecting those with sullied morality down to this last one, work against the practice of morality.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

**Reading Eight: The Secondary Offenses, Part Two: Those That
Work Against Patience, Effort, Concentration,
and Wisdom for Collecting Goodness**

The following reading is taken from folios 19b-20b of the String of Shining Jewels, by Geshe Tsewang Samdrup (early 19th Century), a tutor of His Holiness the Tenth Dalai Lama.

།གཞན་གྱི་རང་ལ་གཤེ་བ། ཁྲོ་བ། བརྟེན་པ། མཚང་འདུ་བ། སོགས་བཞི་ལ་དེ་
དང་དེའི་ལན་བྱས་ན། དག་སྦྱོང་གི་ཚུལ་བཞི་དང་བྲལ་བའི་ཉེས་བྱས་ཀྱལ།

(17) *The secondary offense of losing the four points of the practice of virtue*

Suppose another person has done any of these four, or something similar, to you: scolded you, gotten angry at you, beaten you, or criticized you. You commit this offense when you respond to them with the same.

རང་གིས་གཞན་ལ་ཉེས་པ་བྱས་སམ། གཞན་གྱིས་བྱས་དོགས་པ་གང་རུང་ལ་མནར་
སེམས་སམ། ང་རྒྱལ་ལམ། ལེ་ལོའི་དབང་གིས་ཚུལ་དང་མཐུན་པ་བཤད་སྦྱང་མི་
བྱེད་ན། ཁྲོས་པ་རྣམས་ཡལ་བར་དོར་བའི་ཉེས་བྱས་ཀྱལ།

(18) *The secondary offense of simply ignoring those who are angry*

Suppose you have done something wrong towards another person, or even that this person just believes you have done so. You commit this offense if, out of a desire to hurt them, or pride, or laziness, you fail to explain yourself to them in an appropriate manner.

རང་ལ་གཞན་གྱིས་ཉེས་པ་བྱས་པ་དག་ཚེས་བཞིན་དུ་མཐུན་པར་ཤད་སྐྱུང་བྱས་ཀྱང་
མནར་སེམས་སམ་འཚེ་བའི་བསམ་པ་འམ་ལེན་མི་འདོད་པའི་དབང་གིས་ཤད་སྐྱུང་མི་
ལེན་ན། ས་རོལ་ཤད་གྱིས་འཆགས་པ་སྒྲོང་བའི་ཉེས་བྱས་༡༩།

(19) *The secondary offense of refusing to forgive another person when they apologize for doing something wrong to you*

Suppose another person has done something wrong to you, and they come to you in an appropriate way to explain themselves. If out of a desire to hurt them, or thoughts of malice, or simply because you don't feel like it you refuse to accept this apology, then you have committed the offense.

གཞན་ལ་ཁྲོ་བའི་བསམ་པ་བྱུང་ཞིང་འཇོན་ལ་ཉེས་པ་མི་བཟུ་ཞེས་དང་དུ་ལེན་ན།
ཁྲོས་པའི་སེམས་ཀྱི་རྗེས་སུ་འདུག་པའི་ཉེས་བྱས་༢༠།

(20) *The secondary offense of allowing thoughts of anger to go on*

You commit this when you start to feel anger towards someone, and then continue to hold this anger, and willingly let it go on, because you see nothing wrong with it.

འདི་ཡན་གྱི་ཉེས་བྱས་བཞི་ནི་བཟོད་པའི་མི་མཐུན་ཕྱོགས་སོ།

The four secondary offenses just listed all work against the practice of patience.

འཇོན་བཀའ་རིམ་གྱི་རྒྱུད་པ་སོགས་ལ་རི་བའི་འཁོར་བསྐྱུ་ན། བསྐྱེན་བཀའ་འདོད་ཕྱིར་
འཁོར་རྣམས་བསྐྱུ་བའི་ཉེས་བྱས་༢༡།

(21) *The secondary offense of collecting a group of disciples out of a desire to have others pay honor to you*

You commit this when you collect a group of disciples in hopes of having people pay honor to you, or serve you, or make material offerings to you.

སྒྲོམས་ལས་དང་། ལེ་ལེའི་དབང་གི་གྲུང་ཐུན་མ་གཏོགས་ཉེན་མོ་དང་། རྣམ་གྱི་ཆ་

སྒོད་སྒྲིབ་ལ་གཉིད་ཀྱི་བདེ་བ། སྒོས་འབེབས་པའི་བདེ་བ། མལ་དུ་ཉལ་བའི་བདེ་བ་
སོགས་དང་དུ་ལེན་ཞིང་སེལ་བར་མི་བྱེད་ན། ལེ་ལོ་ལ་སོགས་སེལ་བར་མི་བྱེད་པའི་
ཉེས་བྱས་༢༢།

(22) *The secondary offense of failing to dispel your laziness and the like*

This offense refers first of all to the entire day, and to the first and final periods of the night: all but the middle part. Suppose that during this time you quite willingly give yourself up to the pleasant feeling of sleep; or to the pleasure of laying down, staying in bed, or anything of the like. And you do so because of sloth, out of laziness. When you act this way and fail to dispel these tendencies, then you've committed the offense.

སྐྱུལ་སྒོམ་ཚེས་ཀྱི་བྱུང་མེད་སོགས་འདུ་འཛིན་གཏམ་ལ་ཀུན་དུ་ཆགས་པའི་སེམས་
ཀྱིས་དུས་ཡིལ་བར་བྱེད་ན། ཆགས་པས་བྱེ་མེད་མེད་ཀྱི་གཏམ་ལ་བསྐྱེད་པའི་ཉེས་བྱས་༢༣།

(23) *The secondary offense of spending time with busy talk because you enjoy it*

You commit this offense when you just pass the time in a lot of busy talk that you are all wrapped up in, discussing politics or crimes or the opposite sex or whatever.

འདི་ཡན་ཉེས་བྱས་གསུམ་ནི་བརྩོན་འགུས་ཀྱི་མི་མཐུན་ཕྱོགས་སོ།

The three secondary offenses just listed all work against the practice of effort.

།སེམས་སྒྲོམས་པར་འཇོགས་པར་འདོད་ལ་མནར་སེམས་སམ། ལེ་ལོའི་དབང་གིས་
ཉིང་ངེ་འཇིན་གྱི་གདམས་ངག་གཞན་ལ་ཚོད་དུ་མི་འགྲོ་ན། ཉིང་ངེ་འཇིན་གྱི་དོན་མི་
འཚོལ་བའི་ཉེས་བྱས་༢༤།

(24) *The secondary offense of failing to seek the meaning of meditative concentration*

You commit this offense when, despite the fact that you want to learn how to put your mind into balanced meditation, you fail to go to a person who could impart to you the necessary instructions for developing concentration, and you do so out of a desire to hurt someone, or laziness.

བསམ་གཏན་ལ་གོགས་བྱེད་པའི་སྐྱིབ་པ། མོད་འགྲོད་གཉིས། གནོད་སེམས།
གཉིད་ལྷུགས་གཉིས། འདོད་པ་ལ་འདུན་པ། ཐེ་ཚོམ་སྣེ་ལྷ་པོ་གང་ཡང་རུང་བ་དང་
དུ་ལེན་ཞིང་སེལ་བར་མི་བྱེད་ན། བསམ་གཏན་སྐྱིབ་པ་སྦྱོང་བར་མི་བྱེད་པའི་ཉེས་
བྱས་པ།

(25) *The secondary offense of failing to purge yourself of the obstacles to meditation*

Suppose you have any one or combination of the five typical obstacles to meditation: the pair of restless desire and missing something or someone; feelings of malice about someone; the pair of drowsiness and mental dullness; attraction to the objects of the senses; and unresolved doubts. You commit this offense when you allow yourself these five, and fail to act to dispel them.

བསམ་གཏན་གྱི་བདེ་བ་ལ་སྲིད་ཅིང་རོ་སྦྱོང་ལ་ཡོན་ཏན་དུ་ལྟ་ན། གསམ་གཏན་རོ་ལ་
ཡོན་ཏན་དུ་ལྟ་བའི་ཉེས་བྱས་པ།

(26) *The secondary offense of considering the pleasant sensation of meditation to be an important personal attainment*

You commit this when you start to develop a craving for the pleasant feeling you get during meditation, and begin to consider the experience of this sensation to be an important personal attainment.

འདི་ཡན་གྱི་ཉེས་བྱས་གསུམ་ནི་བསམ་གཏན་གྱི་མི་མཐུན་ཕྱོགས་སོ།

The three secondary offenses just listed all work against the practice of meditation.

ཉན་ཐོས་གྱི་སྣེ་སྦྱོད་ཉན་པ། ཚོགས་དོན་བརྩུང་བ། བསྐྱབ་པ་སོགས་ཐེག་དམན་ལ་
དགོས་ཀྱང་བྱང་སེམས་ལ་དགོས་པ་མེད་པར་ལྟ་ཞིང་གཞན་ལ་དེ་སྐད་སྟུང་ན། ཉན་
ཐོས་ཐེག་པ་སྦྱོང་བར་བྱེད་པའི་ཉེས་བྱས་པ།

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(27) *The secondary offense of rejecting the way of the listeners*

You commit this when you entertain and express to others the opinion that "Those who belong to the lesser way must learn the scriptural collection of the listeners, grasp its meaning and memorize its words, train themselves in it and so on. This is not however necessary for bodhisattvas."

བྱང་སེམས་ཀྱི་སྡེ་སྡོད་ལ་བརྩོན་པར་བྱས་ཡོད་བཞིན་དུ་དེ་ཡི་ལཱ་བར་བོར་ནས། ཉན་
ཐོས་ཀྱི་སྡེ་སྡོད་པ་བརྩོན་པར་བྱེད་ན། རང་རྩལ་ཡོད་བཞིན་དེ་ལ་བརྩོན་པའི་ཉེས་

བྱས་༢༥།

(28) *The secondary offense of making efforts in the other system, when our own is available*

You commit this in an instance where you do have available to you an opportunity to exert yourself in the scriptural collection of the bodhisattvas, and yet you discard this opportunity, and make efforts instead with the scriptural collection of the listeners.

སངས་རྒྱས་ཀྱི་གསུང་ལ་བརྩོན་པར་བྱས་ཡོད་བཞིན་དེ་མ་བྱས་པར། མུ་སྟོགས་ཀྱི་
བསྟན་བཅོས་ལ་བརྩོན་པར་བྱེད་ན། བརྩོན་མིན་གྱི་རོལ་བསྟན་བཅོས་ལ་བརྩོན་པའི་

ཉེས་བྱས་༢༧།

(29) *The secondary offense of making efforts in non-Buddhist texts where no efforts should be made*

You commit this in an instance where you do have available to you an opportunity to exert yourself in the word of the Buddhas, and make efforts instead with non-Buddhist texts.

དགོས་པའི་དབང་གིས་མུ་སྟོགས་ཀྱི་བསྟན་བཅོས་ལ་བརྩོན་དགོས་པ་ཡོད་ཀྱང་ཐོག་
མཐའ་བར་གསུམ་དུ་དེ་ལ་དགའ་ཞིང་འཇུག་པར་བྱེད་ན། བརྩོན་པར་བྱས་ཀྱང་དེ་ལ་
དགའ་བའི་ཉེས་བྱས་༢༠།

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Reading Eight

(30) *The secondary offense of being attracted, even in a case where one must make efforts*

Suppose even that there is case where there is some compelling need for you to make efforts in non-Buddhist texts. You commit this offense when you engage in this study with feelings of attraction for it throughout the process: at the beginning, during the interim, and in the end.

བྱང་སེམས་ཀྱི་སྡེ་སྡོད་གང་ཡང་རུང་བ་ལ་འདི་བཟོད་བྱ་དམན་ཞེས་པའམ། བཟོད་བྱེད་དམན་ཞེས་པའམ། བྱེད་པ་པོ་དམན་ཞེས་པའམ། སེམས་ཅན་གྱི་དོན་དུ་མི་འགྱུར་ཞེས་སྐྱུར་པ་འདེབས་པའི་ཚིག་སྒྲུ་ན། ཐེག་པ་ཆེན་པོ་སྡོད་བར་བྱེད་པའི་ཉེས་བྱས་༣༡།

(31) *The secondary offense of rejecting the greater way*

You commit this when you say the following words, and thereby discount any particular part of the scriptural collection of the bodhisattvas: "This part is not as good," or "The composition at this point is inferior," or "The author of this part was not the best," or "This part won't contribute to the welfare of living beings."

ང་རྒྱལ་ལམ་ཁོང་ཁྲོས་བདག་ལ་བསྡོད་ཅིང་གཞན་ལ་སྡོད་ན། བདག་བསྡོད་གཞན་སྡོད་ཀྱི་ཉེས་བྱས་༣༢།

(32) *The secondary offense of praising oneself and criticizing others*

You commit this when, out of pride or anger, you praise yourself and criticize others.

ང་རྒྱལ་ལམ་ལེ་ལོའི་དབང་གིས་ཚོས་འཆད་པ་དང་། ཚོས་ཀྱི་འབེལ་གཏམ་སོགས་ལ་མི་འགྲོ་ན། ཚོས་ཀྱི་དོན་དུ་འགྲོ་བར་མི་བྱེད་པའི་ཉེས་བྱས་༣༣།

(33) *The secondary offense of not going to hear the Dharma*

You commit this when, out of pride or laziness, you fail to attend a teaching where someone is explaining the Dharma, or a discussion about the Dharma, or something of the like.

རང་ལ་ཚོས་སྣ་བའི་གང་ཟག་ལ་སྟོན་པའི་འདུ་ཤེས་དང་། བཀུར་སྟི་སོགས་མི་བྱ་
བར་བྱུང་གསོད་དང་འཕྲུ་ཞིང་ཚོགས་ལེགས་པ་ལ་རྟོན་གྱི་དོན་ལ་མི་རྟོན་ན། དེ་ལ་སྟོན་
དང་ཡི་གེ་རྟོན་པའི་ཉེས་བྱས་ཅུ།

(34) *The secondary offense of focussing on the vessel and the letters*

You commit this when you fail to think of the person giving you the Dharma as the Teacher himself, and pay him or her the proper respect, and so on. Rather you dismiss them completely, or criticize them behind their backs, and focus on whether the way they express themselves is beautiful or not, instead of focussing on the meaning.

འདི་ཡན་གྱི་ཉེས་བྱས་བརྒྱད་ནི་ཤེས་རབ་གྱི་མི་མཐུན་ཕྱོགས་ཏེ་ཉེས་བྱས་སོ་བཞི་པོ་
འདི་རྣམས་ནི་དགོ་བ་ཚོས་སྣ་གྱི་ཕྱིན་དུག་གི་མི་མཐུན་ཕྱོགས་གྱི་ཉེས་པའོ།

The eight secondary offenses just listed all work against the practice of wisdom; and thus the thirty-four up to here represent offenses that work against the six perfections for collecting goodness.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

Reading Nine: Secondary Offenses Against The Morality of Working for the Good of All Living Beings, and Against the Precepts of the Prayer for the Wish for Enlightenment. The Four Black Deeds, and Four White Deeds.

The following reading is taken from folios 20b-22a of the String of Shining Jewels, by Geshe Tsewang Samdrup (early 19th Century), a tutor of His Holiness the Tenth Dalai Lama.

བྱ་བ་གཏན་ལ་འབབས་པ། ལམ་དུ་འགོ་བ། ལྷན་སློབ་པ། ཉེས་པ་མེད་པའི་ལས།
ལོངས་སྤྱོད་བསྐྱུང་བ། བྱི་བ་བསྐྱུམ་པ། དགའ་སྟོན། བསོད་ནམས་བྱེད་པ་སྟེ་བརྒྱད་
གང་རུང་ལ་གྲོགས་བྱེད་ལོས་པའི་ཚེ་ཁོང་ཁྲོའམ་ལི་ལའི་དབང་གིས་གྲོགས་མི་བྱེད་
ན། དགོས་པའི་གྲོགས་སུ་འགོ་བར་མི་བྱེད་པའི་ཉེས་བྱས་སོ་༣༡།

(35) *The secondary offense of failing to assist someone in need*

Suppose a circumstance arises where it would be appropriate for you to assist someone. We could list eight different kinds of people who might need help:

- 1) Someone who is just undertaking a particular task;
- 2) Someone who is trying to get somewhere;
- 3) Someone who is trying to learn a language;
- 4) Someone who is trying to learn a skill (as long as it is not something harmful);

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- 5) Someone who is trying to protect their belongings;
- 6) Someone who is trying to fix a split between people;
- 7) Someone who is planning a virtuous event of some kind;
- 8) Someone who is undertaking some more general virtue.

You commit this offense if, out of anger or laziness, you fail to assist such persons.

ནད་པ་ལ་རིམ་གྱོ་དང་བསྐྱེན་བཀུར་བྱེད་འོས་པའི་ཚེ་ཁོང་ཁྱོད་ལ་ལོ་འཁོར་དབང་གིས་
རིམ་གྱོ་དང་བསྐྱེན་བཀུར་མ་བྱེད་ན། ནད་པའི་རིམ་གྱོ་བྱ་བར་སྤོང་བའི་ཉེས་བྱས་སོ་

༣༩།

(36) *The secondary offense of failing to serve the sick*

Suppose a situation arises where it would be appropriate for you to serve and attend to the sick. You commit this offense if, out of anger or laziness, you fail to do so.

ཁོང་གི་འོན་པ། ཡན་ལག་མེད་པ། ལམ་གྱིས་ངལ་ག། སྐྱིབ་པ་ལྡེའི་སྐྱུག་
བསྐྱེད་པ། གནོད་སེམས་སོགས་རྣམ་རྟོག་གི་སྐྱུག་བསྐྱེད་པ། གཞན་གྱིས་དམའ་
ཕབས་པའི་སྐྱུག་བསྐྱེད་བ་སྟེ་བདུན་གང་རུང་ལ་ཁོང་ཁྱོད་ལ་ལོ་འཁོར་དབང་གིས་སྐྱུག་
བསྐྱེད་དེ་དག་སེལ་བའི་ཐབས་མི་བྱེད་ན། སྐྱུག་བསྐྱེད་སེལ་བར་མི་བྱེད་པའི་ཉེས་

བྱས་༣༧།

(37) *The secondary offense of failing to remove suffering*

Suppose a person is suffering due to any one or combination of the following seven problems: they are blind, deaf, handicapped, weary from travelling, tormented by any of the five mental obstacles, haunted by thoughts such as malice towards someone, or suffering from defeat at the hands of someone else. You commit this offense if, out of anger or laziness, you fail to make some attempt to remove the suffering they are undergoing due to the problem they have.

འདི་ཕྱི་འདི་དོན་ལ་རྩལ་བཞིན་མ་ཡིན་པར་ཞུགས་པའི་སེམས་ཅན་ལ་ཁོང་གྲོའམ་ལེ་
ལེའི་དབང་གིས་སྐྱོན་མེད་པའི་རིགས་པ་ཇི་ལྟར་འཚམས་པ་རྩལ་བཞིན་མི་བསྟན་ན།
བག་མེད་པ་ལ་རིགས་པ་མི་བསྟན་པའི་ཉེས་བྱས་༢༤།

(38) *The secondary offense of failing to give good reasons to those who are acting in a dangerous way*

Suppose someone is acting in a way that is going to be detrimental to their interests in either this or the future life. You commit this offense when, out of anger or laziness, you fail to give them reasons that are clearly logical and also fitting for them, to show why they should stop.

རང་ལ་ཕན་འདོགས་པ་ལ་མནར་སེམས་སམ་ལེ་ལེའི་དབང་གིས་ཕན་ལན་མི་བྱེད་ན་
བྱས་ལ་ལན་དུ་ཕན་མི་འདོགས་པའི་ཉེས་བྱས་༢༩།

(39) *The secondary offense of failing to repay someone who has helped you, by helping them back*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to return a kindness done for you.

ཉེས་དུའམ་ལོངས་སྐྱོད་དང་བྲལ་བའི་སྐྱེད་ལྡན་བྱུང་བའི་སེམས་ཅན་ལ་མནར་སེམས་
སམ། ལེ་ལེའི་དབང་གིས་སྐྱེད་དེ་སེལ་བར་མི་བྱེད་ན། གཞན་གྱིས་སྐྱེད་ལན་སེལ་
བར་མི་བྱེད་པའི་ཉེས་བྱས་༣༠།

(40) *The secondary offense of failing to dispel another person's grief*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to dispel the grief a person is feeling who has lost someone or something dear to them.

ཟས་སྐྱོམ་སོགས་སྐྱོང་བ་པོ་ལ་མནར་སེམས་སམ། ལེ་ལེའི་དབང་གིས་མ་བྱིན་ན།
མོར་འདོད་པ་ལ་སྐྱིན་པར་མི་བྱེད་པའི་ཉེས་བྱས་༣༡།

Course VII: The Vows of the Bodhisattva
Reading Nine

(41) *The secondary offense of failing to give money or other material things to someone who wants them*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to give food and drink or anything of the like to a person who is asking you for them.

འཁོར་བསྐྱུས་པ་ལ་མནར་སེམས་སམ་ལེ་ལེའི་དབང་གིས་གདམས་ངག་མི་སྟེར་
བའམ་དེ་དག་གི་ཕྱིར་བྱམ་ཟེ་བྱིམ་བདག་དད་པ་ཅན་ལ་ཡོ་བྱད་ཚོས་བཞིན་དུ་མི་
འཚོལ་ན། འཁོར་རྣམས་ཀྱིས་ནི་དོན་མི་བྱེད་པའི་ཉེས་བྱས་ལ།

(42) *The secondary offense of failing to fill the needs of your circle of disciples*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to grant spiritual advices to your circle of disciples, or when you fail on their behalf to seek out, in the proper way, the things which they need, from householders with faith and the means to help.

མནར་སེམས་སམ་ལེ་ལེའི་དབང་གིས་གཞན་གྱི་སེམས་དང་མཐུན་པར་མི་བྱེད་ན།
གཞན་གྱི་སློ་དང་མཐུན་པར་མི་འདུག་པའི་ཉེས་བྱས་ལ།

(43) *The secondary offense of failing to get along with someone*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to get along with another person.

མནར་སེམས་སམ་ལེ་ལེའི་དབང་གིས་གཞན་གྱི་ཡོན་ཏན་དང་བསྐྱབས་ལ་མི་བརྗོད་
པའམ་ལེགས་པར་སྐྱབ་ལ་ལེགས་སོ་མི་སྟེར་ན། ཡོན་ཏན་བསྐྱབས་པ་བརྗོད་པར་
མི་བྱ་བའི་ཉེས་བྱས་ལ།

(44) *The secondary offense of failing to praise someone's good qualities*

You commit this when, out of a desire to hurt someone or out of laziness, you fail to praise another person's good qualities, or else fail to tell them how good something they said was.

སེམས་ཅན་དམའ་དབབ་པ་དང་། ཆད་པས་བཅད་པ་དང་། བསྐྱད་པར་རིགས་པ་
རྣམས་ལ་ཉོན་མོངས་སམ་ལེ་ལེའི་དབང་གིས་དེ་དང་དེ་མི་བྱེད་ན། རྒྱུན་དུ་འཚམ་
པར་ཚར་མི་གཅོད་པའི་ཉེས་བྱས་ལ།

(45) *The secondary offense of failing to cut someone off when the time has come to do so*

Suppose a problem has reached a point where the proper thing to do is to chastise someone, or punish them, or even expel them. You commit this offense when, out of mental afflictions or laziness, you fail to do whichever is necessary.

རང་ཉིད་རྩུ་འཕྲུལ་དང་། མཐུ་སྒྲོ་ཚོགས་དང་ལྡན་ན། རྒྱག་པར། འདུན་པར། ལྷོ་མ་
པ་དང་མ་ལྡན་པ་ལ་དད་པའི་བྱིན་པ་སྤོང་བ་སོགས་བྱེད་རིགས་པ་ལ། རྒྱག་པར།
འདུན་པར། ལྷོ་མ་པ་དང་མི་ལྡན་པ་ལ་དད་པའི་བྱིན་པ་སྤོང་བ་སོགས་མི་བྱེད་ན། རྩུ་
འཕྲུལ་བསྐྱེགས་ལ་སོགས་མི་བྱེད་པའི་ཉེས་བྱས་ལ།

(46) *The secondary offense of failing to use your supernormal powers to threaten someone or such when needed*

Suppose you do possess various magical powers, and a situation has arisen where it would be the right time to use them to frighten a person, or inspire them, or prevent someone without vows from trying to make use of offerings that have been made [to the Sangha] in true faith, or anything of the like. If in such a case you fail to use your powers to frighten the person, or inspire them, or to prevent someone without vows from trying to make use of offerings that have been made in true faith, or anything of the like, then you commit this offense.

ཉེས་བྱས་བཅུ་གཉིས་པོ་འདི་སེམས་ཅན་དོན་བྱེད་གྱི་རྩུ་ལ་བྲིམས་གྱི་མི་མཐུན་ཕྱོགས་
སོ།།

The twelve secondary offenses just listed all work against the morality which acts for the benefit of all living beings.

Secondary offenses against the precepts of the prayer for the wish for enlightenment

ཕྱག་ལུང་ཡང་སློན་སེམས་གྱི་བསྐྱབ་བྱ་དང་འགལ་བའི་ཉེས་བྱས་ལ། གཞན་ལ་ཚོས་
དང་ཟང་ཟིང་གིས་སྐྱོང་འོས་པ་ལ་མི་སྐྱོང་བ་དང་། གཞན་གྱི་གཞོན་པ་ལ་འཁོན་དུ་
འཇོན་ཅིང་རིས་སུ་བཅད་ནས་ཆགས་སྣང་བྱེད་པ་དང་།

Here we will list additional offenses, which are committed against the precepts of the prayer for the wish for enlightenment. One would be failing to support those whom it would be proper to support, either with Dharma or with material things. Another would be failing to let go of your anger about something someone else had done to hurt you, or else discriminating between people, in the sense of liking some and disliking others.

དམ་པ་མི་བསྟེན་ཞིང་ཐོས་བསམ་བྱེད་པ་དོར་བ་དང་། ཟས་གོས་སོགས་ལ་ལོངས་
སྤྱོད་ཚེ་གཞན་དོན་གྱི་བསམ་པས་མ་ཟེན་པ་དང་དགོ་བའི་བྱ་བ་ཀུན་ལ་སེམས་བསྐྱེད་
གྱིས་ཟེན་པར་མ་བྱས་ན་ཉེས་བྱས་སུ་གསུངས་ཤིང་།

There is also failing to take yourself to a holy lama, and giving up the practices of learning and contemplation upon what you have learned. Another is failing to have helping others in mind as you partake of food or clothing or any other thing you make use of. A final example would be to engage in any virtuous activity without having in mind the wish to reach enlightenment for the sake of all living beings. All these are spoken to be secondary offenses against the prayer.

The four black deeds, and the four white deeds

ཕྱྱི་བ་གཞན་དུ་ཡང་བྱང་རྒྱུ་གྱི་སེམས་དང་མི་འབྲལ་བའི་རྒྱ། རྒྱ་ཚོས་བཞི་སྟོང་
ཞིང་། དཀར་ཚོས་བཞི་སྟོང་བར་བྱ་དགོས་པས་དེའི་རྒྱལ་ནི།

There are certain causes that will, further, prevent you from losing the wish for enlightenment in your other lives. For these you will have to give up the four black deeds, and then take up the four white deeds. Here is how to do so.

རྒྱ་ཚོས་དང་པོ་སྐྱ་མ་དང་མཚོན་གནས་སོགས་ལ་དེར་ཤེས་བཞིན་དུ་རྒྱུ་གྱིས་དབུ་

བསྐྱོར་བ། དེའི་གཉེན་པོར་དཀར་ཚོས་དང་པོ་སེམས་ཅན་ཀུན་ལ་བཞད་གད་ཅམ་གྱི་
སྤྱིར་ཡང་ཤེས་བཞིན་དུ་རྩུན་མི་སྣ་བ།

The first black deed is to intentionally deceive your Lama, or those to whom we make offerings, or any such person, by lying to them. The antidote for doing this is the first of the white deeds, which is never intentionally speaking a lie, even if only in jest, to any single living being there is.

ནག་ཚོས་གཉིས་པ་གཞན་གྱི་དགོ་བ་བྱེད་པ་ལ་འགྲོད་པ་བསྐྱེད་དུ་གཞུག་པ། དེའི་
གཉེན་པོར་དཀར་ཚོས་བཞི་པ་རང་གིས་སྤོན་པར་བྱས་པའི་སེམས་ཅན་ཐེག་དམན་གྱི་
ཐེག་པ་ལ་མི་འགོད་པར་རྫོགས་པའི་བྱང་ཆུབ་འཛིན་དུ་གཞུག་པ།

The second black deed is to cause another person to regret some virtuous thing they have done. The antidote for doing this is the fourth white deed, which is to bring a person that you are cultivating to strive for total enlightenment, rather than bringing them to the path of the lower way.

ནག་ཚོས་གསུམ་པ་བྱང་སེམས་ལ་ཁོང་ཁྱོས་མི་སྣ་པར་བརྗོད་པ། དེའི་གཉེན་པོར་
དཀར་ཚོས་གསུམ་པ་སེམས་ཅན་ཀུན་ལ་སྟོན་པའི་འདུ་ཤེས་བསྐྱེད་ཅིང་དག་སྣང་སྦྱོར་
བ།

The third black deed is to say something unpleasant to a bodhisattva out of anger. The antidote for doing this is the third white deed, which is to try to conceive of every sentient being as the Teacher himself, and to see all beings and things as totally pure.

ནག་ཚོས་བཞི་པ་སེམས་ཅན་གད་ལ་ཡང་ལྷག་བསམ་མིན་པའི་གཡོ་སྦྱུ་བྱེད་པ།
དེའི་གཉེན་པོར་དཀར་ཚོས་གཉིས་པ་སེམས་ཅན་ཀུན་ལ་གཡོ་སྦྱུ་མེད་པར་བྱང་པའི་
བསམ་པ་ལ་གནས་པ་སོགས་བསྐྱབ་བྱ་འདི་རྣམས་ལ་ནན་ཏན་གྱིས་བསྐྱབ་པར་བྱ་
བའོ།།

Course VII: The Vows of the Bodhisattva
Reading Nine

The fourth black deed is to act in a devious way with any living being, without any sense of personal responsibility for their enlightenment. The antidote for doing this is the second white deed, where you maintain an attitude of total honesty towards every living being, free of any kind of deception.

The Asian Classics Institute
Course VII: The Vows of the Bodhisattva

Reading Ten: Attitudes that Help One Keep the Vows; Causes that Make One Break the Vows; How to Confess; Benefits of Keeping the Vows.

The following selections are taken from pp. 697-722 of the Highway for Bodhisattvas, written by Tsongkapa the Great (1357-1419).

གཉིས་པ་དེ་ལས་སེམས་བསྐྱེད་བའི་ཚུལ་ནི། བྱང་སེམས་ནམས་ཀྱི་བསྐྱེད་པའི་གཞི་
སྒྲུབ་བཤམ་པ་འདི་དག་ནི་མདོ་སྡེ་ལས་དངོས་སུ་བྱུང་བ་ཤ་སྟབས་སྡེ་ཚུལ་གྲིམས་
གསུམ་ལ་བརྟམས་ནས་སྟོན་པས་མདོ་སྡེ་གཞན་དང་གཞན་དུ་ཐོར་བུ་ཐོར་བུར་
གསུངས་པའི་ཐོར་བུ་དེ་དག་བྱང་སེམས་ཀྱི་སྡེ་སྟོན་གྱི་མ་ཚོ་འདིར་སྟོན་གསུངས་གཅིག་དང་
རྒྱན་གཅིག་ཏུ་ཚང་བར་འཕགས་པ་ཐོགས་མེད་ཀྱིས་བཤམ་པའོ།

Here secondly are instructions for protecting your mind from these offenses. Let us first say a word about all the details we have given thus far about the rules that bodhisattvas must follow. There is not one of them which is not taken directly from the sutras themselves; everything from the explanation of the three types of morality on up can be found scattered throughout a variety of sources spoken by the Teacher in the collection of sutras. These scattered references were then explicated, in their entirety, by the realized being Asanga, as he brought them into a single work, and a single lineage, here in the great grandfather of all the books in the scriptural collection for bodhisattvas.

ཏེ་ལྟར་ན་རང་བཟོ་དང་བྲལ་བའི་བསྐྱེད་པའི་གནས་ལ་བསྐྱེད་པར་བྱ་བའི་སྤྱིར་དུ་བྱང་
སེམས་གྲུས་པ་རྒྱུས་པས་བསམ་པ་ཕྱུན་སུམ་ཚོགས་པ་གསུམ་གྱིས་གཞན་ལས་སྡོམ་

པ་ཡང་དག་པར་སྤངས་ནས་བསྐྱབ་པ་ལ་སྤྲིང་ཐག་པ་ནས་མཚོག་ཏུ་གྱུས་པར་བྱས་ཏེ་
ཇི་ལྟར་བཅས་པ་ལས་མི་འགལ་པར་བསྐྱབ་པར་བྱའོ།

Since this code of life is such, since it is anything but something that someone just made up, bodhisattvas should develop a sense of respect for it, and follow its rules. This respect should lead them on to three excellent intentions, which bring them to take the vows from another person, and then develop—from the very depths of their hearts—a regard for the code that treats it as the highest of all objects. Finally then they must keep to the code, never violating the rules they have been given.

ཁས་མ་པ་གསུམ་ནི། དེ་དག་ལ་སྣོབ་པར་འདོད་པའི་བསམ་པ་ནམ་པར་དག་པ་དང་
བྱང་རྒྱུ་འདོད་པའི་བསམ་པ་དང་སེམས་ཅན་གྱི་དོན་བྱ་བའི་བསམ་པའོ།

The three excellent intentions are as follows:

- the pure intention where you wish to follow the rules;
- the intention where you wish to reach enlightenment; and
- the intention of working for the benefit of every living being.

གསུམ་པ་ཉམས་ན་ཕྱིར་བཅོས་པའི་ཐབས་ནི། མ་གོས་པར་བྱ་བ་ལ་འབད་ཀྱང་མི་
ཤེས་པ་དང་བག་མེད་པ་དང་ཉོན་མོངས་མང་བ་དང་མ་གྱུས་པ་སྟེ་ལྟུང་བ་འབྱུང་བའི་
རྒྱ་བཞིས་ཉེས་པ་བྱུང་ན་ཡང་ཚོས་བཞིན་སྐྱར་གསོ་བས་ཉེས་པ་ལས་གསོ་བར་བྱའོ།

Here thirdly is the method by which the vows can be restored, should one break them. We should of course make every effort to keep our vows from ever being sullied. We may though come to commit an offense through one of the four causes of a downfall: through not knowing the vows, or through carelessness, or an attack of bad thoughts, or else through a lack of respect for the vows. Even should an offense thus occur, we can fix our vows by restoring them in the proper way.

ཁས་པ་ལས་གཞན་པའི་བྱང་སེམས་གྱི་བསྐྱབ་པ་ལས་འགལ་བའི་ཉེས་པ་ཐམས་ཅད་
ནི་ཉེས་བྱས་སུ་འདུས་གྱི་སོ་ཐར་ལྟར་ཉེས་པའི་རིས་མང་པོ་མེད་དོ།

Course VII: The Vows of the Bodhisattva
Reading Ten

All offenses against the code of the bodhisattvas which are not in the category of "major defeats" belong to the group known as "secondary offenses." It is not though the case that, as with the vows of freedom, there are many different categories of offenses.

།དེ་དག་གྲུང་ན་ཉན་ཐོས་ཀྱི་ཐེག་པ་པའམ་ཐེག་པ་ཆེན་པོ་པ་གང་རུང་བཤགས་པའི་
ངག་གི་རིག་བྱེད་ཀྱི་ཚིག་དོན་ཁོང་དུ་རྒྱུད་ཅིང་འཇིན་རྣམ་པ་ལ་བཤགས་པར་བྱའོ།

If one should commit one of these offenses, then he or she should make a confession to a person who can belong either to the way of the listeners or to the greater way, but who should be able to grasp and comprehend the meaning of the words you are using to communicate your confession.

།དེ་ཡང་གྲུང་སེམས་ཀྱི་སྡོམ་པ་དང་མི་ལྷན་པའི་སོ་ཐར་གྱི་སྡོམ་ལྷན་ནི་དགོས་ཤིང་པ་མ་
དགོས་ཏེ། དགོ་རྒྱལ་སོགས་ནི་སོ་ཐར་གྱི་ཡང་ལྷུང་བ་བཤགས་པའི་ཡུལ་དུ་མི་རུང་
བས་སོ། །འཆགས་པའི་ཉེན་རབ་གྲུང་ཡིན་ན་བཤགས་ཡུལ་རབ་གྲུང་ཡོད་ན་གྲུང་
སེམས་བྲིམ་པ་ལ་ཡང་མི་རུང་ངམ་སྣམ་སོ།

If the person to whom you are making the confession is someone with freedom vows but without the bodhisattva vows, then they must be either a full monk or a full nun, since it is improper for a novice monk or the like even to be the person to whom you confess a downfall of the freedom vows. Furthermore, I believe that, if the person making the confession were ordained, it would be improper for him or her to do so to a layman, if there were available another ordained person to whom they could confess.

།གལ་ཏེ་ཀུན་དགྱིས་ཆེན་པོས་པམ་པའི་གནས་ལྟ་བུའི་ཚོས་གྲུང་ན་དེས་སྡོམ་པ་བཏང་
བ་ལན་གཉིས་སུ་སྤྱར་ཡང་ཚོད་པར་བྱ་བར་གཞུང་འདིར་གསུངས་སོ།

The present text states that, should a person commit one of the actions that resemble the major defeats of a monk or nun, and should it further be a "major" instance of the mental afflictions called "chains," then the vows are lost, and must be taken again, for a second time.

ཁ་ཅིག་ཉོན་མོངས་ཅན་གྱི་ཉེས་བྱས་རྣམས་ཡུལ་ཡོད་ན་གཅིག་ལ་བཤགས་དགོས་ལ་
ཉོན་མོངས་ཅན་མ་ཡིན་པ་རྣམས་ནི་ཡུལ་ཡོད་ཀྱང་སེམས་ལ་སྣམས་པས་འདག་གོ་
ཞེས་སྒྲིབ་ནི་མི་འབྲད་དེ། བྱད་པར་མེད་པར་བྱང་ས་ལས་གསུངས་པའི་ཕྱིར་རོ།

Some people have said that secondary offenses committed in an afflicted state of mind must be confessed before someone, should a person be available; but that those committed in a state of mind which is not afflicted may be purified simply in the mind, through the intention of restraining oneself in the future, even though there is available a person to whom you could confess. This practice though is incorrect, for it is stated in the *Levels of the Bodhisattva* that there is no difference between the two cases.

།དེས་ན་ཟབ་པ་རྒྱུང་འབྲིང་དང་ཉེས་བྱས་ཞེ་སྒྲིབ་ནི་ཡུལ་ཡོད་ན་བསྣམས་པ་ཅམ་གྱིས་
མི་འདག་པས་གཞུང་ནས་གསུངས་པ་བཞིན་བྱའོ།

Therefore, in a lesser or medium instance of impurity, and with any of the 45 secondary offenses, one cannot be purified simply with the intention of restraining oneself, should there be available a person to whom you can confess. As such, one should follow the course of action described in the text.

།དེ་དག་ལས་གཞན་པའི་ཉེས་པ་རྣམས་ནི་གང་ཟབ་གཅིག་ལ་བཤགས་ན་ནི་ངོ་ཚ་དང་
ཁྲིལ་ཡོད་སྐྱེ་སྐྱབས་ཤིན་ཏུ་ལེགས་ལ་མ་གྲུབ་ན་ནི་སངས་རྒྱས་སྐུས་བཅས་བསམས་
ནས་བཤགས་པར་བྱ་སྟེ་རྩུལ་བྲིམས་ཀྱི་ལེན་ལས། བདག་གི་འཇུལ་པ་རྣམས་ཀྱང་
ཡོངས་སུ་ཆེས་ཤིང་ཉེས་པར་ལྟ་བུ་ཡིན་ཏེ་ཤེས་ཤིང་ཉེས་པར་མཐོང་ནས་ཀྱང་གཏོང་
བར་བྱེད་པ་ཡིན་ནོ། འཇུལ་པ་ཡང་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་དང་
ཚོས་མཐུན་པ་བ་རྣམས་ལ་ཉེས་པ་འཆགས་པར་བྱེད་དེ།

With all the other offenses, it is very desirable if you can confess them before someone, since this will make it easy for you to feel the emotion of shame and embarrassment. If though this is not possible, you should bring to mind all the Buddhas, along with their sons and daughters, and make your confession to them. This is in keeping with the *Chapter on Morality*, which states:

You must admit completely your mistakes, and view them as something wrong; with this knowledge, and this realization of how wrong they are, you must give these actions up. These mistakes too you must confess, as offenses, before the Buddhas and the bodhisattvas, and before those with whom you share the Dharma.

ལྷ་པ་ལྷུང་བ་ཆེ་ཆུང་གི་དབྱེ་བ་ནི་བྱེད་པ་ལས་ནི་མི་ཤེས་པ་དང་བག་མེད་གྲིས་བྱས་
བ་ཆུང་དུ་ཉོན་མོངས་མང་བས་བྱས་པ་འབྲིང་མ་གྲུས་པས་བྱས་པ་ཆེན་པོའོ།

The fifth part of our discussion concerns the division of the downfalls into those which are more serious, and those which are less. As for the instigation, those downfalls committed through ignorance of the vows or through carelessness are the least serious. Those committed through an attack of mental afflictions are moderately serious. And those committed through a lack of respect for the vows are the most serious of all.

ཁབས་མ་པ་ལས་ནི། དུག་གསུམ་ཆུང་འབྲིང་ཆེ་གསུམ་གྲིས་བྱས་པ་རྣམས་ཆུང་
འབྲིང་ཆེན་པོའོ།

As for a person's state of mind, those downfalls committed through the three mental poisons [of liking, disliking, or ignorance] in either lesser, medium, or greater strength are—respectively—serious to a lesser, or medium, or greater degree.

ཁག་ཞི་ལས་ནི། བསམ་པ་མཚུངས་པས་གཞི་རང་བཞིན་གཅིག་ལ་བྱས་ཀྱང་ཆུང་
འབྲིང་ཆེན་པོར་འགྱུར་བ་ཡོད་དེ་ཞེ་སྲུང་གི་ཀུན་དགྲིས་མཚུངས་པས་དུད་འགྲོ་དང་ཕ་
མ་མ་ཡིན་པའི་མིའམ་མིར་ཆགས་པ་དང་མིར་གྱུར་པའི་ཕ་མ་བསད་ན་རིམ་པ་ལྟར་
ལྷུང་བྱེད་དང་མཚམས་མེད་མིན་པའི་ཕམ་པ་དང་མཚམས་མེད་པའི་ཕམ་པར་འགྱུར་
འོ།

As for the object of the deed, there can also be cases where the downfall is serious to a lesser, or medium, or greater degree even if it is committed in the same state of mind towards different objects which share a common quality.

Suppose for example that an [ordained] person overwhelmed by the same mental "chain," the same kind of dislike, kills any one of the following:

- (1) an animal;
- (2) a human or human fetus who is not their father or mother; or else
- (3) a human who is their father or mother.

In the first case, you commit the kind of deed known as a "fall." In the second, you commit a full defeat which is not one of the immediate misdeeds. In the third case, you commit a full defeat which is one of the immediate misdeeds.

།སོགས་པ་ལས་རྒྱུ་དུ་སོགས་སུ་འགྱུར་བ་ནི། ལྷུང་བ་གཅིག་ནས་ལྷུང་བར་དུ་གྱུར་
 བ་ཚེས་བཞིན་དུ་སྤྱིར་མི་བྱེད་པ་ནི་རྒྱུ་དུ་དང་དུག་ནས་གངས་ཤེས་པར་བྱ་རྒྱས་པའི་
 བར་དུ་གྱུར་ལ་ཚེས་བཞིན་དུ་སྤྱིར་མི་བྱེད་པ་ནི་འབྲིང་དང་ལྷུང་བ་དཔག་ཏུ་མེད་པ་ལ་
 འདི་སྟེད་དོ་ཞེས་གངས་ཤེས་པར་མི་རྒྱས་པ་ནི་ཆེན་པོའོ།

Here next is how downfalls become more or less serious through accumulation. If you commit from one to five downfalls, and fail to rectify it in the proper way, it is considered serious to a lesser degree. If you commit downfalls of a quantity that is countable, and fail to rectify it in the proper way, it is considered serious to a medium degree. If you commit a number of downfalls which is beyond all estimation—that is, more than you could ever say just how many there were—then it is considered serious to a greater degree.

།དེ་ལྟར་གསུངས་པ་ལ་འདིར་ནི་ངོ་བོ་ཉིད་དང་གཞི་གཉིས་ཇི་བཞིན་མི་སྤྱར་བར་
 སྐབས་དང་བསྐྱེད་ལ་གཞན་གསུམ་འདྲའོ།

This is how it is explained in scripture; of the three different descriptions presented there, the ones based on the nature and the object of the deed should not be applied literally, but rather in the present context. The other three though are just the same.

།དེ་ལ་མི་ཤེས་པས་ལྷུང་བ་འགྱུར་བ་ནི། ལྷུང་བ་མ་ཐོས་ཤིང་མ་རྟོགས་པས་སློམ་གྱུར་
 བའི་སྤྱིར་ལྷུང་བ་ལ་ལྷུང་བ་མ་ཡིན་པར་འདུ་ཤེས་ནས་ལྷུང་བ་འགྱུར་བའོ།

Here is what we mean when we say that a person has committed a downfall out of "ignorance." This is where the downfall is committed because the

person fails to conceive of the downfall as a downfall; this in turn occurs because the person has not learned what the downfalls are: they have never studied them, or understood them.

ཤེས་ཀྱང་ལྷུང་བ་འབྱུང་བ་ནི་ལྷུང་བ་ལ་སློབ་བྱུང་ཡང་བཟུང་ངེས་པ་དང་ཤེས་བཞིན་མ་
ཡིན་པར་གནས་པས་དྲན་པ་ཉི་བར་མི་གནས་པ་ལས་ལྷུང་བ་འབྱུང་བའོ།

Next is a case where you commit a downfall even though you know it's a downfall. This happens when the downfall occurs because, despite the fact that you have learned what all the downfalls are, you fail to keep your mind on what you are doing. This itself occurs because you forget yourself, or fail to stay watchful.

ཉོན་མོངས་མང་བས་འབྱུང་བ་ནི། དུག་གསུམ་ཤས་ཆེ་བས་འདི་ནི་བྱ་བ་མ་ཡིན་ཅོ་
སྒྲུལ་དུ་ཤེས་ཀྱང་རང་དབང་མེད་པར་འབྱུང་བའོ།

Here's what an "attack of mental affliction" refers to. This happens when one of the three poisons takes over your mind, and you are helpless to keep yourself from committing the bad deed; you do it even as you think to yourself, "This is not something I should be doing."

ལམ་གྱས་པས་འབྱུང་བ་ནི། ལྷུང་བ་ལ་སློབ་བྱུང་ཡང་དམན་པ་ལ་མོས་ཤིང་། སློན་རྒྱ་
མ་སྐྱད་པས་དགོ་སློང་གི་རྒྱལ་ལ་མ་ལྟ་ཞིང་སྲུང་འདས་དང་ཚོས་དང་དགོ་འདུན་ལ་
མ་གྱས་པ་དང་ཟླ་ས་མེད་པ་དང་ངོ་ཚ་མེད་པ་དང་བསྐྱབ་པ་མི་འདོད་པ་དང་མ་གྱས་
པས་ཅི་འདོད་དགུར་ལྷུང་བ་འབྱུང་བའོ། །དེའི་དང་པོ་གཉིས་ཀྱིས་ནི་ཉོན་མོངས་པ་
ཅན་མ་ཡིན་ལ་ཕྱི་མ་གཉིས་ཀྱིས་ནི་ཉོན་མོངས་ཅན་གྱི་ལྷུང་བ་འབྱུང་ངོ་། ཞེས་འདུལ་
བའི་མ་མོ་བསྐྱབ་པ་ལས་གསུངས་སོ།

Committing a downfall out of a "lack of respect" means that you do so because, even though you have already learned what the downfalls are, you commit one of them anyway, for one of the nine reasons that follow: (1) You are still attracted to a lower level of behavior; or (2) you fail to live the proper causes in the past, and so you have no appreciation for the way of the practice of virtue; or you have no respect for (3) the state of nirvana; or (4) the dharma;

or (5) the community; or else (6) you admit no object of veneration; or (7) you have no sense of shame; or (8) you have no desire to follow the code; or (9) you feel a kind of disrespect where you will do whatever you feel like doing. The first two of the above lead to the kind of downfall which does not involve mental affliction; the latter two lead to the kind which does. All the above is quoted from the abbreviated form of the principal text on the practice of discipline.

།ལྷུང་བ་འབྱུང་བའི་རྒྱ་བཞི་པོ་དེ་དག་གི་གཉེན་པོར་ལྷུང་བ་ལ་མཁའས་པ་དང་བྲན་པ་
དང་ཤེས་བཞིན་བསྟན་པ་དང་ཉོན་མོངས་གང་ཤས་ཆེ་བའི་གཉེན་པོ་ལ་འབད་པ་དང་
ངོ་ཚ་བྲེལ་ཡོད་དང་སྟོན་པ་དང་བསྐྱབ་པ་ལ་གུས་པར་བྱའོ།

Here are the antidotes for these four causes that lead you to commit a downfall:

- (1) Make yourself an expert in knowing what the downfalls are.
- (2) Keep a high level of mindfulness and vigilance.
- (3) Determine which of the mental afflictions is most prevalent in your character, and make serious efforts to apply the appropriate spiritual antidote.
- (4) Develop a sense of shame, and consideration; maintain deep feelings of respect for the Teacher, and for the precepts.

དུག་པ་བདེ་བར་གནས་པའི་རྒྱ་ནི། བྱང་སེམས་རང་གི་འདུལ་བ་ལ་བསྐྱབ་པ་ལ་
བརྩོན་པ་ནི་ཕུན་སུམ་ཚོགས་པ་གསུམ་དང་ལྡན་པས་བདེ་བ་ལ་རིག་པར་གནས་སོ།

The sixth point in our discussion covers the causes that will keep you in a state of happiness. A bodhisattva who puts forth serious efforts in keeping the rules of his code of discipline comes to possess the three fulfillments, and so spends his or her life in a state of happiness.

།དེ་ལ་སྦྱོར་བ་ཕུན་སུམ་ཚོགས་པ་ནི། ཐོག་མར་རྩལ་བྲིམས་དག་འབྲུལ་བར་མི་བྱེད་
ཅིང་སློབ་གསུམ་གྱི་ཀུན་སྦྱོད་དག་པ་དང་བར་དུ་བསྐྱབ་པ་ལ་གུས་པ་དང་བག་ཡོད་པ་
ཤས་ཆེར་གནས་པས་ཉེས་པ་རྒྱུན་དུ་མི་བྱེད་པ་དང་ཐ་མར་བརྒྱལ་བྱས་ན་ཡང་སྟོག་

པ་འཆགས་པར་བྱེད་པའོ། །འདིས་ནི་སྤྱང་བས་དག་པར་མཐོང་ནས་ཉིན་དང་མཚན་
དུ་དགའ་བ་ཤས་ཆེ་བས་བདེ་བ་ལ་རིག་པར་གནས་སོ།

The first fulfillment is that of action. This is where the person first of all avoids doing anything that would cause his or her morality to lose its purity; he or she is pure in every action of body, speech, or mind. During the interim, this person maintains a high level of respect for the precepts, and a strict sense of care; this makes for a continual period over which he or she is able to avoid committing any offense. And finally this same person acts to confess any bad deed that they might by some remote chance happen to commit. He or she recognizes that they are pure of any downfall, and so pass most of their days and nights with a feeling of gladness, and thus do they spend their lives in a state of happiness.

།བསམ་པ་ཕུན་སུམ་ཚོགས་པ་ནི། ཚོས་ནས་ཇི་ལྟར་འབྱུང་བ་བཞིན་དུ་བསྐྱབ་པའི་
བསམ་པས་རབ་དུ་བྱུང་བ་ཡིན་གྱི་འཚོ་བའི་བསམ་པས་མ་ཡིན་བྱུང་ཚུབ་ཆེན་པོ་དོན་
དུ་གཉེར་གྱི་མི་གཉེར་བ་མ་ཡིན་དགོ་སྤྱོད་གི་ཚུལ་དང་སྤྱང་འདས་དོན་དུ་གཉེར་གྱི།
མི་གཉེར་བ་མ་ཡིན་པ་དང་། དེ་ལྟར་དོན་དུ་གཉེར་བས་དགོ་བ་རྣམས་ལ་བརྩོན་
འགྲུས་བརྩམས་པའི་ཕྱིར་ལེ་ལོས་གནས་པ་མ་ཡིན་ཞིང་བརྩོན་འགྲུས་མི་ཞན་པ་དང་
སྤྲིག་པ་མི་དགོ་བའི་ཚོས་རྣམས་དང་མ་འདྲེས་པའོ་”

The second fulfillment is that of intention. Here the person takes his or her ordination with an intention of acting in accord with what the dharma teaches, and not out of some hope for room and board. They aspire to the great enlightenment, and are not the kind who have no such aspiration. They aspire to the way of the practice of virtue, and to nirvana; but they are not the kind who do not aspire to these things. And because they do aspire so, they make effort in doing good deeds, and thus they are not the kind who live in indolence, or whose effort is feeble, or whose deeds are mixed in any way with what is wrong, and non-virtuous.

སྤོན་ཡི་རྒྱ་ཕུན་སུམ་ཚོགས་པ་ནི། བྱང་སེམས་ཀྱིས་ཚེ་རབས་སྤྲ་མར་སྤྲིན་པའི་
བསོད་ནམས་བྱས་ཤིང་ལོངས་སྤྱོད་ཆེན་པོའི་བར་ཆད་སྤངས་པའི་དགོ་བ་བྱས་པས་

རང་ཉིད་གོས་ཟས་དང་མལ་སྒྲན་དང་ན་བའི་གསོས་དང་། ཡོ་བྱད་གཞན་གྱིས་མི་
ཕོངས་ལ་གཞན་ལ་ཡང་བགོ་བཤའ་བྱེད་ཉུང་པའོ།

The third fulfillment is that of the cause from before. Here the bodhisattva has in the string of his or her previous lives collected great merit from acts of giving, and has thus performed the good deeds which allow one to remove every obstacle to great wealth. As such the bodhisattva will never himself want for clothing or food or a place to sleep or treatment for illness or any other kind of material need. And he or she will then be able to share all these with other persons as well.

བཞི་པ་རྒྱལ་བྱིམས་ཀྱི་ཕན་ཡོན་ལ་གཉིས་ལས་མཐར་ཐུག་གི་ཕན་ཡོན་ནི། དེ་ལྟར་
ན་བྱང་སེམས་ཀྱི་རྒྱལ་བྱིམས་ཀྱི་ཕུང་པོ་ཆེན་པོ་འདི་ནི་བྱང་རྒྱལ་ཆེན་པོའི་འབྲས་བུ་
སྐྱེད་པ་སྟེ་འདི་ལ་བརྟེན་ན་རྒྱལ་བྱིམས་ཀྱི་ཕར་ཕྱིན་ཡོངས་སུ་རྫོགས་ནས་སྤྲོ་བ་མེད་
པའི་བྱང་རྒྱལ་ཏུ་འཛང་རྒྱ་བའོ།

The fourth major division of the text concerns the benefits of morality. Here there are two kinds, the first of which are the ultimate benefits. The great mountain of bodhisattva morality just described brings the great enlightenment as its result. That is, keeping this morality as a practice allows one to complete the perfection of morality, and thus reach the matchless state of Buddhahood.

།དེ་ལ་ཕུང་པོ་ཆེན་པོ་ཞེས་པ་ནི་ཡངས་ཤིང་རྒྱ་ཆེ་བའི་བསོད་ནམས་ཀྱི་རྫོགས་ཆེན་པོ་
ཡིན་པའམ་ཡང་ན་རྒྱལ་བྱིམས་རྒྱས་ཤིང་ཚད་མེད་པ་དང་རྫོགས་པའོ།

Here the expression "great mountain" refers to a great amassing of merit: one which is broad and far-reaching. One can also say that it refers to a practice of morality which is wide and limitless and totally complete.

།སངས་མ་རྒྱས་པའི་བར་དུ་ཡང་གནས་སྐབས་ཀྱི་ཕན་ཡོན་ལྷ་འཕྲོག་སྟེ་འདི་ལྟར་སྤར་
བཤའ་བ་ལྟར་སངས་རྒྱས་རྣམས་ཀྱིས་དགོངས་པར་འགྱུར་བ་དང་མཚོག་ཏུ་དགའ་བ་

ཆེན་པོ་ལ་གནས་བཞིན་དུ་འཆི་བའི་དུས་བྱེད་པར་འགྱུར་བ་དང་ལུས་ཞི་གནས་ཀྱང་
གང་ན་རང་དང་ཚུལ་གླིམས་མཚུངས་པའམ་ལྷག་པའི་བྱང་སེམས་སྐལ་བ་འདྲ་ཞིང་
ཚོས་མཐུན་པ་བ་དགོ་བའི་བཤེས་གཉེན་དུ་གྱུར་པ་དག་གནས་པ་དེར་སྐྱིབས་འགྱུར་བ་
དནག། ཚེ་འདི་ལ་ཚུལ་གླིམས་ཀྱི་ཕར་ཕྱིན་ཡོངས་སུ་ཚོགས་པར་བྱེད་པའི་བསོད་
ནམས་ཀྱི་ཕུང་པོ་ཚད་མེད་པ་དང་ལྷན་པར་འགྱུར་བ་དང་ཚེ་སྤི་མ་ལ་ཡང་རང་
འབྲུངས་ཀྱི་ཚུལ་གླིམས་ཉིད་དེ་དེའི་བདག་ཉིད་ཐོབ་པར་འགྱུར་བའོ།

In the period up to one's Buddhahood as well, this morality provides some five different temporal benefits:

- (1) As described above, the Buddhas all attend to someone following this morality.
- (2) This same person comes to his final hour in a constant state of great and ultimate happiness.
- (3) Even after his or her body dies, this person is born in a place where there live bodhisattvas of a similar type—who are either equal to them in their practice of morality, or even better—and where there is someone "with whom they share the Dharma"; that is, where they meet with a spiritual guide.
- (4) In the present life this person is possessed of a limitless mountain of merit which allows him or her to reach the final completion of the perfection of morality.
- (5) In the future life as well the person reaches a level where he or she becomes, automatically, an absolute master of this same morality.

།དེའི་གཉེས་པའི་དོན་ནི་སྤི་མར་སངས་རྒྱས་བྱང་སེམས་དང་ཕྱད་པ་ཡིད་ལ་བྱེད་པས་
འཆི་བའི་འཇིགས་པ་ལས་འདས་པའི་སྤིར་མཚོག་ཏུ་དགའ་བ་ཆེན་པོ་འཐོབ་པ་ལ་ཇི་
ན་སུ་ཏུ་སོགས་འཆད་ལ། ས་སུ་དུས་དེ་དང་དགོ་བའི་རྩ་བ་ཚད་མེད་པ་དང་ལྷན་པས་

Course VII: The Vows of the Bodhisattva
Reading Ten

རྒྱ་སྲོང་གི་འཛིགས་པ་མེད་པ་དང་གཉིས་ལ་བཤད་དོ།

Jinasutra [Jinamitra?] and others have explained the meaning of the second of these temporal benefits as follows. They say that a person who keeps this morality can look ahead to meeting Buddhas and bodhisattvas in his or her future life. And since they thus transcend any fear of death, they reach a constant state of great and ultimate happiness. Samudra explains the benefit as referring to both this and to the fact that, because the person possesses a limitless store of virtue within themselves, they need not fear the births of misery.

The following selection is taken from the String of Shining Jewels, by Geshe Tsewang Samdrup (19th century).

Whenever you perform any of the confessions mentioned throughout here you must do so with all four of the antidote forces complete. Here too is a method for restoring your vows before the community in the ceremony of restoration and purification, or on any similar occasion.

First make three prostrations; stay standing then and bow, with your palms joined at your breast. Speak the following:

I call on all the Buddhas, and every bodhisattva, and the entire bodhisattva community in every corner of the universe. I am now going to perform the ceremony for restoring my vows, for I have made a uncountable number of mistakes while trying to keep them. In great respect, I request that you listen.

Then crouch down, join your palms at your breast, and repeat the following three full times:

I call on all the Buddhas, and every bodhisattva, and the entire bodhisattva community in every corner of the universe. I am the bodhisattva named (state your own name), and I have made an uncountable number of mistakes by committing certain actual deeds, or else actions that are similar to these deeds, which represent stains of the lesser or medium kind, and are included into the group of eighteen root downfalls. In particular I have made the mistake of (choose the appropriate downfall or downfalls listed next), which is completely against the tradition of the bodhisattva vows, as described in the following lines, and other verses from the ancient books which tell how one commits a root failure.

**Course VII: The Vows of the Bodhisattva
Reading Ten**

Because of an attachment to gain or honor,
You praise yourself and criticize others.
From possessiveness you don't give Dharma
Or things to the suffering, with no protector.
You won't listen to another's apology,
And out of anger strike someone else.
You do something to give up the greater way,
You teach a false dharma, or else you steal
Things that belong to the Three Jewels.
These, we say, are the failures of vows.

Beyond these I have made an uncountable number of mistakes by committing certain actual deeds, or else actions that are similar to these deeds, which are included into the group of forty-six secondary offenses. In particular I have made the mistake of (state the appropriate offense or offenses), which is completely against the tradition of the bodhisattva vows, as described in the following lines, and other verses from the ancient books which tell how one commits the secondary offenses.

You fail to offer thrice to the Three Jewels,
Or else you let a thought of desire go on.

Beyond these too, I have failed to think, six times each day, of the good things that come from developing the wish to become enlightened for all living beings.

I have failed to bring up in my heart, six times per day, the prayer for this wish for enlightenment.

In my heart, I have given up on certain persons.

I have not made true efforts to amass the two great collections, of merit and wisdom.

I have not tried to stop the four black actions.

I have not tried to follow the four white actions.

I have not made true efforts to train myself in vowed morality, and the morality of collecting goodness, and the morality of working for all living beings.

I have not made true efforts to train myself in the six perfections of giving and he rest.

Course VII: The Vows of the Bodhisattva
Reading Ten

I have not made true efforts in working for all living beings through the four ways of collecting disciples.

When the time came for me to make efforts in preparing Dharma and material things for those who needed them, I have failed to make such efforts.

I have grasped to my conceptions of being helped or harmed by others, and based on that I have distinguished between them, and begun to take sides, and started then to like some people, and dislike other people, and not care at all about others.

I have not taken myself to holy ones for instruction.

I have not followed the practices of proper learning and contemplation in both the profound and the far-reaching traditions of the bodhisattvas.

When making use of food, or clothes, or various kinds of furniture, I have failed to do so with thoughts of helping others.

When practicing giving and the rest of the six perfections, I have failed to do so with a heart filled with thoughts of helping others.

I have failed to make efforts in activities that would bring help and happiness to others, and that would take away their suffering.

In short, I have made an uncountable number of mistakes which are completely against the tradition of the bodhisattva vows. I, the bodhisattva named (state your name), do hereby admit these mistakes in the presence of all the Buddhas, and every bodhisattva, and the entire bodhisattva community from every corner of the universe. I openly admit them, I hide nothing, I reveal them all. And I swear that, from this moment on, I will keep myself from all such deeds.

By admitting all, and revealing all, I shall be at peace; but not admitting, and not revealing, I cannot be at peace.

When this is said, a person who is fitting to act as the head of the ceremony, or the like, should repeat three times the question of seeing and restraining:

Do you truly see that these are mistakes?

And then the others should respond,

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Reading Ten

I do.

Then the head should say,

From now on, will you restrain yourself?

And the others should respond,

From now on, I will.

Alternately they can answer,

I make the most pure and solemn vow to do so, in all keeping
with the Dharma, and the teachings of discipline.

After the three repetitions, the statement of receiving and
affirming should be made.



Name:

Date:

Grade:

Homework, Class One

1) Name the principal commentary that we will be using for our study of the vows of the bodhisattva; give the author's full name and dates. (Tibetan track in Tibetan.)

2) Summaries of the precepts contained in the three sets of vows are a standard type of book in Tibetan monasteries. Name the summary we will use, its author and his approximate dates. (Tibetan track in Tibetan.)

3) Ultimately, all the bodhisattva vows come from the Perfection of Wisdom sutras. In their early organized form, the vows are found in a number of different sources. Name four early authors and their dates, and then state which of the vows can be found in their works. (Tibetan track in Tibetan.)

a)

b)

c)

d)

4) Give the short definition of bodhichitta taught by Maitreya.

5) Name the two basic types of bodhichitta. (Tibetan track in Tibetan.)

a)

b)

6) Name and describe three sufferings, and explain their cause. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

7) Describe the relationship between renunciation and bodhichitta.

8) Explain briefly the meaning of the lines in Je Tsongkapa's *Three Principal Paths* where beings are described as locked in a steel cage swept along a powerful river.

Meditation assignment: 15 minutes per day, analytical meditation on the two-fold division of suffering.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Two

1) Name the three different sets of vows. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name and describe the three different types of morality. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

3) Name and describe the four wonderful qualities of the bodhisattva vows. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

4) Give the two divisions of the bodhisattva vows, and explain one reason why they are only two. (Tibetan track give divisions in Tibetan and explain reason in English.)

a)

b)

5) Name the seven types of individual freedom vows and explain their relationship to the bodhisattva vows.

a)

b)

c)

d)

e)

f)

g)

6) Describe Je Tsongkapa's reaction to the idea that practitioners of the secret way do not need to follow the other two sets of vows.

Meditation assignment: 15 minutes per day, analytical meditation on the relation between the three sets of vows.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Three

1) Some texts say that, when we take bodhisattva vows, we should do so in two separate steps: that we should first attend a ceremony where we commit ourselves to the wish for enlightenment in the form of a prayer (that is, promise to *think* like a bodhisattva), and then later a second ceremony where we commit ourselves to the wish in the form of action (promising to *act* like a bodhisattva by keeping the actual 64 vows and other commitments). Explain why Je Tsongkapa accepts this view.

2) List the three main stages in the ceremony for taking the vows. (Tibetan track in Tibetan.)

a)

b)

c)

3) Give the five parts to the preparation stage, and describe each one briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

e)

4) Describe the kind of person who can grant the vows of a bodhisattva.

5) Describe the kind of person who can take the vows of the bodhisattva.

6) Describe the four steps to the concluding stages of the ceremony for taking the bodhisattva vows.

a)

b)

c)

d)

Meditation assignment: 15 minutes per day, visualize yourself taking the vows; review mentally the proper outer steps, and the proper inner motivation.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Four

1) List the first nine root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

2) In the original texts, the "root downfalls" are also referred to as "defeats." Explain the sense of each of these terms. (Tibetan track give the two terms in Tibetan and explain in English.)

a)

b)

3) List the two parts of each of the first four root downfalls. (Tibetan track in Tibetan.)

(1) a)

b)

(2) a)

b)

(3) a)

b)

(4) a)

b)

4) Why are these four downfalls not made into eight separate downfalls?

5) Explain the two possible motivations behind breaking the first root vow. (Tibetan track in Tibetan.)

a)

b)

6) Explain the two aspects of the person who is the object of the second root downfall.

a)

b)

7) Explain the difference in the objects of the fourth and the sixth root downfalls.

8) Explain the forms of the seventh root downfall. (Tibetan track in Tibetan.)

a)

b)

9) Name the five possible forms of the eighth root downfall. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

10) Explain two typical types of the ninth root downfall.

Meditation assignment: Analytical meditation, 15 minutes per day on the root downfalls covered so far, checking how close you have come to committing each, and also checking what is the farthest you have stayed away from them during the last 24 hours. Rotate between them if there is not enough time to check thoroughly during one meditation session.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Five

1) List the 10th through the 18th root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

2) Describe the result which is required for the 11th root downfall to occur.

3) Describe how the 13th root downfall is committed.

- 4) Describe the difference between the 14th root downfall and the 6th.

- 5) Describe the "missing vow" between root vows 14 and 15. Then tell why it is not counted as a separate vow.

- 6) Explain the difference between the 16th and the 5th root downfalls.

- 7) When root downfall 17 is committed, three different parties are involved, and one of them collects the bad deed. Name the three, and tell which one collects the deed. (Tibetan track in Tibetan.)
 - a)
 - b)
 - c)

- 8) The 18th root downfall, and one other before it, are particularly serious and occur whether or not the four mental afflictions called the "chains" are all present. Name this other root downfall and describe it briefly. (Tibetan track in Tibetan.)

Meditation assignment: Analytical meditation, 15 minutes per day, on the root downfalls covered in this lesson—checking what is the farthest you have come to committing each, and also checking what is the farthest you have stayed away from them during the last 24 hours. Rotate between them if there is not enough time to check thoroughly during one meditation session.

Meditation dates and times (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Six

1) Name the four "chains": the four mental afflictions that bind you, and which must all be present in order for a "major" instance of these afflictions to occur-- which destroys one's root vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Describe the difference between shame and consideration. (Tibetan track name in Tibetan and describe in English.)

3) Describe the "medium" and "lesser" instances of the chains.

a)

b)

4) Explain how one restores one's vows in each of the three instances.

a)

b)

c)

5) Name and describe briefly the four antidote forces. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

6) Why is it wrong to be overly comforted by the fact that, if you destroy a root vow, you can take it over again?

7) Name three different ways that a person can lose his or her bodhisattva vows.

a)

b)

c)

Meditation assignment: Analytical meditation, 15 minutes per day, on the four chains, and how close you have come in the last 24 hours to having them in your mind.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Seven

1) Name five instances in which you do not commit a secondary offense if you fail to reply to a question.

a)

b)

c)

d)

e)

2) There are two broad divisions of motivation behind committing an offense. Name them and give two examples of each. (Tibetan track in Tibetan.)

a)

b)

3) Generally, bad deeds are divided into those which are natural and those which are proscribed; that is, something the Buddha found necessary to prohibit because of some unpleasant incident. Name and describe the two types of proscribed misdeeds. (Tibetan track in Tibetan.)

a)

b)

4) Should a bodhisattva keep those two types exactly as a follower of the lower way does?

5) Describe the kind of person you must be to break one of the rules of body and speech out of compassion in certain very extraordinary circumstances.

6) Name and describe the five kinds of wrong livelihood taught in the *String of Precious Jewels*, and then describe the additional general kind of wrong livelihood mentioned by Master Bodhibhadra. (Tibetan track name the five in Tibetan and describe all in English.)

a)

b)

c)

d)

e)

Master Bodhibhadra:

7) Explain what the sutras really mean when they say that a bodhisattva "prefers the circle of suffering life to nirvana."

Meditation assignment: Analytical meditation, 15 minutes per day, on the first 16 secondary offences, and how close you have come to each of them in the past 24 hours. If necessary rotate between them in different sessions.

Meditation dates and times (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Eight

1) Name the four points of the practice of virtue. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Name the five obstacles to meditation and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

e)

3) Describe the kind of bodhisattva who can engage in serious study of hinayana and non-Buddhist teachings without breaking a bodhisattva vow.

4) Describe the four ways in which a person may make the mistake of rejecting a mahayana teaching.

a)

b)

c)

d)

5) Explain what the Protector, Maitreya, advises us to do if we find that some Buddhist teaching doesn't suit us for now.

Meditation assignment: Analytical meditation, 15 minutes per day, on the 17th to the 34th secondary offences, and how close you have come to each of them in the past 24 hours. If necessary rotate between them in different sessions.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Nine

1) Name four of the situations in which a bodhisattva is required to assist someone in need.

a)

b)

c)

d)

2) Name the "two states of mind" and "the other two states of mind" that often occur as motivations for committing the secondary offenses. (Tibetan track in Tibetan.)

a)

b)

c)

d)

3) Name any four of the nine additional offenses which act against the wish for enlightenment in the form of a prayer; that is, which act against *thinking* like a bodhisattva.

a)

b)

c)

d)

4) Name the four white deeds, and for each explain the black deed for which it acts as an antidote. (Tibetan track name white deeds in Tibetan, explain the black deed in English.)

a)

b)

c)

d)

Meditation assignment: Analytical meditation, 15 minutes per day, on the 35th to 46th secondary offenses, and how close you have come to each of them in the past 24 hours. If necessary rotate between them in different sessions.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Homework, Class Ten

1) Describe the five steps involved in keeping the bodhisattva vows well.

a)

b)

c)

d)

e)

2) Can a person break a secondary vow out of a mere forgetfulness, or does the motivation have to be one of the mental afflictions?

3) Name and explain five distinctions that can determine whether a serious downfall has been committed. (Tibetan track name in Tibetan.)

a)

b)

c)

d)

e)

4) Name the four typical causes why a person might break their bodhisattva vows.

a)

b)

c)

d)

5) Name the four antidotes for these four causes. (Tibetan track in Tibetan.)

a)

b)

c)

d)

6) Name the ultimate benefit, and the five temporal benefits, of keeping the bodhisattva vows.

a)

b)

c)

d)

e)

Meditation assignment: Analytical meditation, 15 minutes per day, on the four causes that can make a person break the vows, and their antidotes.

Meditation dates and times (homework without these will not be accepted):



Name:
Date:
Grade:

Quiz, Class One

1) Name the principal commentary that we will be using for our study of the vows of the bodhisattva; give the author's full name and dates. (Tibetan track in Tibetan.)

2) Summaries of the precepts contained in the three sets of vows are a standard type of book in Tibetan monasteries. Name the summary we will use, its author and his approximate dates. (Tibetan track in Tibetan.)

3) Give the short definition of bodhichitta taught by Maitreya.

4) Name and describe three sufferings, and explain their cause. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

5) Explain briefly the meaning of the lines in Je Tsongkapa's *Three Principal Paths* where beings are described as locked in a steel cage swept along a powerful river.



Name:
Date:
Grade:

Quiz, Class Two

1) Name and describe the three different types of morality. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

2) Name and describe the four wonderful qualities of the bodhisattva vows. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

3) Describe Je Tsongkapa's reaction to the idea that practitioners of the secret way do not need to follow the other two sets of vows.



Name:
Date:
Grade:

Quiz, Class Three

1) Give the five parts to the preparation stage, and describe each one briefly. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

e)

2) Describe the kind of person who can grant the vows of a bodhisattva.

3) Describe the kind of person who can take the vows of the bodhisattva.

4) Describe the four steps to the concluding stages of the ceremony for taking the bodhisattva vows.

a)

b)

c)

d)



Name:
Date:
Grade:

Quiz, Class Four

1) List the first nine root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

2) List the two parts of each of the first four root downfalls. (Tibetan track in Tibetan.)

(1) a)

b)

(2) a)

b)

(3) a)

b)

(4) a)

b)



Name:
Date:
Grade:

Quiz, Class Five

1) List the 10th through the 18th root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

2) Describe the result which is required for the 11th root downfall to occur.

3) Describe how the 13th root downfall is committed.

4) The 18th root downfall, and one other before it, are particularly serious and occur whether or not the four mental afflictions called the "chains" are all present. Name this other root downfall and describe it briefly. (Tibetan track in Tibetan.)



Name:
Date:
Grade:

Quiz, Class Six

1) Name the four "chains": the four mental afflictions that bind you, and which must all be present in order for a "major" instance of these afflictions to occur-- which destroys one's root vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Describe the difference between shame and consideration. (Tibetan track name in Tibetan and describe in English.)

3) Why is it wrong to be overly comforted by the fact that, if you destroy a root vow, you can take it over again?

4) Name three different ways that a person can lose his or her bodhisattva vows.

a)

b)

c)



Name:
Date:
Grade:

Quiz, Class Seven

1) Name five instances in which you do not commit a secondary offense if you fail to reply to a question.

a)

b)

c)

d)

e)

2) Describe the kind of person you must be to break one of the rules of body and speech out of compassion in certain very extraordinary circumstances.

3) Name and describe the five kinds of wrong livelihood taught in the *String of Precious Jewels*, and then describe the additional general kind of wrong livelihood mentioned by Master Bodhibhadra. (Tibetan track name the five in Tibetan and describe all in English.)

a)

b)

c)

d)

e)

Master Bodhibhadra:



Name:
Date:
Grade:

Quiz, Class Eight

1) Name the four points of the practice of virtue. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Describe the kind of bodhisattva who can engage in serious study of hinayana and non-Buddhist teachings without breaking a bodhisattva vow.

3) Describe the four ways in which a person may make the mistake of rejecting a mahayana teaching.

a)

b)

c)

d)

4) Explain what the Protector, Maitreya, advises us to do if we find that some Buddhist teaching doesn't suit us for now.



Name:
Date:
Grade:

Quiz, Class Nine

1) Name the "two states of mind" and "the other two states of mind" that often occur as motivations for committing the secondary offenses. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Name the four white deeds, and for each explain the black deed for which it acts as an antidote. (Tibetan track name white deeds in Tibetan, explain the black deed in English.)

a)

b)

c)

d)



Name:
Date:
Grade:

Quiz, Class Ten

1) Describe the five steps involved in keeping the bodhisattva vows well.

a)

b)

c)

d)

e)

2) Can a person break a secondary vow out of a mere forgetfulness, or does the motivation have to be one of the mental afflictions?

3) Name the four typical causes why a person might break their bodhisattva vows.

a)

b)

c)

d)

4) Name the four antidotes for these four causes. (Tibetan track in Tibetan.)

a)

b)

c)

d)



Name:

Date:

Grade:

Final Examination

1) Name the principal commentary that we will be using for our study of the vows of the bodhisattva; give the author's full name and dates. (Tibetan track in Tibetan.)

2) Summaries of the precepts contained in the three sets of vows are a standard type of book in Tibetan monasteries. Name the summary we will use, its author and his approximate dates. (Tibetan track in Tibetan.)

3) Give the short definition of bodhichitta taught by Maitreya.

4) Name and describe three sufferings, and explain their cause. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

cause

5) Name and describe the three different types of morality. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

6) Describe Je Tsongkapa's reaction to the idea that practitioners of the secret way do not need to follow the other two sets of vows.

7) Describe the kind of person who can grant the vows of a bodhisattva.

8) Describe the kind of person who can take the vows of the bodhisattva.

9) List the eighteen root downfalls of the bodhisattva vows, using the short verse forms.
(Tibetan track in Tibetan.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

10) Describe the result which is required for the 11th root downfall to occur.

11) The 18th root downfall, and one other before it, are particularly serious and occur whether or not the four mental afflictions called the "chains" are all present. Name this other root downfall and describe it briefly. (Tibetan track in Tibetan.)

12) Name the four "chains": the four mental afflictions that bind you, and which must all be present in order for a "major" instance of these afflictions to occur-- which destroys one's root vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

13) Describe the difference between shame and consideration. (Tibetan track name in Tibetan and describe in English.)

14) Why is it wrong to be overly comforted by the fact that, if you destroy a root vow, you can take it over again?

15) Name three different ways that a person can lose his or her bodhisattva vows.

a)

b)

c)

16) Name five instances in which you do not commit a secondary offense if you fail to reply to a question.

a)

b)

c)

d)

e)

17) Describe the kind of person you must be to break one of the rules of body and speech out of compassion in certain very extraordinary circumstances.

18) Name and describe the five kinds of wrong livelihood taught in the *String of Precious Jewels*, and then describe the additional general kind of wrong livelihood mentioned by Master Bodhibhadra. (Tibetan track name the five in Tibetan and describe all in English.)

a)

b)

c)

d)

e)

Master Bodhibhadra:

19) Name the four points of the practice of virtue. (Tibetan track in Tibetan.)

a)

b)

c)

d)

20) Describe the kind of bodhisattva who can engage in serious study of hinayana and non-Buddhist teachings without breaking a bodhisattva vow.

21) Describe the four ways in which a person may make the mistake of rejecting a mahayana teaching.

a)

b)

c)

d)

22) Explain what the Protector, Maitreya, advises us to do if we find that some Buddhist teaching doesn't suit us for now.

23) Name the "two states of mind" and "the other two states of mind" that often occur as motivations for committing the secondary offenses. (Tibetan track in Tibetan.)

a)

b)

c)

d)

24) Name the four white deeds, and for each explain the black deed for which it acts as an antidote. (Tibetan track name white deeds in Tibetan, explain the black deed in English.)

a)

b)

c)

d)

25) Can a person break a secondary vow out of a mere forgetfulness, or does the motivation have to be one of the mental afflictions?

26) Name the four typical causes why a person might break their bodhisattva vows.

a)

b)

c)

d)

27) Name the four antidotes for these four causes. (Tibetan track in Tibetan.)

a)

b)

c)

d)

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____

These notes were taken by a student in class, and should be used for reference only. Please check them against the audiotapes for accuracy of content.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class One: Bodhisattva Vows Overview

Three kinds of suffering:

- 1.) **DUK-NGEL GYI DUK-NGEL**
suffering of suffering **Suffering of suffering.** Physical and mental suffering. We have it on and off -- occasionally, not all day long.

- 2.) **GYURWAY DUK-NGEL**
change of suffering **Suffering of change.** Any impure kind of pleasure that you can have. Impure means that you will lose the pleasure and have a lousy ending; the pleasure deteriorates at the end. Buddhism doesn't consider pleasure ending in suffering as true pleasure.

It's called "licking honey off a razor blade" - it tastes good for a moment, and then you feel the cut and pain. A good deed ripens into pleasure and then the karma of the virtue that caused the pleasure runs out, leaving pain.

- 3.) **KYABPA DUJE KYI DUK-NGEL**
pervasive of suffering **Pervasive suffering.** Having a nature or condition where we must get old and die. Pervasive means it covers everybody (except Buddhas).

Suffering can also be divided into two types:

- 1.) The sufferings of this life (the three above).
- 2.) The sufferings which occur during and after the moment of death, which are worse than the sufferings of life - the experiences of the bardo and its hallucinations as well as the pain of death, which are very frightening and horrible.

You are moving through the timeline of your life uncontrollably. You can't slow down or stop, and you can not affect the progression toward an end which you can't control. You are driven toward death inexorably.

This is our condition -- to have the understanding that our lives are made up of these sufferings is renunciation. The purpose of Buddhism is to eliminate a suffering life and the causes of a suffering life and to live in a paradise.

- | | | |
|--------------|---------------|---|
| BODHI | CHITTA | 1.) The wish in the form of a prayer. |
| Buddhahood | wish for | 2.) The wish in action. (Taking bodhisattva vows and practicing the six perfections.) |

Maitreya's definition of bodhichitta:

Bodhichitta is the wish to attain pure and total enlightenment for the sake of all other beings.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class One, continued

Renunciation is wanting to be free from suffering. Bodhichitta is renunciation directed at others - wanting others to be free from suffering. **Bodhisattva vows are a code of conduct for living life. The purpose of bodhisattva vows is to study that code of life which will lead you to being capable of helping all of the other beings around you who are suffering.**

We are studying from a book called *Highway for Bodhisattvas*, which is an explanation of vows, not the original presentation of the vows.

JANG CHUB **SHUNG LAM** written by Je Tsongkapa (1357-1419)
short for bodhisattva central path (highway)

Highway for Bohisattvas is one of Je Tsongkapa's greatest writings, the definitive work on bodhisattva vows, this work has never been translated.

NORBUY UTRENG *String of Shining Jewels* by Geshe Tsewang Samdrup. This
jewel string light work gives the vows and a succinct explanation of them.

We'll be studying mostly this book and using Je Tsongkapa's for the difficult fine points.

Books containing the bodhisattva vows:

1.) *Sutra of the Essence of Space* contains 13 of the bodhisattva root vows. *Sutra of Skillful Means* has one bodhisattva root vow. These are both spoken by Buddha.

2.) *Bodhisattva Levels* by Master Asanga (350 A.D.) has 4 root vows

The above books contain a total of 18 root vows and are contained in the Perfection of Wisdom sutras.

3.) *Compendium of Advice* by Master Shantideva (695-743 A.D.) He took all 18 root vows and put them in one place.

4.) *Twenty Verses on Vows* by Master Chandragomi (925 A.D.) This is the classic source of the 46 secondary bodhisattva vows.

Total: 64 bodhisattva vows

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class Two: Types of Vows

- 1.) **NYECHU DOMPAY TSULTRIM** **Morality of restraining yourself from bad deeds**
bad deeds restrain morality (things which harm others or yourself). Basically,
it means keeping vows - freedom, bodhisattva,
and tantric.

A.) **Ten non-virtues:**

Of body: Killing, stealing, sexual misconduct

Of speech: Lying, divisive speech, harsh words, idle talk

Of mind: Coveting, ill will, wrong view

B.) **Vowed Morality** (*Pratimoksha*, or freedom vows)

1.) Fully ordained monk - 253 vows

2.) Fully ordained nun - 364 vows

3.) Intermediate nun - 42 vows

4.) Novice monk - 36 vows

5.) Novice nun - 36 vows

6.) Lifetime layman - 5 vows

7.) Lifetime laywoman - 5 vows

8.) One-day vows - 8 vows

It is **best** to take bodhisattva vows if have one of the first seven vows listed here before taking bodhisattva vows. You **can** take them if you are observing the ten non-virtues pretty well.

- 2.) **GEWAY CHUD KYI TSULTRIM** **The morality of collecting goodness - the**
goodness (collecting) of morality actions you must do to turn into an
enlightened being. This means collecting
the two great masses of energy to become
a Buddha. There are two divisions of doing
the six perfections (good deeds).

Six Pefections:

Method deeds: 1.) Giving, 2.) Morality, 3.) Not getting angry, 4.) Enjoying good deeds

Wisdom deeds: 5.) Meditation, 6.) Wisdom

Method deeds: Collecting good deeds to give you the physical body of a Buddha.

Wisdom deeds: Collecting wisdom to give you the mind of a Buddha.

- 3.) **SEMCHEN DUNJE KYI TSULTRIM** **The morality of working for the good**
living beings working of morality **of all other beings.**
for the good

Working for the good of all other beings is doing the prior two moralities, but with the motivation to help others.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class Two, continued

Vowed Morality:

- 1.) **Freedom (*Pratimoksha*) Vows** - Not hurting others.
- 2.) **Bodhisattva Vows** - Will help others and be considerate of them.
- 3.) **Tantric vows** - Attitudes, activities, behaviors to undertake to become enlightened in this life. Like an atom bomb's power. If you break them, it does great harm.

Better to take a vow to do or not to do something, and act accordingly, than just to act without the vow.

Benefits of Vows:

Reasons why following vows is better than acting the same without a vow:

- 1.) **Taken from someone else:** You have the benefit of having to live up to their scrutiny and expectation, and because of not wanting them to catch you breaking them.
- 2.) **Pure motivation:** You take vows to become enlightened to help others. If you don't have that motivation, the vows don't form in your mindstream. By remembering your pure motivation for taking vows, you restrain yourself from doing the non-virtue.
- 3.) **Fixable:** You can repair the vows when they have been broken.
- 4.) If you're careful, if you have the first two qualities strongly, **you won't break the vow in the first place.**

Two kinds of bodhisattva vows:

1.) TSA TUNG **Root vows - 18**
root, primary fall down

2.) NYE JE **Secondary vows - 46**
bad did

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 3: Parts of Taking Vows

Two Great Divisions of Bodhichitta:

- 1.) **MUN - SEM** **The wish for bodhichitta in the form of a prayer;** the wish to help all living beings.
- 2.) **JUK - SEM** **Acting to help all living beings.**

It would be best to take a vow to develop the wish, and then take another vow to act as a bodhisattva. However, it's done now as a vow which incorporates the wish and acting in one vow. The vow to be a bodhisattva is the same as acting as a bodhisattva. The vow is to do it, to act like one.

Parts of taking vows:

- 1.) **JORWA** - **preliminary**, more important than the main event.
 - a.) **solwa dabpa:** requesting the lama for the vows:
 - * the person taking the vow can be ordained or unordained.
 - * should have at least the wish to benefit others.
 - * should intend to keep the three moralities.
 - * vow giver doesn't have to be ordained, but it is better.
 - * it is best if the vow giver can also give you tantric vows.
 - * the vow giver can be a woman or a man.
 - * the vow giver should also have the wish to help all sentient beings.
 - * the vow giver must be keeping their vows.
 - * the vow giver must not have degenerated in their practice of the six perfections.
 - * the person requesting should make the place beautiful, with Buddha images and the lama on a throne.
 - * show respect to the lama; touch their feet.
 - * make mandala offering.
 - * request vows three times. (If you don't really want them, the vows won't grow in your mind.)
 - * kneel to receive vows.
 - * lama should explain the value of receiving the vows.
 - * the lama should explain which vow are more or less serious to break.
 - * lama explains the benefits of taking the vows to make the student happy.
 - b.) **collect tsok:** invoking all the Buddhas and bodhisattvas to come and witness you taking the vows. Recall how fantastic the Buddhas, etc. who are present are.
 - c.) **request to grant quickly**, i.e. now.
 - d.) **feel joy** about the vast virtue one can collect with bodhisattva activity and vows.
 - e.) **the lama asks about obstacles** - do you have the wish to benefit sentient beings and do you want the vows.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 3, continued

- 2.) **NGUSHI - Actual event:** the lama asks three times do you want to take the bodhisattva vows, and you answer yes three times. That's it.
- 3.) **JUK - CHOK - Conclusion.**
 - a.) Ask Buddha to understand that you are swearing to him. Make three prostrations to each of the ten directions.
 - b.) Lama pumps up students with the benefits of the vows.
 - c.) Do thanksgiving offering to the Buddhas and bodhisattvas for the opportunity to take the vows.
 - d.) Don't advertise it to those with no faith.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 4: Vows #1-9 Explained

TSA TUNG **Root downfalls.** Downfall means that if you break the vow, you will
root fall down fall down to the hells.

If you completely commit a root downfall, **it destroys the vows in your mental continuum.** Once you break one of your root vows, **you cannot attain the first bodhisattva *bhumi* in this life** (seeing emptiness under the influence of bodhichitta is the first *bhumi*). This is the case even if you take your vows again.

PAMPA **To be defeated by your enemy** - your enemy (your mental
to be defeated afflictions) causes you to break your root vows. Root vows are
by your enemy all called **pampas**, or defeats.

Root vows:

1.) **Praising yourself and putting down other people.** The motivation must be that you are after a.) **material gain**, or b.) **the respect or admiration** of others. Motivation must be a desire or attachment for your gain. If you correct someone, you must do it with great love, joy, and wish to benefit them.

For you to commit a downfall, the person you are speaking to must grasp what you are saying. The moment they grasp what you are saying, the vow is broken. (This seems to apply to mahayana persons putting down other mahayana persons, and not to ordinary people. The point is that it may result in a schism, which is very bad.)

Either praising yourself or putting down another is breaking the vow. Both don't have to be present. Those are the two vows or parts of this vow. It must be verbal speech, not just a thought. What you say should be a lie in order to break this one. The main motivation here is attachment or desire.

2.) **Not giving someone Dharma teachings or material assistance.** The other person should have one of two qualities; a.) **must have a serious problem**, like a disease, impoverished, etc., b.) **you are their only option**; they don't have a network of support such as family, friends, etc. You must also be able to help - you must have what they need.

Limitations on giving include not giving things which might cause harm, such as weapons, poison, etc. You must be overwhelmed by feelings of stinginess because you don't want to part with what you have. They must specifically ask you for something; if you see a need and they don't ask, you don't break the vow. The main motivation for breaking this vow must be attachment, stinginess.

Really, there are two parts to this vow a.) **not giving Dharma**, and b.) **not giving material things**. You don't give what is really needed because you don't want to part with it. You let others suffer because of your attachment and greed.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 4, continued

3.) **Striking another person or staying angry when they try to explain and apologize** for something they did (when your anger has built up over time and you eventually strike them or throw something at them). It must be a person and not an animal. Spontaneous altercations and fights are not included. To break this, they must sincerely explain or apologize, and you hang on to your anger anyway, even though they apologize.

You break the vow when you **refuse the apology and stay angry, or when you stay angry and strike the person**. Both are not necessary; it is either or both. So there are two vows present in one. Anger is the main affliction with this vow. Someone has done something to hurt you, and they come to you to explain or apologize. You still hang on to your anger, and don't let them explain. The motivation is that you want to hurt them.

4.) **Rejecting the mahayana teachings**. You reject either of the two great divisions of mahayana teachings, on **emptiness** or on the **bodhisattva path/life**. The way you reject it is to say that it's invalid; to say the Buddha never taught it.

Or teaching false Dharma, by making up your own interpretation of the teachings and teaching it as Dharma. You must say that this is my interpretation, experience, idea, etc., and not pass off your own ideas as scripture. To break the vow, you must a.) know that you made it up, b.) like the idea, c.) teach it to others as mahayana Buddhism, and c.) the others accept it. The main mental affliction here is **ignorance**. You must keep and teach the Dharma purely and strictly without any corruption or change from the original in the slightest.

5.) **Stealing the belongings of the three Jewels**: images of the Buddha, the books, the temple objects, etc. Stealing from any of the three Jewels breaks the vow, so there are in fact three parts to this vow. The motivation must be a **bad thought or klesha**. If you steal with the motivation to help others, it doesn't break the vow. Can use stealth or force to steal it. The vow is broken when you think, "now I have it; it's mine".

6.) **Giving up the Dharma of the listeners or the self-made Buddhas or the mahayana teachings**. You give it up by saying that this isn't the teaching of the Buddha. You must deny the validity of the listeners' whole path, not just an aspect of the teaching. You must say that the listeners aren't following the Buddha's teaching overall, or say that about self-made Buddhas or the mahayana - that it's not a path taught by Buddha.

7.) **Taking the golden robe away**. Taking their robes by: 1.) telling them to take them off, or 2.) taking them off yourself, or making them give back their vows and become a layperson. You must have the desire to hurt them in all of the above cases or be physically hurting them by beating them, etc. Both have to be done with the motivation to hurt them.

8.) **Doing any of the immediate five**: killing your father, mother, or an arhant (someone who has achieved nirvana), causing a schism among the Buddha's direct disciples, or trying to harm a Buddha.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 4, continued

9.) **Wrong view.** Either **denying the law of karma** by believing that you can do anything and nothing will come of it, **or denying past and future lives** by saying that they don't exist. You must believe it from the bottom of your heart. (*root vows continued in class 5*)

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 5: Vows #9-18 Explained

10.) **Destroying a city, etc. (or a county or a country).** Motivation is to want to destroy those places based upon any of the three poisons (attachment, aversion, or ignorance).

11.) **Teaching emptiness to those who are not prepared.** Qualities of a person you should **not** teach emptiness to: a.) They have not studied emptiness carefully, b.) your description of emptiness would scare them, c.) they have wishing bodhichitta, **if as a result of your teaching**, they would a.) get scared, b.) give up mahayana, and c.) take up hinayana as a result of your emptiness teaching.

If you check the person out carefully and think they are ready and they still give up mahayana as a result of your teaching, you didn't break the vow. Teaching emptiness to non-mahayana and freaking them out is a non-virtue, but not breaking the vow. In general, you don't want to freak someone out about emptiness, though.

12.) **To turn someone back from total enlightenment.** You must turn someone back from mahayana by telling them that they won't be able to practice the six perfections, and so should follow the hinayana path of seeing emptiness and following the four arya truths to attain nirvana. You tell them the mahayana path is too hard and so to follow a lesser path, and they actually listen to you and give up mahayana.

13.) **Convincing others to give up their pratimoksha (freedom) vows** (the eight types of vows). You can do it with someone who has the vows and is keeping them. You get them to give them up by telling them to come over to mahayana, and that you don't need freedom vows, because mahayana is all you need.

14.) **Disparaging the hinayana** (study of the four noble truths, listeners or self-made Buddhas) **by saying that you can't reach nirvana by following the hinayana.** (You can reach nirvana by following hinayana, so it's a false statement.) The vow is broken when they hear and understand your statement.

14½.) (Vow left out because it duplicates a vow from another source.) **Praising yourself and putting down others.** More detail in this one: you must be a person who is teaching, studying, or reciting mahayana texts, and you say to someone that you are not doing these things for praise or gain, but some other person is. You say that someone else is undertaking a bodhisattva activity for personal gain, and that you aren't a bodhisattva for personal gain. What you say is a lie, and you say this with the motivation of personal gain or reputation. This closely duplicates vow #1, but is from another sutra source and is somewhat different. It is a specific instance of vow #1. The motivation must be jealousy for the honor or gain that another is getting.

15.) **To say a lie about the profound.** There must be another person there whom you are talking to. You say that you have seen emptiness, which is not true, that you like them, and that if they do what you say, they can see emptiness too. When they grasp the words, you have broken the vow.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 5, continued

16.) **To accept the property of the three jewels.** To receive Dharma items taken or stolen from the three Jewels. Stolen means anything dedicated to the use of the three Jewels, such as food, books, money, etc.

17.) **To institute a bad rule.** When making rules for Dharma practitioners, to take away the possessions of meditators because they don't have enough scriptural knowledge, and to give those possessions to those who are studying scripture. You are disrespecting the meditators. You break the vow when you take the meditators' goods. The motivation is dislike, anger, or hatred.

18.) **Giving up aspiring bodhichitta.** You personally decide that you don't want to become enlightened to benefit others. You give up and say, "I'm not going to help all sentient beings." You can only commit this one for a second. The next moment after you have the thought, you are no longer a bodhisattva.

You don't need the four chains to break this vow or vow #9. This vow and wrong view are the two worst vows to break. You have promised all beings to help them, and then renege - to every living being!

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 6: Four Factors Needed to Break Vows

The Four Chains

If you break a root vow, 1.) you can't see emptiness with bodhichitta (attain the first bhumi) in this life, 2.) it makes it very difficult to meet spiritual teachers in the future, and 3.) you can't increase the virtue needed to see emptiness any more.

In order to break a root vow (except for vows #9 & 18), you must have four attitudes in your mind as you do the deed:

KUN - TRI **Factors which must be present to break 16 of the root vows.**
mental affliction,
completely entwining bad thought

1.) **Not to consider what you are going to do or are doing as something wrong.**

If you think it's wrong to do the deed at any time during or before you do it, even for a moment, you don't break the vow.

2.) **To be willing to do it again.**

If you have one moment of regret, ever, you don't break the vow.

3.) **You enjoy doing it.**

If you regret doing it, then you don't break the vow.

4.) **You don't have any shame about doing the deed for reasons relating to yourself (your own conscience), or others (what they will think of you).**

You didn't avoid the deed because you don't care about what others think and don't have any conscience.

All four factors must be complete to break a root vow. So if you have a moment of regret or conscience, or of not enjoying the deed, or thinking it's wrong, if any of these happen for a moment at any time, you don't break a root vow. If you commit one of the sixteen root downfalls without all four of these, it becomes a secondary downfall.

If you break a root vow, it destroys your vows, but you can take them again if you have a small feeling of wanting to help all others. If that inkling of wanting to help all others isn't there, then you can't retake bodhisattva vows. Even if you retake the vows, you can't reach the first bhumi in this life.

A medium breaking of a root vow is not to think it is wrong and to have one or two of the other factors present. Your vow is damaged by this. **To restore the vows**, you must collect three people together and confess the deed to them.

A small breaking of a root vow is not to have factor #1 (thinking that it's wrong) but to have any of the other factors. **To repair the vows**, confess to one person.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 6, continued

Karmic purification (You must have these four when you confess to breaking vows.)

- 1.) **Basis force** - Taking refuge. You recommit yourself to becoming enlightened, seeing emptiness directly and to those who have seen emptiness. These are the real three jewels. You reassert your bodhisattva ideal.
- 2.) **Destruction force** - The intelligent regret of an educated Buddhist. Knowing you will suffer from your bad deed.
- 3.) **Restraint force** - You stop doing it. Set a time limit to refrain from the deed: one day, 15 min., etc.
- 4.) **Antidote force** - Do something to make up for what you did.

You can lose your bodhisattva vows by breaking them or giving them back formally (breaking #18 is the same as giving them back formally). You don't lose your bodhisattva vows when you die; they stay with you in future lives.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 7: Secondary Vows #1-16

Secondary transgressions:

NYE - JE name for the secondary transgressions (downfalls)

did bad

You can restore these vows if they're broken by confessing them to another person.

You can break vows in an **afflicted** or **non-afflicted** way. Afflicted means having mental afflictions such as anger, pride, etc., when you break it. Non-afflicted means having no mental afflictions in mind but breaking the vow out of forgetfulness, laziness, etc.

The first seven vows are against the perfection of giving:

1.) **Not to offer the three to the three Jewels.** Three refers to your body, speech, and mind. At a minimum, each day you must do some **physical** reverence to the three jewels (bow, prostrate, etc.). **Verbally**, you must say a minimum of four lines about the three jewels; say something good about them. The dharma jewel consists of the direct perception of emptiness, spiritual realizations, and cessation of mental afflictions, etc. Sangha jewel are those who have perceived emptiness directly. You must make body, speech and mind offerings to all three Jewels each day.

2.) **To allow improper thoughts of desire to go on.** Improper means that you have a state of mind which is never satisfied with what you have, excessive sensual desires, or an attachment to having others praise you. Any effort at all to prevent it will prevent you from breaking the vow. Desire becomes excessive when you will do something wrong to fulfill it.

3.) **Not respecting elders.** Elders are someone who took bodhisattva vows before you, no matter what their age.

4.) **Not answering a question.** This means either not answering a question or giving an inadequate answer to any question, not just Dharma questions. Exceptions: sick, asleep or groggy, teaching and it interrupts the flow, want to teach a lesson (with bodhisattva motivation.)

5.) **Not to accept a sincere invitation.** Exceptions: sick, having accepted another invitation already, too far or dangerous to go, invited out of bad motive, to teach a lesson, if it diverts you from a virtuous act.

6.) **Not to accept money, gifts, etc., when they're sincerely offered.** Exceptions: you know you would get attached to the thing, you know the person who is giving something will later regret giving it, you think the thing is stolen, it will hurt the person financially, it would be a problem for you to have it.

7.) **Not to give Dharma to a person who wants it.** (In the root vows, the motivation is not giving out of attachment and not wanting to share it.) The motivation here is laziness, anger,

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 7, continued

or anything other than attachment. Exceptions: sick, to teach a lesson, the student is waiting to criticize you or is disrespectful, you know they can't get the meaning, they aren't sitting properly, you know they would freak out if you taught the subject, they don't believe or aren't interested in what you are teaching, or have deep wrong views, you know they won't follow what you teach, the teaching will make them worse, or they will spread that teaching to those who are not ready.

The next nine vows are against the perfection of morality:

8.) **Not to reach out to those who have broken their vows or done bad deeds.** They are the ones who need your help the most, because they are residing in the cause of suffering. They will suffer from their deeds. You shouldn't ignore or ostracize them. If they're evil, you must resist them, and in general shouldn't be badly influenced by them. Exceptions: to teach a lesson, if your getting close to them alienates many others.

9.) **Failing to follow the rules, which if followed, inspire faith in other people.** This mainly applies to monastic vows, but it can also apply to morality. For example, if people know you're Buddhist, or a bodhisattva, and then you lie, they may think that Buddhists are less than honest in general as a result. This is called "protecting others' faith."

10.) **Performing deeds which are only of lesser benefit for all living beings. Natural rules** are the same throughout the world, like "don't kill, don't steal", etc. **Proscribed rules** are those made up in response to an event. For example, someone got drunk and caused problems, so a rule not to drink was made. In monastic vows, these rules pertain to keeping cloth and certain other possessions, etc. **A bodhisattva must keep vows incredibly strictly; proscribed rules must be broken if it benefits others** - those vows shouldn't restrict you from helping others.

11.) **If you don't break the first seven vows of morality** (killing, stealing, sexual misconduct, lying, divisive speech, harsh words, and idle talk) **when an extraordinary circumstance requires, you break your bodhisattva vow.** For this vow to apply to you, you must a.) be a bodhisattva who, for trillions of years, has perfected your practice, b.) have an extraordinary insight into when it is necessary to do something strange or unusual to help others, and c.) must possess ultimate great compassion (seeing all beings as your child burning in coals needing help). For this vow to apply to you, you must be very, very advanced. You must see that there is no other possible option other than breaking the morality vow to help the person. In the case of killing, specifically, if you don't have the power to transfer the being's consciousness to a higher realm, than this vow doesn't hold for you.

12.) **Being engaged in wrong livelihood**, one which includes flattery, hinting, harassment, pretense, or any activity which is harmful to another person. The exception is if you are struggling to get out of it, then you don't break the vow.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 7, continued

13.) **Being wild or frivolous.** Wasting time and not being serious. Exception: if you're struggling to stop and can't control yourself, to stop another's grief or depression, to lead another from a bad deed, to create a better environment for people, to attract people to Buddhism who wouldn't otherwise come.

14.) **To tell others that they need to delay reaching nirvana in order to help others.** You can best help people by reaching nirvana.

15.) **Not to address rumors about yourself.** Not to clear your name with the motivation to prevent others from collecting negative karma by criticizing a bodhisattva.

16.) **Not to correct others, even if it must be done forcefully.** Don't get hung up on what others will think of it - if you need to scream, do it.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 8: Secondary Vows #17-34

Vows 17-28 are against the perfection of patience:

- 17.) SHE - LA LE LENDU SHE-LASOK GE JONG GI CHI SHI
having been in answer yell back, etc practice virtue of four subjects
yelled at

In answer to being yelled at, you yell back, etc. If you don't yell back, you follow the first of the four points of virtue.

Four points of the practice of virtue: (breaking any of these four breaks this vow)

- 1.) SHE LA LAR MI SHEWA - Someone yells at you and you don't respond in kind.
- 2.) TRUPA LA LAR MI TROWA - Someone has gotten angry at you and put you down and you don't respond in kind.
- 3.) DEKPA LA LAR TSANG MI DEKPA - Someone hits you and you don't respond in kind.
- 4.) TSANG-DRU LA LAR TSANG MI DRU - If someone points out your faults and the dirt on you, you don't respond in kind.

- 18.) TRUPA NAMNI YEL WARN DOR
people who are angry just ignore them

Just ignoring people who are angry because of something you did to them or something that they think you did to them. If they're angry at you, you must go to them and apologize, or explain that you didn't try to harm them so that they don't fester in their anger. You must clear the air. Motivation of pride, laziness, jealousy, hatred prevent this. Exceptions: to teach a lesson, to discredit a wrong spiritual teaching or some evil, if someone would get more angry if you brought it up again, someone not comfortable with the apology, someone who wouldn't be helped by an apology.

- 19.) PAROL SHEKYI CHAKPA PONG

Not accepting an apology. This one is without the simmering anger, for example, you don't feel like accepting the apology or feel superior. Exceptions: to teach a lesson, apology received is insincere or disrespectful.

- 20.) TRUPAY SEM KYI JESU JUK
thoughts of anger let them flow

Not to consider it wrong to be angry, not to try to counteract the anger, to let it flow and even to enjoy the anger. Exceptions: if you try to counter it, or have some regret, even the smallest effort is enough to avoid breaking the vow.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 8, continued

Vows 21 - 23 are against the perfection of joyous effort.

- 21.) NYEN KUR DUCHIR KORNAM DU
gain admiration attached to gathering group of students

To gather a group of students because you are attached to gain or admiration. For example, to want them to fawn over you, etc.

- 22.) LELO LASOK SEL MIJE
laziness etc. not trying to stop

Not trying to stop your laziness, etc. This doesn't mean don't rest or relax. It means don't become a lethargic slug. Exceptions: recharging from work, travel, efforts, etc. Relaxing in general is OK.

- 23.) CHAKPE DREMOY TAM LA TEN
out of desire frivolous talk on to rely

Frivolous talk about sex, crime, politics, etc. If it's a point of information, find out about it quickly and succinctly, and leave it alone. Exceptions: mindfulness about frivolous talk - have a sharp, focused mind while engaging, in order to get necessary information. Your mind only functions well for a brief period of time; don't waste the small window of opportunity you have to use your mind to get enlightened.

Vows 24 - 26 are against the perfection of concentration:

- 24.) TING NGEN DZIN GYI DUN MI - TSOK
single minded concentration of not to seek meaning

Failing to seek the meaning of single-pointed concentration. If someone is teaching it, and you don't go because you are lazy, proud, etc. Exceptions: you doubt they're teaching correctly, you are already a master, or are sick.

- 25.) SAMTEN DRIPPA PONG MIJE
meditative concentration obstacles failing to remove

Failing to remove the obstacles to meditation. (These are not just obstacles to meditation, but to clear thinking in general.)

Five obstacles to meditation:

- a.) **Gu-gyu** - Be wild: for the mind to flip around from object to object in a restless way.
- b.) **Nu-sem** - Bad thoughts: Irritation, hatred, etc. Meditation accentuates these.
- c.) **Muk-nyi** - Foggy-mindedness: A dull mind, drowsiness.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 8, continued

- d.) **Dupa-la-dunpa** - Attraction for sense objects: food, smells, etc.
- e.) **Te-tsom** - Being indecisive and not choosing to do important things.

If you don't try to stop these (struggle even a little against them) during meditation, you break this vow.

26.) **To consider the pleasant feeling of meditation an important personal attainment in and of itself.** It is just a side effect on the path, another temporary pleasure which will turn to suffering. The good feelings aren't a goal.

Vows 27 - 34 are against the perfection of wisdom.

27.) **To reject hinayana by saying that bodhisattvas shouldn't study, listen to, learn, or follow hinayana teachings.** Different from the primary vow in that it isn't a rejection of the whole system, only a rejection of it for bodhisattvas.

28.) **To devote yourself to hinayana at the expense of your mahayana practices.**

29.) **To make efforts in non-Buddhist teachings** (excessively, to the point of detracting from mahayana pursuits). There is not enough time to squander it on paths if they don't work. Pick a path and go with it fully.

30.) **Even if you make efforts, to be attracted.** You make a cursory-type study of hinayana or other religious systems and get sucked into that system.

31.) **To give up mahayana.** Four ways to do it - by saying:
a.) This particular part of the subject isn't correct/important.
b.) This isn't written so well.
c.) This author isn't so good.
d.) This isn't much benefit for living beings.

32.) **Praising yourself or criticizing others** (out of anger, pride, or self-cherishing. The root vow is broken out of desire.) Exceptions: disproving harmful views, or to teach a lesson. You can advertise yourself to attract students in order to sincerely help others.

33.) **Not going to a dharma talk out of laziness or pride.** Exceptions: Sick/unable, unaware of class, already a master of the subject, you suspect it's inaccurately taught, in deep retreat and can't break, or if it might upset your regular Dharma teacher.

34.) **To put down your Dharma teacher by not seeing them as Buddha, to speak badly about them, or to be more interested in the presentation than the content,** either because of the teacher's appearance or the way in which it is presented.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 9: Secondary Vows #34-46

These next vows are offenses against the third morality of helping other people. All prior secondary vows covered the six perfections, which pertains to the second morality of collecting goodness.

35.) GUPAY DROKSU DRO MI JE
need help go not to

Not to go help someone in need. Going to help anyone that you see that needs help. Any task, such as washing dishes, etc., helping travelers, teaching skills or language, helping with general virtuous activities. Exceptions: If sick, time already committed to help elsewhere, doing more important spiritual task, can refer to another for help, they're too dumb to learn, don't have the capacity, if they have other sufficient means to get assistance, if you want to teach them a lesson, or if helping creates more problems than it helps.

36.) NAPAY RIMDRO JAWA PONG
service sick avoid

To avoid helping the sick. Exceptions: as above.

Two classic reasons people break secondary vows:

1.) NAR SEM
You want to hurt someone.

2.) KONG TRO
anger

These two together are called **SEM NYI** "those two states of mind". **They are afflicted states of mind, caused by kleshas, or mental afflictions.**

There are two passive (non-afflicted) states of mind, which aren't from bad thoughts and aren't as bad as the first two:

1.) LE LO
laziness (addicted to low-level,
behavior requiring no effort.)

2.) NYOM LE
don't consider it important to keep vows, don't
enjoy doing virtue.

These two together are called **SHEN NYI**, "those other two states of mind". (We don't advance spiritually - seeing angels or having amazing results, because we don't keep bodhisattva vows purely, i.e., reviewing broken ones and sweat out not doing it again. Tantra won't work without keeping your bodhisattva vows.)

37.) DUK - NGEL SELWAR MIJEP
suffering clear away not to try

Not to try to stop anyone's mental or physical suffering. Same exceptions as for #36.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 9, continued

- 38.) **BAK ME** **NAMLA RIK MITUN**
 people acting failing to show
 carelessly karmically good reason

Not trying to reason with those doing something which will cause them future suffering. Not trying to dissuade them from doing it. Exceptions: You're not capable of dissuading them, you refer them to someone who can dissuade them, they will catch themselves or their spiritual teacher will correct them, if they would continue the behavior to spite you, you know they won't listen to you, or you want to teach them a lesson.

39.) **Failing to repay someone who has helped you.** You don't think about what they did for you or you can't outdo their kindness. Exceptions: waiting for a better opportunity to repay them, they would be embarrassed or uncomfortable if repaid or would prefer not to be repaid, or to teach a lesson (you must have great love, have their interest at heart, and be a great bodhisattva to do that.)

40.) **Failing to try to stop someone's grief.** Same exceptions as #35.

41.) **Not giving material assistance to someone who needs it.** Having a motivation of wanting to hurt someone, being angry, not caring, not respecting your vows when not helping. Exceptions: You don't have what they need, or what they want is harmful.

42.) **Failing to take care of the needs of your students.** Includes physical or spiritual needs. Exceptions: too sick, to teach the student a lesson, if it would break monastic vows, if they are capable of supporting themselves, or if they are incorrigible and would not make progress.

43.) **Failing to get along with others.** Because of laziness or hatred you don't make an effort to reach out to someone that you don't get along with. Exceptions: You know it won't work, the other person won't cooperate to get along and it gets worse, they are teaching wrong spirituality, or getting along with them would cause harm to others.

44.) **Failing to praise someone's good qualities or something good they've said.** Exceptions: You're sick, you think it would make them uncomfortable, waiting for a better opportunity, you know they'd get a big head and have problems, or they teach some wrong spirituality.

45.) **Failing to cut off a person when it's necessary.** Cutting them off means to chastise when necessary, to punish them, or to expel them. Exceptions: waiting for a better chance, they won't listen to chastising, they are self-correcting already, or expelling them would cause a major split in the group.

46.) **Failing to use your supernatural powers when necessary.**

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 9, continued

Et Ceteras: (which are also vows not to break.)

Offences Against the Wish for Enlightenment:

- 1.) Failing to support those who deserve it.
- 2.) Failing to let go of anger when someone hurts you.
- 3.) Discriminating between people: like & dislike, good & bad, etc.
- 4.) Failing to take yourself to a spiritual teacher, if available.
- 5.) Failing to learn and contemplate the Dharma, if it's available.
- 6.) Failing to think of others as you use objects: "I'm resting to help others, I'm eating to help others, I'm living to benefit others, etc." Basically, not being a consumer of good karma.
- 7.) Failing to think that the good deeds you are doing are to benefit all living beings as you do the good deed.

Four Black Deeds and Four White Deeds (antidotes):

- 1.) **Knowingly deceiving your lama.**

Antidote: Never speak a lie to any being, even in jest.

- 2.) **To get anyone to regret something virtuous they have done.**

Antidote: Try to get people to practice the bodhisattva ideal.

- 3.) **Saying something unpleasant to a bodhisattva out of anger.** (You can't tell who is a bodhisattva! Anyone could be one.)

Antidote: **dak nang jorwa** - see the purity. Always think that there is something deeper going on, that there is some reason why this happened, that everyone around you is striving to make you happy, and they're doing things to give you a message and to make you happy. Every being is doing things to try to lead you to happiness. Practice seeing things like this. See all beings as the Teacher. **This is an extremely important practice for becoming enlightened.**

- 4.) **To be devious, dishonest, or deceitful to any being with a bad motivation.**

Antidote: Be totally honest and straightforward with every being you meet.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 10: Keeping Your Vows

Keeping Your Vows - Five Steps: All five attitudes must be present to keep your vows.

- 1.) **SUNGLA** **GUPA**
speech (of Buddha) to respect

Respect the speech of the Buddha. The first step of keeping your vows well is to think of them as spoken and written by a person who could see your mind, life, and thoughts, and created the vows to help you. The Buddha spoke them for you personally, and knew your needs, mind, etc. The best way to have a good life is to force yourself to reap good karma by keeping these vows. *They are a gift to you personally by an enlightened being.*

- 2.) **SAMPA** **SUM** **Have the three intentions.**
intentions three

- 1.) Intend to follow the vows because an enlightened being has made the effort to reach out to you and give you this, and has made contact and given them to you.
- 2.) Intend to reach Buddhahood. Think big - that you can and will become enlightened in this life. Set the goal to reach paradise.
- 3.) Intend to help all beings. Set the goal to help limitless beings.

- 3.) **DOMPA LANG** **You take the vows based upon the prior two steps.**
vows take them

- 4.) **CHOKTU** **GUPA** **You respect them as the highest thing.**
as the highest thing respect

You have the vows and want to possess them and keep them. They are the most precious thing you have because they are the only way you are going to reach paradise. They are the only door and key to paradise. They are your helpmate and friend, not a punishment.

- 5.) **MIN** **GELWA** **To avoid breaking your vows, because of the feeling in #4.**
not break them

How to Confess Breaking Secondary Vows:

You can confess to a hinayana or mahayana practitioner. The person doesn't have to have bodhisattva vows, but must understand the situation and its gravity. The main point is that you're sincere and don't intend to do it again. You should do the confession regularly with someone else.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 10, continued

Five Factors That Make a Deed (breaking a vow) More or Less Serious.

Ways of breaking a vow that affect how serious the break is:

- 1.) **Nature:** The nature of certain vows is that some of the vows are more serious or important than others, i.e. primary vs. secondary vows.
- 2.) **Instigator:** What was it that made you do it? The following instigators are arranged from least to most serious:
 - a.) Not knowing the vows - being careless, distracted, or forgetful.
 - b.) Having a klesha attack - your mind is temporarily overtaken by bad thoughts.
 - c.) Disrespect for your vows - thinking they're not important, etc. discounting the vow and breaking it knowingly.
- 3.) **Having the three poisons:** (These are in the mind all the time and are poisoning the mind)
 - 1.) **Ignorantly liking**, being attracted to, or not wanting to lose something, with the idea that you must protect, and grasp at it to keep the thing. That's karmically backwards. To have something, you must give. We ignorantly like the thing and behave karmically backwards and cause future problems for ourselves.
 - 2.) **Wanting to be separated from an undesirable object in an ignorant way.** Trying to get rid of it in a karmically wrong way - to dislike it, struggle with it, etc. That's karmically opposite what you should do. This idea poisons your mind all day long. When things happen that you don't like, you try to get out if it in the wrong way by disliking it, striking out, etc.
 - 3.) **Having ignorance about how things exist is the basis of the other two poisons.** This poison makes the other two happen. Not understanding the karma/emptiness relationship. The more of any or all of the three poisons that are present, the heavier the bad deed or breaking of the vow.
- 4.) **Object:** A **lighter** object (as an example - for killing) would be an animal, because it doesn't have as much mental capacity to understand and to become enlightened, as compared to a person. You've destroyed less of a basis of consciousness to be enlightened.

MI-AM MIR CHAKPA Killing a human or embryo is a **medium** object. A **heavy** human or human embryo object would be your parents.
- 5.) **Accumulation:** If you break 1, 2, 3, 4, or 5 secondary vows (some small amount), and don't confess, it would be **less** serious. Breaking a larger number, which you can still count, is a **medium** seriousness. If you break more than you can count, multiple times, that is **heavy** seriousness.

CLASS NOTES

Course VII: The Vows of the Bodhisattva

Class 10, continued

Four Causes of Breaking Your Vows (things that make you break them)

- 1.) **Not knowing the vows.** The antidote is to become a master of the vows.
- 2.) **Carelessness, forgetting, laziness, etc.** The antidote is to be mindful, which means to remember them and to catch yourself when you slip up.
- 3.) **Klesha attack.** The bad thought grows in your mind, takes it over, and fills the majority of your mind. The antidote is to identify your worst mental affliction and work on it.
- 4.) **Disrespect for the vows and for the Buddha.** The antidote is to have respect. You will have respect when you receive benefit from the vows. If you keep the vows, you will have results and will respect their worth, based on the results. You won't get respect for the vows just by trying to behave respectfully.

In doing all the vows, you must do them at your own level. Don't do more than you are capable of. Know your limit and don't go over it. If you do too much and burn out or repudiate your efforts or good deeds, it's very bad. It's wrong to do more than you are capable of and thereby ruin your future chances by renouncing the vows and breaking them.

Keeping your vows means tracking them every day. *If you're not keeping track of which vows you break, you're not keeping the vows.*

Breaking a root vow freezes/blocks your ability to reach enlightenment (via seeing emptiness), and breaking a secondary vow impedes the ability to reach enlightenment.

If you're practicing Dharma and not much good is happening, it's because you're not keeping your vows. If you keep these vows, then incredible things will happen in your life. If you don't keep them, then nothing will happen.

Keeping these vows is a major cause to see emptiness directly. Keeping these vows is the only way to reach nirvana.

With all your vows, you must judge what to do or not to do to the best of your ability. If you misjudge, you don't break a root vow.



COURSE VII

The Vows of the Bodhisattva

Answer Key, Class One

1) Name the principal commentary that we will be using for our study of the vows of the bodhisattva; give the author's full name and dates. (Tibetan track in Tibetan.)

The Highway for Bodhisattvas, by Je Tsongkapa Lobsang Drakpa, 1357-1419.

བྱང་ལྷུབ་གཞུང་ལམ།

jangchub shunglam

ཇེ་ཙོང་ཁ་པ།

je tsongkapa

2) Summaries of the precepts contained in the three sets of vows are a standard type of book in Tibetan monasteries. Name the summary we will use, its author and his approximate dates. (Tibetan track in Tibetan.)

The String of Shining Jewels, by Geshe Tsewang Samdrup; we do not know his own dates, but we do know that he was the tutor of His Holiness the Tenth Dalai Lama, Tsultrim Gyatso, who lived 1816-1837.

ནོར་བུའི་འོད་འཕྲིང་།

norbuy u-treng

དགེ་བཤེས་ཚེ་དབང་བསམ་འགྲུབ།

geshe tsewang samdrup

3) Ultimately, all the bodhisattva vows come from the Perfection of Wisdom sutras. In their early organized form, the vows are found in a number of different sources. Name four early authors and their dates, and then state which of the vows can be found in their works. (Tibetan track in Tibetan.)

- a) Lord Buddha (500 BC), gives thirteen of the root vows (#5-17) in the *Sutra of the Essence of Space*, and one root vow (#18) in the *Sutra of Skillful Means*.

ནམ་མཁའི་སླིང་པོའི་མདོ།

namkay nyingpoy do

ཐབས་ལ་མཁས་པའི་མདོ།

tab la kepay do

- b) Master Asanga (350 A.D.), in the *Levels of the Bodhisattva* gives four root vows.

བྱང་ལྷུབ་སེམས་དཔའི་ས།

jangchub sempay sa

འཕགས་པ་ཐོགས་མེད།

pakpa tokme

- c) Master Shantideva (695-743 A.D.), in the *Compendium of Advices*, gives all 18 root vows together.

བསྐྱབ་པ་ཀུན་བདུས།

lappa kuntu

- d) Master Chandragomi (925 A.D.), in the *Twenty Verses on the Vows*, gives Master Asanga's four root vows, and then the 46 secondary vows.

སྡོམ་པ་ཉི་ལུ་བ།

dompa nyishupa

4) Give the short definition of bodhichitta taught by Maitreya.

The wish to become fully enlightened for the sake of all sentient beings.

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།
ཡང་དག་ཇོགས་པའི་བྱང་ཆུབ་འདོད།
semkye pa ni shendun chir
yangdak dzokpay jangchub du

5) Name the two basic types of bodhichitta. (Tibetan track in Tibetan.)

a) The wish in the form of a prayer (that is, *thinking* like a bodhisattva)

སློན་སེམས།
munsem

b) The wish in action (that is, *acting* like a bodhisattva)

འདུག་སེམས།
juksem

Please also note that bodhichitta can be divided into "ultimate" and "deceptive" bodhichitta, referring respectively to the direct perception of emptiness and the actual wish for enlightenment (what we normally think of as "bodhichitta").

6) Name and describe three sufferings, and explain their cause. (Tibetan track name in Tibetan and describe in English.)

a) The suffering of suffering—physical and mental suffering.

སྤྱུག་བསྔལ་གྱི་སྤྱུག་བསྔལ།
dukngel gyi dukngel

b) The suffering of change—having impure pleasures which must end.

འགྲུར་བའི་སྤྱུག་བསྔལ།
gyurway dukngel

c) Pervasive suffering—having a body and other parts whose nature is to age and die.

ཁྱབ་པ་འདུ་བྱེད་གྱི་སྤྱུག་བསྔལ།
kyappa duje gyi dukngel

They are caused by mental afflictions, which cause you to collect impure karma.

7) Describe the relationship between renunciation and bodhichitta.

Renunciation is focussed at your own suffering; it is to be tired of suffering yourself. Bodhichitta is a kind of renunciation focussed at others' suffering as well; it is to be tired of seeing all beings suffer.

8) Explain briefly the meaning of the lines in Je Tsongkapa's *Three Principal Paths* where beings are described as locked in a steel cage swept along a powerful river.

Every normal suffering being, each of which has been our mother, has been thrown into a great river of the four torrents of having to take birth in this world; having to get old here; having to fall into illness here; and finally dying here. They are chained or handcuffed by the power of their own past deeds. Beyond this, they are stuffed into the steel cage of grasping to some "self-nature" of things. They are smothered in the darkness of the night of ignorance, and they go through all this over and over again, in an endless round of births in this ocean of suffering life.



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Two

1) Name the three different sets of vows. (Tibetan track in Tibetan.)

a) Vows of individual freedom (*pratimoksha* vows)

སོ་ཐར་གྱི་སྡོམ་པ།

sotar gyi dompa

b) Bodhisattva vows

བྱང་སེམས་གྱི་སྡོམ་པ།

jangsem kyi dompa

c) Tantric vows

གསང་སྲུགས་གྱི་སྡོམ་པ།

sang-ngak kyi dompa

2) Name and describe the three different types of morality. (Tibetan track name in Tibetan and describe in English.)

a) The morality of refraining from bad deeds: making sure that you are never sullied by committing any of the ten bad deeds, or breaking any of your vows.

ཉེས་སྡོད་སྡོམ་པའི་ཚུལ་བྲིམས།

nyechu dompay tsultrim

- b) **The morality of collecting goodness: using various methods, like performing the six perfections, to collect masses of merit and wisdom into yourself.**

དགོ་བའི་ཚོས་སྤྱད་པའི་ཚུལ་སྦྱོར་བ།

geway chu dupay tsultrim

- c) **The morality of working for living beings: keeping the above two types of morality, specifically for the benefit of every living being.**

སེམས་ཅན་དོན་བྱེད་ཀྱི་ཚུལ་སྦྱོར་བ།

semchen dunje kyi tsultrim

3) Name and describe the four wonderful qualities of the bodhisattva vows. (Tibetan track name in Tibetan and describe in English.)

- a) **Taken from another: When you are close to breaking the vows, you pull back because of a feeling of shame for what the holy person who gave you the vows would think.**

པ་རོལ་ལས་སྒྲངས་པ།

parul le langpa

- b) **Pure intention: When you're close to breaking a vow, you pull back because of how you know you would feel about yourself after that; you recall the pure motivation you had when you took your vows, and don't want to sully your healthy self-esteem.**

བསམ་པ་དག་པ།

sampa dakpa

- c) **The vows can be fixed if broken:** Unlike some other forms of vows, bodhisattva vows can be "repaired" or even taken over, should you break them.

ཉམས་ན་ཕྱིར་གསོ།

nyam na chir so

- d) **You can keep from breaking the vows in the first place:** This means that, if you possess the first two qualities strongly, you will never come to break the vows anyway.

མ་ཉམས་པར་བྱེད་པ།

ma-nyampar jepa

- 4) Give the two divisions of the bodhisattva vows, and explain one reason why they are only two. (Tibetan track give divisions in Tibetan and explain reason in English.)

- a) **Root vows**

ཙ་ལྷུང་།

tsatung

- b) **Secondary vows**

ཉེས་བྱས།

nyeje

One reason that there are only two groups of vows is that there are authoritative scriptures that say there are only two, despite the assertion of some early Tibetan masters that there may be more than two divisions. Another reason is that, any time you break a root vow in an incomplete way, this becomes the breaking of a secondary vow; there are no multiple categories of these transgressions, as there are with some other types of vows.

5) Name the seven types of individual freedom vows and explain their relationship to the bodhisattva vows.

- a) **The vows of a fully ordained monk.**
- b) **The vows of a fully ordained nun.**
- c) **The vows of an intermediate nuns.**
- d) **The vows of a novice monk.**
- e) **The vows of a novice nun.**
- f) **Lifetime vows for a male layperson.**
- g) **Lifetime vows for a female layperson.**

It works best if you have received one of the above sets of vows before taking the bodhisattva vows. At the very least, you must be avoiding the ten bad deeds strictly.

6) Describe Je Tsongkapa's reaction to the idea that practitioners of the secret way do not need to follow the other two sets of vows.

Je Tsongkapa says that this wrong idea "cuts the roots of the Buddha's teaching, and is like a great rain of hail that destroys the tender crops of the happiness of all living kind; it reflects a total failure to grasp both the higher and lower teachings, an absolute misconception that should be thrown away like so much garbage."



COURSE VII

The Vows of the Bodhisattva

Answer Key, Class Three

1) Some texts say that, when we take bodhisattva vows, we should do so in two separate steps: that we should first attend a ceremony where we commit ourselves to the wish for enlightenment in the form of a prayer (that is, promise to *think* like a bodhisattva), and then later a second ceremony where we commit ourselves to the wish in the form of action (promising to *act* like a bodhisattva by keeping the actual 64 vows and other commitments). Explain why Je Tsongkapa accepts this view.

Je Tsongkapa says that separate ceremonies for committing to the wish, and then to the vows, makes our vows more firm.

2) List the three main stages in the ceremony for taking the vows. (Tibetan track in Tibetan.)

a) The preliminaries

ལྷོད་བཤམ་

jorwa

b) The actual ceremony

དངོས་གཞི།

ngushi

c) The conclusion

མཇུག་ཚེག་

jukchok

3) Give the five parts to the preparation stage, and describe each one briefly. (Tibetan track name in Tibetan and describe in English.)

- a) Making a respectful request to your Lama to grant you the vows, offering a mandala for this purpose.

གསོལ་བ་གདབ་པ།

sulwa dappa

- b) Inviting all the Buddhas and bodhisattvas to attend the ceremony and witness the vow you are taking; trying, at this moment, to be mindful of their wonderful qualities.

ཚོགས་སྐྱབ་པ།

tsok druppa

- c) Requesting that the vows be granted quickly, kneeling on your right knee to do so.

སྐྱོམ་བ་ལྷུང་དུ་བསྐྱལ་བ།

dampa nyurdu kulwa

- d) Reflecting with joy on the opportunity you now have for collecting the immense amount of goodness needed to become an enlightened being and help all living beings.

སྐྱོ་བ་བསྐྱེད་པ།

trowa kyepa

- e) Having the teacher ask you about your intentions: Do you really hope, by taking these vows, to achieve enlightenment for all living beings? Do you really understand the vows, and do you intend to keep them all?

བར་ཆད་དྲི་བ།

barche driwa

4) Describe the kind of person who can grant the vows of a bodhisattva.

It is preferable, but not necessary, that the person who grants you the bodhisattva vows be ordained; and it is also preferable if they are someone who can give you your tantric vows. They can be either male or female. They should be someone who keeps their vows well; they should have the bodhisattva intention; know the ceremony; be a master of bodhisattva teachings; and be able and willing to bring up the student. They should also be free of attachment, in the sense that they should be satisfied with what they have; they should have respect for their vows; not be easily upset or angered, or hold anger; not be lazy in the sense of having no joy in doing virtue; not have a mind that wanders and cannot meditate well; and not be stupid in the sense of putting down the greater way (the mahayana).

5) Describe the kind of person who can take the vows of the bodhisattva.

The kind of person who can take the bodhisattva vows is someone who really wishes to take them; who has a compassionate nature; who knows the vows; intends to keep them; and is based in morality (avoids the ten non-virtues well).

6) Describe the four steps to the concluding stages of the ceremony for taking the bodhisattva vows.

- a) **You ask all the Buddhas and bodhisattvas to witness what you've done, and to acknowledge your oath to them; this is followed by three prostrations to each of the ten directions where these beings reside.**
- b) **The teacher "pumps up" the disciples by describing the great deed they have just done; he or she describes for example how a shock wave caused by the disciple's extraordinary deed has just passed through all the Buddha paradises, and how these enlightened beings will now consider the disciple one of their special family, and care for them and lead them.**
- c) **You and the teacher make an offering of thanksgiving to all the Buddhas and bodhisattvas, for granting the opportunity to have taken the vows.**
- d) **You make a resolution not to advertise your vows to people who have no faith in them; if you do, and they have bad thoughts, it could create obstacles for them. Keep the vows privately, without hoping that you could obtain some gain or praise from others through them.**



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Four

1) List the first nine root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(1) The root downfall of praising yourself, or criticizing others.

བདག་བསྟོད་གཞན་སྟོད།

daktu shenmu

(2) The root downfall of failing to give the Dharma, or material assistance.

ཚཱ་ལོ་མི་སྤྱིར།

chunor miter

(3) The root downfall of failing to accept someone's apology (or suggestion), or striking another.

བཤགས་ཀྱང་མི་ཉན།

shak kyang mi-nyen

(4) The root downfall of giving up the greater way, or teaching false Dharma.

ཐེག་ཆེན་སྟོང་བ།

tekchen pongwa

- (5) The root downfall of stealing what belongs to the Three Jewels.

དགོན་མཚོག་དགོར་འཕྲོག

konchok kortrok

- (6) The root downfall of giving up the highest Dharma.

ཚུམ་སྤོང་།

chupong

- (7) The root downfall of taking away someone's robes and the rest; or of removing someone from the status of an ordained person.

ངུར་སྒྲིག་འཕྲོག

ngurmik trok

- (8) The root downfall of committing one of the five immediate misdeeds.

མཚམས་མེད་ལྷ།

tsamme nga

- (9) The root downfall of holding wrong views.

ལོག་ལྷ།

lokta

2) In the original texts, the "root downfalls" are also referred to as "defeats." Explain the sense of each of these terms. (Tibetan track give the two terms in Tibetan and explain in English.)

- a) The word "root" generally means that, if you break this kind of vow, it is destroyed in your mind; "downfall" generally means that you would then fall to the great hells.

ཙ་ལུང་།

tsatung

- b) "Defeat" generally means that, if you break this kind of vow, you are defeated by your mental afflictions and cannot attain the first bodhisattva level in the same life.

པཎ་པ།

pampa

3) List the two parts of each of the first four root downfalls. (Tibetan track in Tibetan.)

- (1) a) Praising yourself.

དག་བརྗོད།

daktu

- b) Putting down another person.

གཞན་སྤོང།

shenmu

- (2) a) Not giving Dharma teachings to someone.

ཚེས་མི་སྤྲོད་བ།

chu miterwa

- b) Not giving material assistance to someone.

ནོར་མི་སྤྲོད་བ།

nor miterwa

- (3) a) Not accepting someone's apology (or suggestion).

ཤད་སྤྱང་མི་ལེན།

shejang milen

- b) Striking another person.

འཚོག་པ།

tsokpa

- (4) a) Giving up the greater way.

ཐེག་ཆེན་སྦོང་བ།

tekchen pongwa

- b) Teaching false dharma.

དམ་ཚེས་ལྟར་སྤྲོད་།

damchu tarnang

4) Why are these four downfalls not made into eight separate downfalls?

As far as commission of the deeds, there are eight different acts. There are though four basic types of motivation involved, such that the deeds can be grouped in pairs. The four types of motivation are, respectively, a desire for gain or respect; a desire for possessions; malice towards others; and ignorance about the Dharma.

5) Explain the two possible motivations behind breaking the first root vow. (Tibetan track in Tibetan.)

a) **Desire for material gain.**

རྗེ་བལ་ཆགས་པ།
nyepa la chakpa

b) **Desire for the respect or admiration of others.**

བཀུར་སྣེ་ལ་ཆགས་པ།
kurti la chakpa

6) Explain the two aspects of the person who is the object of the second root downfall.

a) **They have a physical need such as hunger, disease, or the like.**

b) **They have no one else to look to for help, no other support network, than you.**

7) Explain the difference in the objects of the fourth and the sixth root downfalls.

The object of the fourth downfall is the body of the teachings on the greater way (the mahayana teachings); you say that they were not spoken by Lord Buddha.

The objects of the sixth downfall are the three different ways: those of the listeners; the self-made buddhas; and the greater way. You say that any one or ones of these ways were not spoken by Lord Buddha.

8) Explain the forms of the seventh root downfall. (Tibetan track in Tibetan.)

a) **Taking away an ordained person's robes: forcibly removing the signs of their ordination.**

ངུར་སྐྱིག་འཕྲོག་པ།
ngurmik trokpa

b) **Making an ordained person give up their vows.**

རབ་བྱང་ལས་ཕབ་པ།
rabjung le pappa

9) Name the five possible forms of the eight root downfall. (Tibetan track in Tibetan.)

a) **Killing your father.**

ཕ་བསད་པ།
pa sepa

b) **Killing your mother.**

མ་བསད་པ།
ma sepa

c) **Killing an enemy destroyer; that is, an arhat, or one who has attained nirvana.**

དགྲ་བཅོམ་པ་བསད་པ།
drachompa sepa

d) Trying to harm a Buddha.

བདེ་བཤེགས་ལ་ངན་སེམས་ཀྱིས་བླག་འབྱེན།
deshek la ngensem kyi trak jin

e) Creating a schism among Shakyamuni Buddha's followers.

གཞི་འདུན་དབྱེན་བྱེད།
gendun yenje

10) Explain two typical types of the ninth root downfall.

- a) Denying that karma and its consequences (the laws of moral cause and effect) exist.**
- b) Denying that past and future lives exist.**



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Five

1) List the 10th through the 18th root downfalls of the bodhisattva vows, using the short verse forms. (Tibetan track in Tibetan.)

(10) The root downfall of destroying towns and such.

གྲོང་སོགས་འཇོམས།

drong sok jom

(11) The root downfall of teaching emptiness to a person who is not yet mentally prepared.

མ་སྤངས་སྣོང་ཉིད་བསྟན།

majang tongnyi ten

(12) The root downfall of causing a person to turn back from total enlightenment.

ཇོགས་བྱང་ལྲོག

dzokjang dok

(13) The root downfall of causing a person to give up the morality of freedom.

སོ་ཐར་སྤོང་།

sotar pong

- (14) The root downfall of holding that a person cannot eliminate desire and the rest by following the way of the learner.

ཉན་སྣོད།

nyenmu

- (15) The root downfall of professing the complete opposite (that is, of saying that you have seen emptiness or deities and the like directly, when you have not).

ཟབ་བརྩུན་སྒྲ།

sabdzun ma

- (16) The root downfall of accepting what belongs to the Three Jewels when someone presents it to you.

མཚོག་གསུམ་དཀོར་ལེན།

choksum kor len

- (17) The root downfall of rejecting the practice of quietude and giving the possessions of meditators to those who practice recitation.

ཐྲིམས་ངན་འཆའ།

trim ngen cha

- (18) The root downfall of discarding the wish for enlightenment.

སེམས་གཏོང་།

semtong

- 2) Describe the result which is required for the 11th root downfall to occur.

As a result of your presentation of the concept of emptiness, a person who had already entered the greater way (the mahayana) becomes frightened or disturbed; they give up the teachings of the greater way, and enter the lower way (the hinayana).

3) Describe how the 13th root downfall is committed.

You tell someone who is keeping their freedom vows that their keeping these vows is not very important for attaining enlightenment, and that they should rather develop the wish for enlightenment and enter the greater way; the vow is broken when they agree and give up a moral life of following these vows.

4) Describe the difference between the 14th root downfall and the 6th.

In breaking the 6th vow, you say that one of the three ways (the way of the listeners, for example) was not taught by Lord Buddha. In breaking the 14th vow, you attack the realizations of the lower way by saying that this path does not lead to nirvana—which is an inaccurate statement. You do not discount the whole lower way in vow 14.

5) Describe the "missing vow" between root vows 14 and 15. Then tell why it is not counted as a separate vow.

The "missing vow" is praising yourself and criticizing someone else due to desire for the gain or admiration of others. It refers specifically to claiming that someone who is properly teaching, studying, and reciting scriptures is not doing so, and that you are. It is an untrue statement which you make because of desire for gain or adulation. It is not counted as a separate vow at this point because it is encompassed by the first downfall; in some interpretations it is the very essence of this first.

6) Explain the difference between the 16th and the 5th root downfalls.

The fifth downfall is stealing the property of the Three Jewels yourself. The sixteenth downfall is accepting what others have stolen from the Three Jewels.

7) When root downfall 17 is committed, three different parties are involved, and one of them collects the bad deed. Name the three, and tell which one collects the deed. (Tibetan track in Tibetan.)

a) One person, or a group of people, in a monastic or similar setting who are engaged in meditation to reach the states of quietude (shamata) and special insight (vipashyana).

b) One or a group of people in the setting who are memorizing and reciting scriptures.

c) An administrator of the monastery or center who believes that the meditators are wasting time and not contributing, and who makes a rule to take the possessions of the meditators and give them to the reciters. He is the one who collects the bad deed.

8) The 18th root downfall, and one other before it, are particularly serious and occur whether or not the four mental afflictions called the "chains" are all present. Name this other root downfall and describe it briefly. (Tibetan track in Tibetan.)

This other downfall is the 9th; that is, holding wrong views. There are two classic types of wrong view: believing there is no such thing as good and bad karma, and believing there is no such thing as past and future lives.

ལོ་ཀ་ལྷ།

lokta



COURSE VII

The Vows of the Bodhisattva

Answer Key, Class Six

1) Name the four "chains": the four mental afflictions that bind you, and which must all be present in order for a "major" instance of these afflictions to occur-- which destroys one's root vow. (Tibetan track in Tibetan.)

a) You are willing to commit the particular wrong deed again.

ལྷོད་འདོད་མ་ལོག།

chu du malok

b) You do not have any shame or consideration about doing it; that is, you are neither concerned, respectively, about avoiding the wrong deed out of respect for the self-image you have of yourself, nor out of a concern for how your action will affect others.

ངོ་ཚ་ཁྲིལ་མེད།

ngotsa trelme

c) You derive a sense of enjoyment and satisfaction out of doing the wrong deed.

དགའ་མགུ།

gan-gu

d) You do not consider the deed to be wrong.

ཉེས་དམིགས་མི་བཟླ།

nyemik mita

2) Describe the difference between shame and consideration. (Tibetan track name in Tibetan and describe in English.)

Shame is avoiding a bad deed because of your own conscience or self-esteem. Consideration is avoiding a bad deed because of concern for what others will think about you.

ངོ་ཚ་ཉེས་པ།

ngotsa shepa

བྲིལ་ཡོད་པ།

trel yupa

3) Describe the "medium" and "lesser" instances of the chains.

a) Medium: Committing a downfall with the fourth chain (not considering your deed to have been wrong) present by itself, or with any one or two of the other three chains also present.

b) Lesser: Committing a downfall with any combination of the first three chains present, but without the presence of the 4th chain.

4) Explain how one restores one's vows in each of the three instances.

a) Major instance: You must re-take the vows.

b) Medium instance: You must confess before a group of three or more people.

c) Lesser instance (or for the secondary downfalls): You must confess before at least one person.

5) Name and describe briefly the four antidote forces. (Tibetan track name in Tibetan and describe in English.)

- a) **Basis force:** The "grounding" or basis you use to begin to get yourself back up after having fallen down. You reaffirm your basic Buddhist beliefs: you take refuge in the Three Jewels, and re-commit yourself to the task of working to become enlightened for the sake of every living being.

ཏེན་གྱི་སློབ་སྒྲུབ།

ten gyi top

- b) **Destruction force:** The intelligent regret (but not some kind of paralyzing guilt) of an educated Buddhist, knowing that you personally will suffer badly in the future from the harm that you did.

ནམ་པར་སུན་འབྱིན་པའི་སློབ་སྒྲུབ།

nampar sunjinpay top

- c) **Restraint force:** You stop doing that deed from now onward. This is the real essence of purification. (You should set a time limit as to how long you will refrain from doing the deed, if it is one that you cannot honestly promise to avoid permanently.)

ཉེས་པ་ལས་སྦྱར་བ་ལྗོངས་པའི་སློབ་སྒྲུབ།

nyepa le larndokpay top

- d) **Antidote force:** You do some good deed to make up for what you did. The best antidote is studying and meditating upon emptiness.

གཉེན་པོ་ཀུན་ཏུ་སྦྱོང་བའི་སློབ་སྒྲུབ།

nyenpo kuntu chupay top

6) Why is it wrong to be overly comforted by the fact that, if you destroy a root vow, you can take it over again?

If you break even one root downfall completely, says Je Tsongkapa, it is impossible for you to see emptiness with bodhichitta—that is, to attain the first bodhisattva level or bhumi—in this life. Whatever collection of virtue you have to see emptiness cannot be increased further, and you lose any ability to create whatever kinds of this merit you have not already attained. It also makes it very difficult for you to meet spiritual teachers in the future.

7) Name three different ways that a person can lose his or her bodhisattva vows.

- a) **Holding wrong views.**
- b) **Giving up bodhichitta, or the wish to reach enlightenment in order to be of help to every living being; this is the same as formally giving the vows back.**
- c) **Breaking a root vow with all four chains present.**



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Seven

1) Name five instances in which you do not commit a secondary offense if you fail to reply to a question.

- a) When teaching Dharma, or already engaged in a Dharma discussion with a person other than the one asking the question.
- b) When, in some other context than the preceding, you are attempting to engage in an earnest conversation with someone to satisfy their needs.
- c) When you yourself are listening to a Dharma talk.
- d) If it would disturb someone else listening to a Dharma talk.
- e) If you are afraid it might upset the Dharma teacher whose talk you are attending.

(Some other cases would be when you are very ill; or where not answering would teach a valuable lesson to the questioner; or where your monastic vows require that you not answer.)

2) There are two broad divisions of motivation behind committing an offense. Name them and give two examples of each. (Tibetan track in Tibetan.)

- a) Cases where you commit an offense because you are motivated by a negative thought such as anger, jealousy, desire, or malice.

ཉོན་མོངས་ཅན།

nyonmong chen

ཁོང་སྒྲོ།

kongtro

ཕྱག་དོག།

trakdok

ཆགས་པ།

chakpa

གཞོན་སེམས།

nusem

- b) Cases where you commit an offense not because of a mental affliction, but rather due to some other thought: because you forget what you are supposed to be doing, or because you are simply lazy, or the like.

ཉོན་མོངས་ཅན་མ་ཡིན་པ།

nyonmong chen mayinpa

བརྗེད་ངེས། ལེ་ལོ།

je-nge

lelo

3) Generally, bad deeds are divided into those which are natural and those which are proscribed; that is, something the Buddha found necessary to prohibit because of some unpleasant incident. Name and describe the two types of proscribed misdeeds. (Tibetan track in Tibetan.)

- a) Misdeeds which were prohibited in order to maintain others' good opinion of both the practitioner and the Buddhist way. An example would be for an ordained person to avoid drinking alcohol or the like, since if others saw them engaging in this action it might turn them away from Buddhism.

གཞན་སེམས་བསྐྱུང་བ།

shen sem sungwa

- b) Misdeeds which were prohibited in order to keep one's activities few. This includes accumulating possessions or the like, which could distract the person from their practice.

དོན་དང་བྱ་བ་ཉུང་བ།

dun dang jawa nyungwa

4) Should a bodhisattva keep those two types exactly as a follower of the lower way does?

He should keep the first type better than those of the lower way; but in cases where it would benefit others, he should not keep the second as strictly as those of the lower way. Fully ordained monks, for example, are not allowed to keep cloth that they are not using immediately for robes more than a certain number of days. A monk with bodhisattva vows though *must* store a large amount of cloth that someone gives them, even for a long time, if this would help someone else.

5) Describe the kind of person you must be to break one of the rules of body and speech out of compassion in certain very extraordinary circumstances.

You must be a bodhisattva who is very well versed in the path, having practiced it for many millions of years; who has great compassion; who possesses skilful means; and who sees that there is no other alternative.

6) Name and describe the five kinds of wrong livelihood taught in the *String of Precious Jewels*, and then describe the additional general kind of wrong livelihood mentioned by Master Bodhibhadra. (Tibetan track name the five in Tibetan and describe all in English.)

a) **Pretending: Pretending to be some holy person in the hopes that someone will give you something.**

ཚུལ་འཚོས།

tsulchu

b) **Flattery: Saying nice things to someone in the hopes that they will give you something.**

ཁ་གསལ།

kasak

- c) **Hinting:** Hinting to someone else that you need or want something in the hopes that they will give it to you.

གཞོག་སྤོང་།

shok-long

- d) **Forcing:** Hassling or harassing people to give you something that they really don't feel like giving you.

ཐོབ་ཀྱིས་འཇལ་བ།

top kyi jelwa

- e) **Baiting:** Giving someone a minor gift in the hopes that they will return you something substantial.

རྩིད་པས་རྩིད་འཚོལ།

nyepe nye tsul

Master Bodhibhadra also adds: Trading in alcohol, weapons, silk, or animals; digging or plowing in the ground without any regard for the living beings there; and the like. Basically, any occupation which is harmful to others.

- 7) Explain what the sutras really mean when they say that a bodhisattva "prefers the circle of suffering life to nirvana."

It *does not* mean that a bodhisattva would delay his or her enlightenment to help others, since an enlightened being could emanate countless bodies to give others this help. Rather, it means that, *after getting enlightened as fast as they can*, a bodhisattva should enjoy the act of appearing or pretending to take rebirth (out of joyful compassion, rather than out of karma and mental afflictions) in the circle of suffering life, in order to help others.



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Eight

1) Name the four points of the practice of virtue. (Tibetan track in Tibetan.)

a) When someone yells at you, you don't respond in kind by yelling back at them.

གཤེ་བ་ལན་བྱས།

shewa lenje

b) When someone gets angry at you and says something unpleasant, you don't respond in kind.

ཁྲོ་བ་ལན་བྱས།

trowa lenje

c) When someone hits you, you don't respond in kind.

བརྗེ་ག་པ་ལན་བྱས།

dekpa lenje

d) When someone criticizes you and points out your faults, you don't respond in kind.

མཚང་འདྲུ་ལན་བྱས།

tsangdru lenje

2) Name the five obstacles to meditation and describe them briefly. (Tibetan track name in Tibetan and describe in English.)

- a) **Restless desire, or missing someone or something:** You sit in meditation with your mind flitting around, thinking about the things you have to do, or eat, or anything else you like which disturbs your meditation; or else you sit and think about the "good old days," past accomplishments, past girlfriends or boyfriends, or the like.

གོད་འགྲོད།

gu gyu

- b) **Malicious thoughts:** You sit in meditation thinking about people you don't like.

གཞོན་སེམས།

nusem

- c) **Foggy-mindedness, or sleepiness:** You sit in meditation with a dull state of mind brought on for example by eating too much before sitting, or by not getting enough sleep.

གཉིད་མྱུགས།

nyimuk

- d) **Attraction to objects of the senses:** You sit in meditation disturbed by your excessive attraction throughout the day to objects of the sense organs: things such as food, sex, music, or the like.

འདོད་པ་ལ་འདུན་པ།

dupa la dunpa

- e) **Unnecessary doubts:** You sit in meditation bothered by doubts about issues that you really could have resolved, but were too lazy or inattentive to do so. This *does not* include healthy doubts about dharma issues that you are attempting to work out or are waiting to learn more about before you make a decision about them; this kind of doubt is healthy for Buddhists.

ཇེ་སོ་མ།

tetsom

- 3) Describe the kind of bodhisattva who can engage in serious study of hinayana and non-Buddhist teachings without breaking a bodhisattva vow.

One who can correctly and quickly grasp the meaning of what he or she is reading; who is very logical in their approach; who can easily remember whatever they have studied; and who cannot be swayed from their correct beliefs. Someone who on any given day would naturally want to spend twice the time studying Buddhist scripture as they would reading something else that they had to read for a good reason.

- 4) Describe the four ways in which a person may make the mistake of rejecting a mahayana teaching.

- a) **By saying that some part of the teaching is inferior.**
- b) **By saying that the composition is inferior.**
- c) **By saying that the author is inferior.**
- d) **By saying that the teaching won't help living beings much.**

- 5) Explain what the Protector, Maitreya, advises us to do if we find that some Buddhist teaching doesn't suit us for now.

If there is some point within the teachings which you cannot understand, or which you have a doubt about right now, then leave it for the time being. Be careful not to decide for sure that it is wrong, or reject it, since this would be serious bad karma; rather, shelve the idea for now and decide you will come back to it later when you get more information or have thought about it longer.



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Nine

1) Name four of the situations in which a bodhisattva is required to assist someone in need.

- a) When someone is undertaking any particular task.
- b) When someone is trying to protect their belongings.
- c) When someone is trying to learn a skill, as long as it is not harmful.
- d) When someone is planning a virtuous event of some kind.

2) Name the "two states of mind" and "the other two states of mind" that often occur as motivations for committing the secondary offenses. (Tibetan track in Tibetan.)

- a) malice: wanting to hurt someone

མནེར་སེམས།

narsem

- b) anger

ཁོང་ཁྲོ།

kongtro

- c) regular laziness: being addicted to low-level non-virtuous behavior,
not feeling like making an effort

ལེ་ལོ།

lelo

d) spiritual laziness: failing to take joy in doing good deeds

སྙོམ་ལེ།

nyomle

3) Name any four of the nine additional offenses which act against the wish for enlightenment in the form of a prayer; that is, which act against *thinking* like a bodhisattva.

- a) Failing to support those whom it would be proper to support with dharma teachings.
- b) Failing to support those whom it would be proper to support with material help.
- c) Failing to let go of anger about something someone has done to hurt you.
- d) Discriminating between people by liking some and disliking others.

Other possible answers are:

Failing to take oneself to a holy Lama;

Giving up the practice of going to dharma classes and studying at home;

Giving up the practice of contemplating what you have learned and studied;

Using clothing or places or food or money without having the wish for enlightenment in mind; and

Engaging in any virtuous activity without thinking about this wish.

4) Name the four white deeds, and for each explain the black deed for which it acts as an antidote. (Tibetan track name white deeds in Tibetan, explain the black deed in English.)

- a) **Never speak a lie to any living being, even in jest. This is the antidote to intentionally deceiving your Lama, or any other holy beings.**

ཀུན་ལ་རྩུན་མི་སྲིད།

kun la dzun mi-ma

- b) **Bring other people to strive for the bodhisattva ideal of total enlightenment. This is the antidote for causing a person to regret a virtuous deed they have done.**

ལྗོངས་བྱང་ལ་འགོད།

dzokjang la gu

- c) **Try to see every person or thing you encounter as being absolutely pure, and conceive of every living being as the Teacher himself (or herself). This is the antidote to saying something unpleasant to a bodhisattva out of anger.**

དག་སྣང་སྐྱོར་བ།

dak nang jorwa

- d) **Maintain an attitude of total honesty, free of any kind of deception, towards every living being. This is the antidote for acting in a devious way towards anyone, without a sense of personal responsibility for their enlightenment.**

ཀུན་ལ་གཡོ་སྐྱུ་མིད།

kun la yo-gyu me



COURSE VII
The Vows of the Bodhisattva

Answer Key, Class Ten

- 1) Describe the five steps involved in keeping the bodhisattva vows well.
 - a) **Respect the speech of the Buddha: think of the vows as a gift given to you personally by an enlightened being.**
 - b) **Maintain the three intentions: intend to follow the vows because an enlightened being gave them to you; intend to become enlightened and reach paradise; and intend to help limitless beings.**
 - c) **Take the vows based upon the prior two steps.**
 - d) **Respect the vows as your most precious possession and the most precious thing in this world.**
 - e) **Since the previous point (d) is true, then avoid breaking your vows.**
- 2) Can a person break a secondary vow out of a mere forgetfulness, or does the motivation have to be one of the mental afflictions?

You can break them either way.

- 3) Name and explain five distinctions that can determine whether a serious downfall has been committed. (Tibetan track name in Tibetan.)

- a) **The nature of the vow. That is, whether you broke a root vow (heavier) or a secondary vow (lighter).**

ངོ་བོ་ཉིད།

ngowo nyi

- b) What instigated you to break the vow. Being careless, forgetful, distracted, or not knowing the vows is lighter; having a mental-affliction attack is medium; and discounting or disrespecting your vows is most serious.

ཇེཔ་པ།

jepa

- c) How thoughts of the three poisons (ignorant liking, ignorant disliking, or ignorance itself) were present in your mind. The strength with which these occurred, and how many were present in your mind, affect the seriousness of the downfall.

བསམ་པ།

sampa

- d) The object towards whom you committed the act. Lighter objects would be life forms like animals. Medium objects would be humans and human fetuses. Heavy objects would be people who have been particularly helpful in your spiritual journey: your parents, or your Lama.

གཞི།

shi

- e) The accumulation, or how many times you repeated transgressions. Breaking a small but easily remembered or countable amount of secondary vows would be lighter. A larger but countable amount would be medium. More than you can count would be serious.

སོགས་པ།

sokpa

4) Name the four typical causes why a person might break their bodhisattva vows.

a) You don't know your vows in the first place.

མི་ཤེས་པ།

mi-shepa

b) You know the vows but you are careless, lazy, or forgetful in trying to keep them.

བག་མེད་པ།

bak mepa

c) You know the vows, but you have an attack of bad thoughts and break them because you can't help yourself.

ཉོན་མོངས་མང་བ།

nyonmong mangwa

d) You disregard the vows; you disrespect the vows and Lord Buddha.

མ་གུས་པ།

ma-gupa

5) Name the four antidotes for these four causes. (Tibetan track in Tibetan.)

a) Become a master of the vows.

ཏུང་བ་ལ་མཁས་པ།

tungwa la kepa

b) Be mindful and catch yourself if you start to slip.

དྲན་ཤེས་བསྐྱེན།

drenshe ten

c) Identify your worst mental affliction and work on it.

སྙུན་ཤེས་ཆེ་བའི་གཉེན་པོ།

nyun she cheway nyenpo

d) Feel respect for the vows, based upon the results you get from keeping them.

གུས་པ།

gupa

6) Name the ultimate benefit, and the five temporal benefits, of keeping the bodhisattva vows.

a) *ultimate benefit:* You perfect your morality and reach Buddhahood.

b) The enlightened beings consider you part of their family and attend to you.

c) Your death comes with ease and great happiness.

d) You are reborn in a place where there are teachers and others practicing the Dharma.

e) In this life you accumulate great merit. Your life gets better and your morality improves.

f) In future lives, you are automatically a master of morality.



COURSE VII
The Vows of the Bodhisattva

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Class One

བྱང་ལྷུབ་གཞུང་ལམ།
jangchub shunglam

ཇེ་ཙོང་ཁ་པ།
je tsongkapa

ནོར་བུའི་འོད་འཕྲིང་།
norbuy u-treng

དགེ་བཤེས་ཚེ་དབང་བསམ་འགྲུབ།
geshe tsewang samdrup

ནམ་མཁའི་སྣིང་པོའི་མདོ།
namkay nyingpoy do

ཐབས་ལ་མཁས་པའི་མདོ།
tab la kepay do

བྱང་ལྷུབ་སེམས་དཔའི་ས།
jangchub sempay sa

འཕགས་པ་ཐོགས་མིད།

pakpa tokme

བསྐྱབ་པ་ཀུན་བདུས།

lappa kuntu

སྡོམ་པ་ཉི་ཤུ་པ།

dompa nyishupa

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

ཡང་དག་ཚོགས་པའི་བྱང་ཆུབ་འདོད།

semkye pa ni shendun chir

yangdak dzokpay jangchub du

སྣོན་སེམས།

munsem

འཇུག་སེམས།

juksem

སྐྱུག་བསྐྱེད་གྱི་སྐྱུག་བསྐྱེད།

dukngel gyi dukngel

འགྱུར་བའི་སྐྱུག་བསྐྱེད།

gyurway dukngel

ཁྱའཔ་འདུ་བྱེད་ཀྱི་སྐྱབ་བསྐྱེལ།

kyappa duje kyi dukngel

Class Two

སོ་ཐར་གྱི་སྣོམ་པ།

sotar gyi dompa

བྱང་སེམས་ཀྱི་སྣོམ་པ།

jangsem kyi dompa

གསང་སྐྱབས་ཀྱི་སྣོམ་པ།

sang-ngak kyi dompa

ཉེས་སྦྱོད་སྣོམ་པའི་ཚུལ་ཁྲིམས།

nyechu dompay tsultrim

དགོ་བའི་ཚོས་སྐྱད་པའི་ཚུལ་ཁྲིམས།

geWAY chu dupay tsultrim

སེམས་ཅན་དོན་བྱེད་ཀྱི་ཚུལ་ཁྲིམས།

semchen dunje kyi tsultrim

པ་རོལ་ལས་སྤངས་པ།

parul le langpa

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བསམ་པ་དག་པ།

sampa dakpa

ཉམས་ན་ཕྱིར་གསོ།

nyam na chir so

མ་ཉམས་པར་བྱེད་པ།

ma-nyampar jepa

ཙ་ལུང་།

tsatung

ཉེས་བྱས།

nyeje

Class Three

ལྷོར་བ།

lorwa

ངའོས་གཞི།

ngushi

མཇུག་ཚོག།

jukchok

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གསོལ་བ་གདབ་པ།

sulwa dappa

ཚོགས་སྒྲུབ་པ།

tsok druppa

སྒོམ་པ་ལྷུང་དུ་བསྐྱལ་བ།

dempa nyurdu kulwa

སྒོ་བ་བསྐྱེད་པ།

trowa kyepa

བར་ཆད་དྲི་བ།

barche driwa

Class Four

བདག་བསྟོན་གཞན་སྟོན།

daktu shenmu

ཚོས་ནོར་མི་སྟེར།

chunor miter

བཤགས་ཀྱང་མི་ཉན།

shak kyang mi-nyen

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ཐེག་ཆེན་ཕོང་བ།

tekchen pongwa

དཀོན་མཆོག་དཀོར་འཕྲོག།

konchok kortrok

ཚུམ་ཕོང་།

chupong

ངུར་སྒྲིག་འཕྲོག།

ngurmik trok

མཚམས་མེད་ལྷ།

tsamme nga

ལོག་ལྷ།

lokta

ཚ་ལྷུང་།

tsatung

ཕམ་བ།

pampa

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དག་བསྟོད།

daktu

གཞན་སྟོད།

shenmu

ཚེས་མི་སྟེར་བ།

chu miterwa

ནོར་མི་སྟེར་བ།

nor miterwa

ཤད་སྐྱང་མི་ལེན།

shejang milen

འཚོག་པ།

tsokpa

ཐེག་ཆེན་སྟོང་བ།

tekchen pongwa

དམ་ཚེས་ལྟར་སྐྱང་།

damchu tarnang

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ཉེད་པ་ལ་ཆགས་པ།

nyepa la chakpa

བཀུར་སྟི་ལ་ཆགས་པ།

kurti la chakpa

ངུར་སྐྱིག་འཕྲོག་པ།

ngurmik trokpa

རབ་བྱང་ལས་ཕབ་པ།

rabjung le pappa

ཕ་བསད་པ།

pa sepa

མ་བསད་པ།

ma sepa

དག་བཅོམ་པ་བསད་པ།

drachompa sepa

བདེ་གཤེགས་ལ་ངན་སེམས་ཀྱིས་བྲག་འབྲིན།

deshek la ngensem kyi trak jin

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གི་འདུན་དབྱེན་བྱེད།

gendun yenje

Class Five

གྲོང་སོགས་འཛོམས།

drong sok jom

མ་རྒྱངས་སྤོང་ཉིད་བསྟན།

majang tongnyi ten

ཛོགས་བྱང་ལྷོག

dzokjang dok

སོ་ཐར་ཕྱོང་།

sotar pong

ཉན་སྟོད།

nyenmu

ཟབ་བརྩུན་སྟེ།

sabdzun ma

མཚོག་གསུམ་དཀོར་ལེན།

choksum kor len

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ཐྲིམས་ངན་འཆའ།

trim ngen cha

སེམས་གཏོང་།

semtong

ལོག་ལྷ།

lokta

Class Six

ལྷུང་འདོད་མ་ལོག།

chu du malok

ངོ་ཚ་བྲིལ་མེད།

ngotsa trelme

དགའ་མགུ།

gan-gu

ཉེས་དམིགས་མི་བཟླ།

nyemik mita

ངོ་ཚ་ཤེས་པ།

ngotsa shepa

ཁྲེལ་ཡོད་པ།

trel yupa

ཏེན་གྱི་སྟོབས།

ten gyi top

ནམ་པར་སུན་འབྱེན་པའི་སྟོབས།

nampar sunjinpay top

ཉེས་པ་ལས་སྐར་བརྗོད་པའི་སྟོབས།

nyepa le larndokpay top

གཉེན་པོ་ཀུན་ཏུ་སྟོད་པའི་སྟོབས།

nyenpo kuntu chupay top

Class Seven

ཉོན་མོངས་ཅན།

nyonmong chen

ཁོང་ཁྲོ།

kongtro

སྤག་དོག།

trakdok

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ཆགས་པ།

chakpa

གཞོན་སེམས།

nusem

ཉོན་མོངས་ཅན་མ་ཡིན་པ།

nyonmong chen mayinpa

བཞེད་ངེས།

jenge

ལེ་ལོ།

lelo

གཞན་སེམས་བསྐྱེད་པ།

shen sem sungwa

དོན་དང་བྱ་བ་ཉུང་བ།

dun dang jawa nyungwa

ཚུལ་འཚོས།

tsulchu

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ཁ་གསལ།

kasak

གཞོག་སྤོང་།

shok-long

ཐོབ་ཀྱིས་འཇལ་བ།

top kyi jelwa

སྟེད་པས་སྟེད་འཚོལ།

nyepe nye tsul

Class Eight

གཤེ་བ་ལན་བྱས།

shewa lenje

ཁྲོ་བ་ལན་བྱས།

trowa lenje

བདེག་པ་ལན་བྱས།

dekpa lenje

མཚང་འདྲུ་ལན་བྱས།

tsangdru lenje

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གོད་འགྲོད།

gu gyu

གཞོན་སེམས།

nusem

གཉིད་ལྷུགས།

nyimuk

འདོད་པ་ལ་འདུན་པ།

dupa la dunpa

བྲེ་ཚོམ།

tetsom

Class Nine

མནར་སེམས།

narsem

ཁོང་ཁྲོ།

kongtro

ལེ་ལོ།

lelo

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སྟོམ་ལས།

nyomle

ཀུན་ལ་རྩུན་མི་སྒྲ།

kun la dzun mi-ma

ཚོགས་བྱང་ལ་འགོད།

dzokjang la gu

དག་སྒྲུང་སྟོར་བ།

dak nang jorwa

ཀུན་ལ་གཡོ་སྒྲུ་མིད།

kun la yo-gyu me

Class Ten

ངོ་བོ་ཉིད།

ngowo nyi

བྱེད་པ།

jepa

བསམ་པ།

sampa

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གཞི།

shi

སོགས་པ།

sokpa

མི་ཤེས་པ།

mi-shepa

བག་མིད་པ།

bak mepa

ཉོན་མོངས་མང་བ།

nyonmong mangwa

མ་གུས་པ།

ma-gupa

ཏུང་བ་ལ་མཁས་པ།

tungwa la kepa

དྲེན་ཤེས་བསྟེན།

drenshe ten

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ཉེན་ཤེས་ཆེ་བའི་གཉེན་པོ།

nyun she cheway nyenpo

གུས་པ།

gupa



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Level 2 of Middle-Way Philosophy (*Madhyamika*)

