

Bodhisattva Training at Land of Medicine Buddha

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960504 - 960512

Jang Chub Shung Lam

The Bodhisattva Highway

(Bodhisattva | central | path)

by Je Tsongkapa (Je = "The Great")

main text we are using

1347-1419 in Tibet

trained the 1st Dalai Lama

had direct contact with the wisdom of the Buddha

never been totally translated into English

Norbuy Ukyi Trangwa

The String of Shining Jewels

by Geshe Tsewang Samdrup

a popular Bodhisattva work

(jewel | shining or light | a string of anything)

teacher of the 10th Dalai Lama in the early 1800s

THE 18 ROOT VOWS ARE FOUND IN THE FOLLOWING PLACES.

The Perfection of Wisdom sutras

written by the Buddha

10,000+ pages

2 of them deal specifically with the Bodhisattva vows:

Namkay Nyingpo

(The Essence of Space)

(nothingness | essence)

has 13 root vows (#s 5-17)

Table Kepa

(Skillful | Means)

getting someone to do something in a clever way

compare to Thich Nhat Hanh

has 1 root vow (#18)

Jang Sa

The Levels of Bodhisattvas

written by Tok Me

{Asanga in Sanskrit}

lived about 350 ad

(Bodhisattva | levels)

contains the 1st 4 root vows

Lab Tu

The Compendium of Rules

written by Shiwa Hla {Shantideva in Sanskrit}

(rules | compendium)

lived 675-783 ad

contains all 18 root vows

Dompa Nyi Shupa

written by Tzandra Gomi

lived about 925 ad

(translates roughly as vows+ 20)

has Asanga's 4 root vows and 46 secondary vows

the importance of these books is to show lineage for 2,500 years

if you take the Bodhisattva vows, you already have had a glimmer
that this was your path at some point in your present life

2 types of vows:

1) by vows (most powerful method)

2) by nature (karma; no serious initiation)

you don't have to take them but you can hear about them

the only vows in Buddhism like this

they have an immediate effect on you - even just hearing about them

the karma imprint is immediate and permanent

a prerequisite is that you focus on yourself first

WHAT ARE THE MOTIVATIONS TO TAKE THE VOWS OF THE BODHISATTVA?

To ease the 3 kinds of suffering of others:

1) **Duk-Ngel Gyi Duk-Ngel**

(Suffering | of | suffering)

physical, mental, etc.

you learn to cope with it eventually

2) **Gyur Way Duk-Ngel**

(Suffering of the obvious | the Suffering of change)

the example in the scripture is the taste of a good meal

beauty and pleasure is only ever on the surface

this is a very important concept :

that the realization that everything in this life, both good and bad,

will be taken from you or changed somehow

you will always lose physical and mental gifts

find the cause of the suffering and results will then come

there is an energy at work driving the loss or change and it's in your mind, not outside it

Le Nyon-mong

(Karma in Tibetan | a mental affliction)

a frustration of your karma by your mind

everything changes and you are always trying to recapture those moments

Gyur Way Duk-Ngel (continued)

Karma: thoughts, words and actions motivated by ignorance
the essence of karma is the smallest unit of a mind shift
64 of which occur in a snap of a finger
that's 64 karmic imprints - discrete mental events
they eventually ripen (cook) and flower into an event
e.g., if you are angry for even 1 second, you collect 64 anger karmic imprints
these imprints eventually wear themselves out and even disappear
and they are always replaced by a constant stream of imprints
that is why people change, especially in any kind of relationship
the whole reality shifts

3) Kyabbe Duje Kyi Duk-Ngel

(pervasive | suffering)
the impermanence of your body and mind
it begins at your conception
it is the *human condition*

RENUNCIATION: THE FIRST BUDDHIST PATH IS MEDITATING ON THIS

Sem Kye = Bodhichitta

a beautiful state of mind where you focus on the 3 sufferings of other people
most people go through life without knowing them
it is a sad event when you become aware of everyone's pain
author reference: Maitreya
Bodhichitta Definition:

Semkye Pani Shendun Chir Yangdak Jang Dzokpay Chub Du

(what is a Bodhisattva | for the sake of others | total enlightenment | trying)

the wish to reach total enlightenment for the sake of others
to radically change the reality in which you live
and if you change, the sufferings of others may be helped as well
especially if you take the vows and apply them seriously
your own perceptions and reality shifts toward its own improvement
the Bodhichitta vows, like all other Buddhist vows are for you alone and not for someone else

2 KINDS OF BODHICHITTA VOWS ARE:

1) Mon Sem

a Bodhichitta vow in the form of a prayer or an intention
if you really understand then you could be a great service to others

2) Juk Sem

you take actual vows and you practice them and the 6 Perfections
it's really "bodhichitta in action!"
has an immediate effect on your reality and it makes an unerasable imprint on your karma
if nothing happens then you are not doing something correctly so make adjustments

THE 6 UNIVERSAL SUFFERINGS

understanding these as they apply to everyone, helps you maintain your compassion
everyone has all of these all of the time everywhere they go

Author: Panchit Lama

1) **Nothing is certain**

especially in relationships with people
die especially to good & bad karmic imprints on your mind coming and fading
occurs also to things you have

2) **You can't ever be satisfied**

occurs with objects, emotions, people

3) **You are always shedding bodies**

it becomes therefore illogical to take care on only one (your own)
the idea that my body deserves nice things creates bad actions which then create bad attitudes
why maintain something that you cannot even keep?
And since your mind is what continues, why not devote time to IT?

4) **You constantly are reborn (cycling)**

life breeds life

5) **Rising and falling**

You are constantly going up and down, gaining and losing
your karmic imprints change and you are getting new ones all the time

6) **We are always alone**

WHAT IS THE RELATION OF THE BODHISATTVA VOWS TO THE OTHER VOWS ONE CAN TAKE IN BUDDHISM?

THERE ARE 3 KINDS OF BUDDHIST VOWS:

1) **Sotar Gyi Dampa**

prahti-moksha vows (individual freedom vows)
aimed precisely at avoiding bad speech and bad acts
given at lifetime layman rite

2) **Jangsem Kyi Dampa**

the Bodhisattva vows

3) **Sang-nyak Kyi Dampa**

the secret, Tantric vows

you can take any of them in any order, but each does have a foundation in the prior ones
and you can't give up the prior ones either

you really do have to keep to Buddhist tenets if you want to keep the Bodhisattva vows
not keep the prior vows results in only more suffering for and around you

THERE ARE 3 KINDS OF BUDDHIST MORALITY AND ETHICAL BEHAVIOR:

- 1) **Nyeche Dompay Tsultrim**
(bad deeds | to restrain oneself | morality)
living by restraining oneself against bad deeds
stop at the first thought of a bad deed
the 64 **Bodhisattva vows** are an example of this morality
- 2) **Geway Chu Du Kyi Tsultrim**
(good deeds | collecting | morality)
the morality of collecting good deeds
merit and wisdom
the 6 **Perfections** are an example
- 3) **Semchen Donje Kyi Tsultrim**
(any living being | working for them | morality)
the morality of working for all living beings
this morality is the other 2 moralities raised to a higher level

THE 4 WONDERFUL QUALITIES OF MORALITY

--advantages of taking a vow (just by the act of taking it):

- 1) **Parole Le Langpa**
(other side | karmic | vow)
you take the vows from someone outside yourself
it helps you keep them because your lama will be ashamed of you for breaking it
you gain “Trel Yu” - a special kind of mental function
you avoid evil because others would think poorly of you
- 2) **Sampka Durpa**
(thought/attitude | pure)
is you do break a vow, your own self-esteem is battered
you remember the motivation for taking the vows in the first place
“Ngotsa” - you are about to do a wrong and stop because it’s just not you anymore
- 3) **Nyanma Sowa**
(if you break it | you can fix it)
you can always take the Bodhisattva vows again
even recommended to periodically renew one’s Bodhisattva vows
- 4) **Ma Nyampar Jopa**
not breaking your vows in the first place
the simple knowledge that you took the vows helps you avoid breaking them

THERE ARE 2 KINDS OF BODHISATTVA VOWS:

1) Tsa Tung

(root | failures/downfalls)

major collapses of the vows

there are 18 of these

if you break any of these your vows are destroyed

and even though you can retake the Bodhisattva vows, your mindstream is hurt

i.e., you cannot reach the top level of being a Bodhisattva

2) Nye Je

(bad | do)

minor collapses of the vows

there are 46 of these

if you break one of these, you do not destroy your vows

the secondary vows are minor versions of the major ones

the difference lies in motivation

THE FREEDOM VOWS

(and one day vows don't count here)

Life-time layman

Lifetime Laywoman

Novice Monk

Novice Nun

Intermediate Nun

Full Nun

Full Monk

LIFETIME LAYMAN/LAYWOMAN VOWS ARE 5:

KILLING; STEALING; ADULTERY; LYING ABOUT YOUR SPIRITUALITY; INTOXICANT

ABUSE

you also become committed to avoiding, even mentally

The 10 Non-Virtues:

the Bodhisattva vows are the first 7 of these and there are 84,000 variations of these!

Intention is paramount

1. Killing sentient beings (plants are counted as crystals)
2. Stealing
3. Sexual misconduct (adultery)
4. Lying
5. Divisive talk
6. Harsh words
7. Idle Talk (also reciting prayers and thinking of something else)
8. Coveting
9. Ill Will
10. Wrong world view

no belief in karma so you think you can do anything if you think you can get away with it

HOW DO YOU TAKE THE VOWS?

The ceremony is called the CHO GA

Bodhichitta is renunciation for the sake of others and has 2 forms:

as a prayer or as an action

(Tsa Tung and Nye Je respectively)

the 1st is very informal where you promise to try to learn about Bodhichitta

the 2nd is more formal where you make

the 3rd is where you take the vows alone

you take refuge and are freed from fear and disbelief

you assume everyone (correctly) also experiences the same sufferings you do

you know their fears and pain

you focus your pain into theirs

there is a ritual where you can take them yourself in front of a statue of the Buddha

it is possible to take the vows from someone who doesn't have "real heart"

it then becomes your job to keep the vows pure

THERE ARE 3 PARTS TO THE RITUAL:

1. Jor Wa

the 5 preliminaries (a whole series of exercises, chants, etc.)

a) Solwa Darbpa

you make a request to someone for the vows (supplication)

b) Tsok Drubpa

calling on all the Buddhas and Bodhisattvas to come and witness your vows
establish a "quorum" of enlightened beings

c) Dompa Nyurwa Kulwa

you ask the lama to give you the vows "in haste"

d) Tropwa Keypa

you feel great joy at generating this imprint on your karma
this is mainly for the disciple (the lama is pumping you up)
you become a favorite child of the enlightened ones

e) Barche Driwa

the lama asks you about the obstacles you see in yourself
do you understand what you are getting into?
what is your motivation?
will you keep the vows?

2. Ngu Shi

the main event, saying the vows 3 times, lasts about a minute

3. Juk Chok

the conclusion of the ceremony

Who can give the Bodhisattva vows?

- 1) an ordained monk
- 2) they should have some measure of the Bodhisattva mind/heart
they should wish to help the students
- 3) the person should know how to do the ceremony
- 4) the person should know the Bodhisattva scriptures
- 5) the person should be willing to support the student and be willing to do so
- 6) the person should be free of the 6 degenerative qualities:
 - a) attachment
 - b) no respect for the vows
 - c) easily agitated or aroused and then hold onto it
 - d) be spiritually lazy
 - e) the mind wanders during meditation
 - f) be spiritually stupid or degrade the Dharma

WHO SHOULD TAKE THE VOWS?

- 1) you really should want to
- 2) you should already have the glimmer of wanting to help others
- 3) you should know the vows well so they are well-formed in your mindstream
- 4) you must want to keep the vows they way they are taught
- 5) the vows should be based in morality

WHO SHOULD TAKE THE VOWS?

- 1) ask for witness (from all the Buddhas and Bodhisattvas present)
you do prostrations and you ask for their confirmation
- 2) Sang Dupa - where the teacher congratulates the disciple
- 3) A thanksgiving offering
the best one is that you will keep your vows
flowers are also good
- 4) you don't advertise it
you do not hassle others with it and you keep it personal

TSA TUNG

The 18 root downfalls or defeats
Pampa is to lose a competition or be defeated
you are defeated by the "other guy" - your own mental afflictions
If you break on of these, your vows are crushed
the 1st 4 are in pairs and come from Master Asanga's chapter on "Morality"

1. DAKTU SHENMU

(praise yourself | put down others)
you can do either one; doesn't have to be both
must be done in a situation when someone else knows what you are saying
must also be done with a desire for material gain or fame (respect)
If this is done for any other reason, it becomes a Nge Je (a secondary vow)

2. CHU NOR MITER

failing to give Dharma or material assistance
2 kinds of people in need (material needs, support system needs)
you are their only hope and you already own the thing
you motivation is your own possessiveness

3A. TSOK PA

to hit someone
motivation must be simmering anger
can be any kind of violence (even imprisonment)
should be a person on your level

3. SHAK KYANG MI NYEN

you refuse to hear a sincere apology
your motivation is anger and you want to retain it
can last for lifetimes
the essence here is your failure to give up anger

4. TEKCHEN PONGWA

to reject the Mahayana - the Greater Way
specifically the entire collections of the Buddha's teachings and the commentaries
teachings on emptiness and teachings on Bodhisattvas
if you eject only part of it, it becomes a lesser violation

TARNANG TONPA

the second part of this vow
to teach false Dharma
you must teach it and they must follow it
since the Buddha can see everything all at once, he would have been prepared for this event
plagiarism is actually in Buddhism
one of the worst things you can do is to change Dharma teachings so they don't work

5. KONCHOK KORTROK

stealing from the 3 Jewels (Buddha, Dharma & Sangha)
Buddha is an enlightened being
Dharma is the direct perception of emptiness
Sangha is anyone who has seen the Dharma
also means you are not allowed to make money off the Dharma
3 different vows here really
communal property at a gompa is not at issue here
your motivation must be bad thoughts and can be done by force or stealth
you can instigate someone else to steal as well

6. CHU PONG

you reject outright an entire body of teaching
the object is different than in Vow #4

Listener's Collection

Buddha's Collect (The 12 Links of Dependent Origination)

Mahayana (both wings of emptiness & Bodhisattvas)

3 vows here really

7. NGUR MIK TROK

to "steal the saffron"

you encourage or force an ordained person to drop his/her vows

or you remove their status as an ordained person

your motivation must be hatred

8. TSAM ME NGA

1 of 5 immediate deeds are committed

and if you commit one of these you go straight to the lowest level of hell

1. Pa Se - killing your father

2. Ma Se - killing your mother

3. Dra Chom Se - killing someone who has achieved Nirvana

4. Gen Dun Yen Je - cause a schism between monks (only happens when a Buddha is alive)

5. De Shin Shekpa La Ngen Sem Kyi Trak Jin (trying to injure a Buddha)

9. LOK TA

maintain a wrong world view

2 flavors of this:

there is no such thing as karma

there are no past or future lives

the second you know you are doing something wrong it is imprinted on your mind

proof is in Dharmakiti's Pramanavarttika, 2nd chapter

partially translated by Roger Jackson in Is Enlightenment Possible?

10. DRONG SOK JOM

to destroy towns, cities, areas, and countries

there must be a bad thought behind it as motivation

you destroy the area; to destroy the people is vow #3

you are required to resist evil forcefully but *without* anger

11. MA JANG TONG NYI TEN

teaching Bodhichitta to someone who wants to learn is but isn't ready yet

causes them, out of fear, to turn away from their Bodhisattva intentions

if you have taken the time to check out the person then there is no break

emptiness is intimately wed to morality

if it hasn't happened to you don't teach it to others

12. DZOK JANG DOK

turning someone against total enlightenment
you attempt to move someone from Bodhisattva training
you convince another that it is just too hard and you should redeem yourself first
you convince them to get out of samsara first
when they turn away you have broken your vow

13. SOTAR PONG

you talk someone into giving up their vows
the person is usually ordained
you break your vow when they do

14. NYEN MU

putting someone down, listeners or yourself for following Mahayana
you want them to follow Hinayana
the Hinayana is not exactly true in all aspects
was taught by the Buddha as a way to raise people up to the Mahayana
you encourage them to get their own enlightenment first
not like vow #6 where you put down an entire collection of wisdom

14B. DAKTU SHENMU

“The Missing Vow”
discussed only by Shantideva
just more specific than vow #1
Je Tsongkapa says it is included in Vow #1
jealousy is the main motivation here

15. SAB DZUN MA

to tell a very specific lie
the person you tell it to should be near your level
you tell someone how to see emptiness when you have not
especially horrid since seeing Bodhichitta is the goal of all sentient beings
you cheat all living beings when you do this
is one of the Lifetime Layman's Vows

16. CHOK SUM KOR LEN

you accept stolen goods from the 3 Jewels (Buddha, Dharma & Sangha)
not like vow #5 where you actually *steal* the object

17. TRIM NGEN CHA

to create or legislate bad law to take something from the 3 Jewels
motivation is anger
meditators, reciters and officials must all be involved

18. SEM TONG

to give up your study of the Bodhichitta
is the one root vow against Skillful Means
can take only one instant and occurs only once
can't keep giving it up and up and up again
is a formal declaration that you are giving up your vows

No's 9 & 18 by themselves alone are root downfalls

9. LOK TA

maintain a wrong world view

18. SEM TONG

to give up your study of the Bodhichitta
your vows are trashed completely
you can take them again
but you are prohibited in this life from reaching the highest level of Bodhichitta
you don't need any extenuating circumstances to break them

the other 16 you need 4 background emotions/thoughts

the 1st 4 root vows *are* 2 separate actions (per Je Tsongkapa) but the *motivations* are different

- 1 is the desire for gain and fame
 - 2 is possessiveness
 - 3 is malice to another
 - 4 is ignorance about the Dharma and its improper practice
-

Kuntri Shi: The Four Chains

also, the 4 mental afflictions

1. DADUNG CHU DU

(still more | to do it | you want)
occurs right at the point when you are breaking the vow
and you still want to do it

2. NGOTSA TRELYU MEPA

(mental conditions | a breakdown)
you don't want to embarrass yourself
from yourself or from others
from yourself is shame or integrity
from others is consideration

3. GA SHING GUWA

(to like something | and | you take satisfaction from it)
you enjoy the deed causing the vow to break

4. NYE JE SU MI TAWA

(something bad | as | not to consider it)
you convince yourself that what you are doing is not a bad deed or breaks a vow
it is amazing how easily you can bend morality
the one vow you are inclined to break is the one you try hardest to justify
this last one is the most important of The 4 Chains

sakpa is a stain

to break one of the 16 root vows you must have one other of the 4 Chains present
there are big, medium and lesser sakpas:

a **BIG sakpa** occurs (having all of the 4 Chains)

the relief is that you have to take your vows over again

a **MEDIUM sakpa** occurs (having Chain 4 and one other one)

the relief is that you must confess to 3 others at your level

a **LESSER sakpa** occurs (having one of the other 3 Chains alone)

the relief is that you must confess to 1 other at your level

why confession works:

The Hinayana says you cannot clean up after a karmic stain

The Mahayana says you can short circuit a karmic stain

and you are still always collecting, hopefully, more good ones

karma becomes a seed that will flower or blow up in your face

you never know what's in your mindstream that can go off

explains why "bad things happen to good people"

according to Je Tsongkapa:

to put it briefly, if you commit even one of these root downfalls,

it becomes impossible for you to achieve the 1st level

and whatever collections of good karma you have collected from other lives won't help you

it's *NOT* like a morning after pill

all the virtues you have done in the past are smashed into dust

and you fall from the higher to the lower vows

and you will remain in samsara for a long time

and you will not be able to meet spiritual teachers either

Tob Shi: The Four Strengths

also known as The Four Antidotes

Tob = force

1. TEN GYI TOB

THE FORCE BASIS

is what you need after you fall

you seek Refuge

you seek the Bodhisattva vows

you seek the basics of Buddhism

the knowledge that saves you is the Buddha

2. NAMPAR SUNJIPAY TOB

(very much | to rip from the root violently | force)

THE DESTRUCTIVE FORCE

if you could you would take back the act immediately

enlightened regret, not guilt

even the regret is imprinted onto your mindstream

and as you do the act itself you realize at that moment that it is breaking a vow

this is the difference between karma and a karmic path

3. NYEPA LE LARNDOKPAY TOB

(bad deed | to turn away from | force)
a commitment by you not to do the deed again for however long you think possible
if it's too restrictive, you won't avoid doing it
it's what happens when you leave mindfulness

4. NYENPO KUNTU CHUPAY TOB

(antidote | activity | force)
you do something to make up for the wrong deed
you do the opposite
you study emptiness and meditate to lessen the blow

How Can You Lose Your Bodhisattva Vows

1. giving up Bodhichitta
2. hold wrong views
3. break the 16 root vows with bad intentions

Nye Je

the secondary 46 vows
can be broken in 2 ways:

Nyon Mong Chen - you break them due to bad thoughts (lazy, etc.)

Nyon Mong Chen Ma Yin - you just forget the vow at the time it is broken

Nye Me's (no problem) are "mitigating circumstances" against breaking the 46 secondary vows
many are the same for each vow but the motivation, subject, or object may be different
the 1st 16 are against the Perfection of Giving
the 1st 7 are against collecting Goodness

1. FAILING TO MAKE OFFERINGS TO THE 3 JEWELS THROUGH THE 3 DOORS OF EXPRESSION
Buddha, Dharma & Sangha thoughts, words and deeds

2. ALLOWING THOUGHTS OF DESIRE TO CONTINUE
3 kinds: wanting something a lot; not being satisfied with what you are; not being in Dharma
because you want something from it
you just don't fight the desire and roll over
you decide it's ok because it's not that bad

3. NOT RESPECTING YOUR EDLERS
motivation is pride and anger
a very special type of respect reserved for those who have taken their Bodhisattva vows before you
the person should be worthy of respect as well

Nye Mes:

- if you're sick or asleep
- if it would interrupt the flow (teaching of or listening to a Dharma talk)
- if you are already engaged in something and you would bother others
- if you know your refusal comes from compassion rather than anger
- if the action would break an ordained person's vows

Nye Je (continued)

4. FAILING TO REPLY OF A QUESTION (OR GIVE IRRELEVANT ANSWERS)

**motivation is pride and anger
the person must be well-meaning**

Nye Mes:

**if you're sick or asleep
if it would interrupt the flow (teaching of or listening to a Dharma talk)
if you are already engaged in something and you would bother others
if you know your refusal comes from compassion rather than anger
if the action would break an ordained person's vows**

5. FAILING TO ACCEPT AN INVITATION OR A GIFT

motivation is pride, anger, apathy or laziness

Nye Mes:

**if you're sick or asleep
if you have already accepted an invitation
if it's too far or too dangerous
if your host wants to harm you
if it would teach the person a valuable lesson and you are truly concerned for them
if it would interrupt the flow (teaching of or listening to a Dharma talk)**

6. FAILING TO ACCEPT A MONETARY GIFT, MATERIAL WEALTH, OR AN OBJECT

**the person must really want you to have it
if you refuse from anger or a wish to harm them you come close to hurting a sentient being
if you just don't want that person to get the Dharma joy from his giving it is bad**

Nye Mes:

**if you would become attached to it
if you know the person would have second thoughts
if the object doesn't belong to that person
if it would hurt the person financially
if you think it should be given to the Dharma
if you think it would hurt someone else**

7. FAILING TO GIVE THE DHARMA TO THOSE WHO WISH IT

motivation is dislike of the person, anger or jealousy

Nye Mes:

**if you're sick or asleep
if you don't know what they want you to teach them
for students:
disrespect for a class or teacher
if it would frighten them or they wouldn't understand it
if they could care less
if they still have strong wrong world views and wouldn't listen anyway
if they are planning to use it for gain or fame**

Nye Je (continued)

The second 9 are against the Perfection of Morality

8. REJECTING PEOPLE WHO HAVE SULLIED THEIR MORALITY

you reject them as a person and isolate or ostracize them

they haven't suffered the karma they get for the act in question so you should really pity them

Nye Mes:

if you do it to teach them a lesson and are feeling compassion for them

if it would cause a lot of people to collect lots of bad karma

if it would break ordination vows

if the person is evil (they will affect you, but you must still love them as sentient beings)

9. FAILING TO KEEP THE RULES THAT HELP OTHERS KEEP THE FAITH

monks and nuns mostly, and not really Bodhisattvas

even those are Hinayana vows you must keep them better than the Hinayana followers would

the motivation is your own lack of respect for those vows

even lay persons should keep this since you represent Buddhism

10. FAILING TO ACCEPT AN INVITATION OR A GIFT

Rangshin Gyi Kanamatowa = a bad deed by nature

Chepay Kanamatowa = the deed is bad because Buddha says so

doing things that would be of little benefit for other sentient beings

they might be tuned away from Buddhism if they saw it

the point is to keep your actions & possessions to a few

however a Bodhisattva monk must accept money and objects if it is being transferred to help others

11. FAILING TO BREAK A RULE OUT OF COMPASSION

this is the most difficult of them all

refers to the first 7 of the 10 rules

must be a practicing Bodhisattva and possesses great wisdom & compassion

just being in the Mahayana path isn't enough

there must be absolutely no alternative

killing: you help someone so they don't go to one of the levels of Hell

you don't collect a bad deed, but a good one for the vow breaking

stealing: you take away the authority of a powerful bad person

if you steal something stolen and return it

sex: if there is no other way

lying: someone posing as a religious teacher

harsh speech: only if you know your words would prevent another from harming themselves

idle talk: if you can distract them long enough so they don't do the misdeed

12. FOLLOWING A WRONG LIVELIHOOD

1. Kasag - using flattery to get something

2. Shok Long - hinting until you get something

3. Nyepa Nyepa Tsolpa - by giving a small gift you get something larger in return

4. Top Kyi Jelwa - force it or hassle someone into giving it to you

5. Tsul Chi - you put on a virtuous front for someone hoping to get something

always a bad thought/desire/jealousy/hatred involved here

6. trading in weapons, animals, silk, or alcohol/drugs

Nye Je (continued)

13. FORGETTING YOURSELF AND ACTING WILD

the motivations are desire or forgetting oneself and it results in you breaking a vow

Nye Mes:

- if you are strongly against it, you don't break it
- if it is to distract someone else's hatred or grief
- if the people you want to lead to the Dharma respond negatively to your actions
- if you want to make others comfortable (being around Buddhists)

14. THINKING THAT BODHISATTVAS LOVE TO STAY IN SAMBARA

it's wonderful to reach the Buddhist Paradise (emptiness) & first then you can better affect others

15. FAILING TO PUT A STOP TO RUMORS ABOUT YOURSELF

if true, then admit it and if false, then explain why you did it

Nye Mes:

- if people are attacking you for spiritual reasons
- if people would not believe you anyway
- if it upsets the person so much that no good would come from it
- if it's a secret vow and you can't explain it

16. FAILING TO UNDERTAKE A DRASTIC MEASURE IF IT WOULD BE GOOD FOR OTHERS

this assumes you are in a clean state of mind and sincerely want to help others

you are required to do this if it will correct others

The third 4 are against the Perfection of Patience

the ability to not get angry at the moment you are aroused to do so

"Patience Pills"

think about emptiness immediately

the person is only the stick that hits you and the stick is your own karma

you must instead feel sorrow for that person since s/he is the one gaining the bad new karma

17. TO LOSE THE 4 POINTS OF THE PRACTICE OF VIRTUE

1. Shela Chir Shewa
to yell in anger at someone who yells at you; scorn
2. Trola Chir Trowa
to return anger with anger (emphasis on causes & motivations)
3. Dekpala Chir Dekpa
to strike someone who struck you
4. Tsang Drula Chir Tsang Dru
to point out someone's faults after they point yours out

18. TO IGNORE PEOPLE WHO ARE ANGRY

when someone thinks you have/haven't done something to them - correct immediately!

Nye Mes:

- if your ignoring them out of compassion would teach them something
- if the person is really evil and it would do no good
- if your explanation would only make matters worse or not change anything
- if it would result in embarrassment or discomfort
- if the other person doesn't even want you to come

Nye Je (continued)

19. REFUSING TO FORGIVE ANOTHER WHEN THEY OFFER A SINCERE APOLOGY

especially if you are harboring jealousy or pride
if anger or hatred is present, you break root vow #3

Nye Mes:

if it would teach them a valuable lesson
if the other person doesn't really want to apologize

20. ALLOWING THOUGHTS OF ANGER TO CONTINUE

and not putting up a good fight & rolling over

The next 3 are against the Perfection of Being Good

21. COLLECTING STUDENTS BECAUSE YOU WANT SOMETHING OUT OF IT

you motivation should be compassion not desire
honor is ok if you deserve it

22. FAILING TO DISPEL YOUR OWN LAZINESS

but it is ok to sleep or rest (sleep is one of the 4 kinds of food)

Nye Mes:

if you are sick or fatigued and need to refresh yourself

23. WASTING TIME TALKING ABOUT NOTHING (BUSY TALK)

e.g., sex, politics and crime

you do it out of desire (for enjoyment) or because you just forgot

Nye Mes:

if it makes people feel better or lessens their discomfort

The next 3 are against the Perfection of Concentration

24. FAILING TO SEEK THE MEANING OF MEDITATIVE CONCENTRATION

one-pointedness

it should be something virtuous

you fail to learn how to meditate when you have the opportunity

Nye Mes:

if you are sick

if you suspect they don't know how to meditate

25. FAILING TO GET RID OF AN OBSTACLE TO YOUR MEDITATION

1. Gu Gyu - when your mind is constantly restless (usually desire or nostalgia)
remedy is to bring your mind back to meditation

2. Nu Sem - where your think about something you dislike and it shatters your meditation
"Don't smell the same fart twice"
remedy is to meditate on love

3. Mukpa Nyi - when there is no clarity or focus to your meditation

remedy is to increase the clarity of your meditation (pump yourself up)

4. Dupa La Dunpa - you are attracted to sense objects from pride usually (i.e., sound)
remedy is to meditate on something ugly or you getting old, etc.

5. Te Tsom - you have unresolved doubts or irresolution during or about meditation

Nye Je (continued)

- 26. CONSIDERING PLEASANT SENSATIONS DURING MEDITATION AS IMPORTANT SPIRITUAL EVENTS**
remember that they are still a product of samsara
meditating is the effort to reach the point where you experience emptiness directly
meditation is meaningless if there is no content to it

The next 8 are against the Perfection of Wisdom
the motivation is a defective mind

- 27. REJECTING THE HINAYANA {THE WAY OF LISTENERS}**
those who profess the Hinayana should learn and practice it
Bodhisattvas don't have to uphold all of the Hinayana but must respect it
it is the foundation of the Mahayana but only that
you should be better at practicing the Hinayana than practitioners of the Hinayana
- 28. MAKING EFFORTS IN THE HINAYANA WHEN YOU HAVE THE MAHAYANA AVAILABLE TO YOU**
comes at the expense of your study and practice of the Mahayana
- 29. MAKING EFFORTS IN NON-BUDDHIST TEXTS WHEN YOU HAVE BUDDHIST TEXTS AVAILABLE TO YOU**
time is of the essence and you shouldn't waste it
Nye Mes:
can study other's belief systems out of compassion to understand them
- 30. BEING OBSESSIVE ABOUT STUDYING ANOTHER WAY EVEN IF YOU ARE A GREAT BODHISATTVA**
you run the risk of becoming attracted to that system
- 31. GIVING UP OR REJECTING ANY DETAIL OR ANY PART OF THE MAHAYANA**
if you give up all of the Mahayana, it is a root vow (6 & 8) violation
there are 4 ways to reject the Mahayana:
1. Ju Ja Men - you don't think this particular point is relevant to me
2. Ju Je Men - the writing style doesn't suit you or is "written well"
3. Je Pa Po Men - you don't like a particular author
4. Semchen Dun Mingyur - you don't think a part has benefit to others
Maitreya says to shelve those you don't understand and study them later but don't reject it outright
- 32. PRAISING YOURSELF AND CRITICIZING OTHERS**
the motivation is pride or anger
the 1st root vow's motivation is gain or fame
- 33. NOT GOING TO HEAR THE DHARMA**
the motivation is pride or laziness
assumes you can go but just don't want to
- 34. FOCUSING ON THE VESSEL AND THE LETTERS**
while at a Dharma teaching you miss the point because of your wrong focus (teacher, rites or liturgy)
or you reject the Dharma because of this incorrect focus

Nye Je (continued)

The last 12 are against the 3rd kind of Morality (working for the good of others)

35. FAILING TO ASSIST SOMEONE IN NEED (8 EXAMPLES)

1. Someone is doing something important
2. To help someone get something
3. to help someone learn a language
4. to help someone learn a skill
5. not assisting someone who's belongings are threatened
6. not helping to fix a split between people
7. not helping in the planning of a virtuous event
8. not helping someone who is doing a good deed or project

Nye Mes:

sickness or prior commitment
if you send someone in your stead who can do the job right
if you are engaged in something else
if they are just too thick to understand it
if you don't know how to do it yourself
if the activity is not virtuous
if they could get someone else to help them
if not helping them would teach them a lesson (your compassion)
if helping would cause a schism

36. NOT HELPING SOMEONE WHO IS SICK

Nye Mes:

sickness or prior commitment
if you send someone in your stead who can do the job right
if they could get someone else to help them or is well enough to do it themselves
if the illness is long-term or chronic (you're not obligated to spend all your time there)
if they won't get the Dharma from your assistance (i.e., mental diseases)
if your assisting them would impede a serious Dharma activity

37. FAILING TO REMOVE ANOTHER'S SUFFERING

Nye Mes:

someone who is blind, deaf, handicapped or travel weary
someone tormented by the 5 Obstacles to Meditation
someone overwhelmed by hatred for other people
someone who has just had a great loss

38. FAILING TO TRY TO REASON WITH SOMEONE ACTING IN A DANGEROUS WAY

they are on your level and you don't go to explain their bad deed to them

Nye Mes:

you don't have the knowledge or logic to help them
if you send someone in your stead who can do the job right
if they can do it themselves and you know it or are in the care of another teacher
if they would just get angry at you
if it would teach them a good lesson (your compassion)

Nye Je (continued)

39. FAILING TO REPAY A KINDNESS DONE TO/FOR YOU

even just a response of thanks
motivation is usually laziness

Nye Mes:

you don't have the means to repay their kindness
if it would teach them a valuable lesson (your compassion)
if they wouldn't want you to pay them back or cause them embarrassment/discomfort

40. FAILING TO HELP ANOTHER GET OVER THEIR GRIEF

over a person (death, divorce) or an object

Nye Mes:

sickness or prior commitment
if you send someone in your stead who can do the job right
if you are engaged in something else
if they are just too thick to understand you
if you don't know how to do it yourself
if they could get someone else to help them
if not helping them would teach them a lesson (your compassion)
if helping would cause a schism

41. FAILING TO GIVE MONEY OR OBJECTS TO SOMEONE WHO WANTS THEM

if the motivation is possessiveness, then it would be a Root Vow (#2) violation

Nye Mes:

if you don't have what they want
if what they are asking for would hurt others
if they would use the aid for something bad
if not helping them would teach them a lesson (your compassion)
if it would break ordination vows

42. FAILING TO TAKE CARE OF THE NEEDS OF YOUR STUDENTS

a. Dharma needs - what they need to know

b. you fail to obtain material things for those who are in need

Nye Mes:

sickness or prior commitment
if you send someone in your stead who can do the job right
if it would break ordination vows
if they would corrupt teachings
if they are doing it for money or objects
if they could get someone else to help them or do it themselves
if not helping them would teach them a lesson (your compassion)

43. FAILING TO GET ALONG WITH ANOTHER

Nye Mes:

sickness or prior commitment
if you send someone in your stead who can do the job right
if it would break ordination vows
if they would hurt you or are teaching wrong Dharma

Nye Je (continued)

44. FAILING TO PRAISE SOMEONE'S GOOD QUALITIES

Nye Mes:

- sickness or prior commitment
- if it would embarrass them
- if they are teaching bad Dharma
- if you have to make something up
- if it would break ordination vows
- if not helping them would teach them a lesson (your compassion)
- if you fear they would become so conceited that it would result in bad karma

45. FAILING TO CUT SOMEONE OFF WHEN THE TIME HAS COME TO DO SO

usually involves a group dynamic
it's really bad to cause a schism so this must be done with extreme compassion
sometimes the worst people are the ones the group needs the most

Nye Mes:

- if you can patch things up in a reasonable amount of time
- if you expect violence as a result
- if you expect major disagreements that could lead to a schism

46. FAILING TO USE YOUR MIRACULOUS POWERS WHEN THE TIME IS RIGHT

even if you have these you still have the other human sufferings
this is ok only if it would reap incredible goodness
you need to be extraordinarily good to see these anyway, so it would be lost on most people

EXTRA THINGS TO WORRY ABOUT

extra rules not mentioned in Je Tsongkapa or Asanga and have the power of a secondary offense
this is Bodhichitta in the form of action

they are ways to damage your wish for enlightenment

1. Failing to support those whom it would be good to support
2. Failing to let go of anger for someone who has hurt you
3. Discriminating between people
4. Failing to take yourself to a lama
5. Failing to meditate on the things you have been taught
6. Failing to keep other sentient beings in mind when you act (eat, sleep, drive, dress, phone, etc.)
each time you do something you are making karma
is best to keep compassion for others in mind as you do them (mindfulness)
can also be expressed as thankfulness for what others are doing for you

The Four Black Deeds and the Four White Deeds (Antidotes)

these are ways of keeping Bodhichitta

this is Bodhichitta in your heart

if you keep these 4 you won't lose either in a future life

you accumulate both bad and good karma

the Black Deeds cause you to lose Bodhichitta

the White Deeds cause you to boost your Bodhichitta

(continued next page)

(N.B.: the numbers refer to the Deeds which counteract each other)

BLACK DEEDS

- 1. Intentionally deceive your lama**
- 2. Cause someone to regret a good deed**
- 3. Say unpleasant things to Bodhisattvas out of anger**
- 4. Act deviously to anyone without personal respect for their enlightenment
everyone has Buddha Nature
you use or exploit them**

WHITE DEEDS

- 1. Never lie, even in jest, or tell white lies**
- 4. Bring people to the Mahayana (but not putting down the Hinayana)**
- 3. Dak Nang - Pure Vision - “sweet paranoia” everyone is your teacher and is out to help you**
- 2. Have total honesty with every living being and don’t exploit or use anyone or anything**

5 Steps to Help Keep Your Vows

- 1. Sung La Gupa - respect the word of the Buddha
if you have come this far, don’t think of anything else
the Buddha has done all of this to set you up for this**
- 2. Sampa Sum - The 3 Thoughts/Intentions to help keep your vows**
 - a. once you realize these vows were made FOR you, you want to keep them and get it right**
 - b. accept your enlightenment so you can be everywhere to help as many beings as you can**
 - c. be confident that your actions are vibrating throughout the universe, affecting it all**
- 3. Dampa Lang - vow to take the vows and keep them
the point of this is to show progression
the vows are a great gift
I will set my goals as lofty as I can imagine
I should then naturally be able to take them and keep them**
- 4. Shok Tu Gupa - these vows are supreme and precious and will help at all times
the karma of the vows is very powerful and can get you early to Buddha Paradise**
- 5. Min Gewa - you don’t want to lose the vows
you know the Buddha gave them to YOU
you can now help anyone anywhere if you want
you get the desire to take the vows
you realize their preciousness
you realize you could lose them so you don’t even want to break them**

5 FACTORS THAT DECIDE WHETHER THE VOW IS SERIOUSLY BROKEN

- 1. Rang Shin - the basic nature of the vow itself
root or secondary correspondingly to big and little breach**
 - 2. Jepa - what made you do the act, what was in your heart (motivations)
3 levels of thoughts:**
 - a. Light - you are careless or busy or don’t understand the vows well**
 - b. Medium - a “Kleshe attack”: you are overcome by desire but struggle to keep the vow**
 - c. Ultimate - saying this vow is useless and you will ignore or disrespect it**
-

5 FACTORS THAT DECIDE WHETHER THE VOW IS SERIOUSLY BROKEN - CONTINUED

3. **Sampa** - the 3 Poisons (pig, snake, rooster in paintings) are always in your mind
 - a. rooster is ignorantly liking things
 - b. snake is ignorantly disliking things
 - c. pig is just ignorance (other 2 often seen coming out of the pig's mouth)
4. **Shi** - what is the object; who are you acting toward
 - a. Light is an animal
 - b. Medium is a human or a fetus
 - c. Ultimate is your parents, Dharma teachers, and Buddhas or Bodhisattvas
5. **Sokpa** - accumulation (what is the body count?)
 - a. Light is a small number of secondary vows broken
 - b. Medium is a larger number of secondary vows broken
 - c. Ultimate is when you break your vows on a regular basis or a Root Vow

4 CAUSES THAT MAY BREAK THE VOWS

1. **Mi Shepa** - you don't know the vows or you don't understand them clearly
2. **Je Nge Sok** - you forget from laziness or alcohol or forgetting
3. **Nyon Mong Mang** - you are out of control from a mental affliction that controls you
4. **Magupa** - the vows become ordinary and not something wonderful
you don't respect them, the Buddha or your teachers

4 ANTIDOTES FOR THE ABOVE

1. **Kepa** - become a master of the Bodhisattva vows
2. **Drenpa Sheshin** - being mindful throughout the entire day
vigilance so that an alarm goes off when you are about to break a vow
the concentric circles idea again comes up here
you know when you are about to become distracted
3. **Nyon Che Nyen Be** - identify your worst mental affliction and try to erase it
it's always the one you're most likely to break
4. **Ngotsa Trelyu Gupa**:
 - a. avoid a bad deed because it would embarrass yourself
 - b. avoid a bad deed because of the effect it would have on others
 - c. you respect the vows and cherish them simply because they are precious

BENEFITS FOR KEEPING YOUR VOWS

1. All the Buddhas & Bodhisattvas regard you as family now and will help you along
you have become more attractive to them ("you smell better")
you can be influenced easier now
2. When you die you die peacefully
3. You will be reborn around great teachers and other Bodhisattvas
4. You will always be doing good deeds and your life will become smoother
you then start to perfect this being good in this life
5. In future lives you are attracted to and attract other Bodhisattvas
6. You will perfect your morality and it will force you into seeing emptiness directly (the Buddha Paradise)

MISCELLANEOUS INFORMATION

An arya is a person who has experienced emptiness directly

Buddhists and Bodhisattvas can witness everything everywhere all the same time

Your mindstream is very impressionable

What is effort? The joy of just being good

In Tibet when you sneeze once, they wish you well; the second time they tell you to shut up

When you offer a mandala to the Buddhas, you are offering the entire earth

Buddhists do not preach; you must come to it

The theory of Concentric Circles:

your vow is at the direct center of a series of "walls"

you try to keep your actions and thoughts out of the outermost circle

the more circles a thought or action penetrates, the closer you are to breaking a vow

Toblo: the snap of the fingers signifying that a lama thinks you "have it"

for most of humanity, the time right after you die is the most horrible

is against mercy killing because what comes later is worse than the human suffering

Nirvana occurs 7 lifetimes after seeing bodhichitta

permanently ends your mental afflictions

try to meditate on 1 or 2 of the vows daily

each day keep a log of your successes and failures (can be 3 of each)

helps you remember the vows

lots of the vows were made specifically for rulers and kings

5 Paths in Buddhism

1. Path of Accumulation: renunciation - when you achieve the not-wanting of anything; if a Bodhisattva, then the renunciation is bodhichitta for others
2. Path of Preparation: you have intellectual understandings of emptiness; you see and understand deceptive reality (relative truth)
3. Path of Seeing (for the 1st time): may occur in deep meditation (1 hour plus per day)
4. Path of Habituation: you become used to what you experienced and are using it to free yourself from your mental afflictions; when you return from emptiness you experience things as illusory
5. Path of No More Learning (Nirvana): the permanent cessation of your mental afflictions; doubt and intellectual experience disappear

only 2 kinds of people in the world, those who have seen emptiness and those who have not

Black & White Karma

self-deception and euthanasia are 2 good examples

technically you can't have suffering and happiness at the same time

so when this occurs the 2 states just alternate rapidly and you can't see that

i.e., if Hitler, really believed in his mind he was doing what he did for the betterment of humanity,

the act may contain both black and white karma

**Bodhisattvas are required to give assistance and offer resistance,
but can do so from a position of violence or anger;
you can be sure about the other person's intentions**

**If you ever see Emptiness directly you become 2/3 Jewels
Each day you should express something wonderful to the 3 Jewels
and do this in the 3 ways (thoughts, words & deeds)
the Bodhisattva vows require this anyway
re: Je Tsongkapa, even doing one is sufficient**

it is ok to want nirvana because it isn't harmful to others

**you should always try and be around a good lama
you learn from the lineage and the good behavior**

**in Buddhism, a book is not a Buddhist text if it doesn't bring you closer to nirvana
i.e., choose your time wisely**

**Maitreya is the next Buddha; this is already known (he taught Asanga)
Bodhibhadra was a great teacher**

in the internal Buddhist code, if you have magical powers you don't talk about it

**karma doesn't come immediately and therein lies the problem
if results came immediately, the world would be completely transformed**

**the effects of the Bodhisattva vows are immediate and they affect your whole life
this is a cause for great joy
disasters may still occur but this is a result of your karma trying to clean itself out**

**Bodhichitta is a projection (in its deceptive reality)
and is emptiness (in its ultimate reality)**

think of the 64 karmic instances per second as bytes filling up a graphic (!)

**Who you can confess to:
they should know the gravity of the situation
preferably be Mahayana and Bodhisattva but not necessary**