Bodhisattva Training at Land of Medicine Buddha
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Jang Chub Shung Lam
The Bodhisattva Highway
(Bodhisattva | central | path)
by Je Tsonkapa (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

Norbu 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
The Compendium of Rules
written by Shiwa Hla (Shantideva in Sanskrit)
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 Gyur Way 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 N yon-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 Bodhitchitta vows, like all other Buddhist cows 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 “bodhicitta in action!
has an immediate effect on your reality and it make a 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**

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

2) **Jangsem Kyi Dompa**
the Bodhisattva vows

3) **Sang-nyak Kyi Dompa**
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) Nyche 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 Jepa
   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

Tsatung

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 affictions
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 Mitre**
   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
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 N gen 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
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  
ejalousy 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 you 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 Bodhicitta  
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 Mes** (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 elders**  
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
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 form 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
Nyé 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
Nyé Més:
- 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. Nyépe 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
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 SAMSARA**
   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 DRAMATIC 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
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**
    your 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
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 Me: 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
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 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

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)
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
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
- these 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. Dompa 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 your 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)
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.