

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

BYANG SEMS KYI SDOM PA SHI 'PHOS KYANG MI GTONG BAS GANG DU
SKYES KYANG CHOS NYID KYIS THOB PA'I TSUL KHRIMS YOD PAR
'CHAD DO, , SPYIR BYANG SEMS KYI SDOM PA SHI 'PHOS KYANG RJES SU
'BRANG BAS 'GRO BA GSUM GA NA YOD PA 'THAD LA, KHYIM PA DANG
RAB BYUNG GI PHYOGS GNYIS SU 'BYED PA NI DGE TSUL LA SOGS PA
RAB BYUNG SDE LNGA'I SDOM PA DANG LDAN PA DANG MI LDAN PA'I
BYANG SEMS KYI DBANG DU BYAS PA YIN NO,

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

,RANG BZHIN GYI DBYE BA NI PHYOGS GNYIS LA BR TEN PA'I TSUL
KHRIMS DE YANG MDOR BSDU NA, SDOM PA DANG DGE BA'I CHOS
SDUD PA DANG SEMS CAN LA PHAN 'DOGS PA'I TSUL KHRIMS GSUM
STE, BYANGS SEMS KYIS BSRUNG BAR BYA BA'I TSUL KHRIMS THAMS
CAD NI GSUM PO 'DIR 'DUS PA'I PHYIR RO,

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

,CI'I PHYIR TSUL KHRIMS GSUM DU BYAS SHE NA, NYAN THOS KYI THEG
PA LA NYON MONGS RTZE 'JIL BA'I SO THAR DANG RKYEN YOD KYANG
RE ZHIG MI LDANG BA'I BSAM GTAN GYI SDOM PA DANG , RGYUN
GCOD PA'I ZAG MED KYI SDOM PA GSUM YOD PA DANG GRANGS
MTHUN PAR BYAS PA'O ZHES 'GREL PA RNAMS LAS 'CHAD MOD KYANG

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

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

BYANG SEMS KYI BYA BA NI GNYIS SU ZAD DE, RANG GI RGYUD DANG
GZHAN GYI RGYUD SMIN PAR BYED PA'O, , DANG PO LA NYES SPYOD
SPONG BA DANG LEGS SPYAD BSDU BA GNYIS SU NGES PAS SDOM PA
DANG DGE BA CHOS SDUD GNYIS YIN LA, GZHAN SMIN PAR BYED PA
LA SEMS CAN DON BYED KYI TSUL KHRIMS DGOS PA'I PHYIR GSUM DU
NGES SO ZHES BSHAD NA LEGS SO,

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

,CI'I PHYIR TSUL KHRIMS GSUM GYI GO RIMS DE LTAR NGES SHE NA,
NYAN THOS DANG THUN MONG BA SPONG BA'I TSUL KHRIMS NI PHYI
MA GNYIS KYI RGYU DANG THUN MONG MA YIN PA 'JUG PA'I TSUL
KHRIMS NI, BDAG MA GROL BAS GZHAN SGROL BAR MI RIGS BDAG MA
ZHI BAS GZHAN ZHI BAR MI 'GYUR ZHES GSUNGS PAS DGE BA SDUD PA
DANG POR MA BYAS NA SEMS CAN GYI DON BYED PAR MI 'GYUR BAS
RIM PA NGES PAR SA MU DRA ME GUS BYAS ZER BA'I 'GREL PAR BSHAD
PA LTAR 'THAD DO,

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

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

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

,RANG BZHIN LA GSUM LAS, SDOM PA'I TSUL KHRIMS NI, SO THAR GYI
SDOM PA RIS BDUN PO STE DE YANG DGE SLONG PHA MA DANG DGE
SLOB MA DANG DGE TSUL PHA MA'I TSUL KHRIMS NI RAB BYUNG GI
PHYOGS DANG DGE BSNYEN PHA MA'I TSUL KHRIMS NI KHYIMS PA'I
PHYOGS YIN NO,

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

,SO THAR RIS BRGYAD YOD KYANG BSNYEN GNAS MA GSUNGS PA NI
SDOM PA NYI SHU PA'I DKA' 'GREL LAS, NYIN ZHAG GCIG PA'I YANG
DAG PAR BLANGS PA NI DKA' BA SPYOD PA DANG 'DOD PA LAS DBEN
PA MA YIN PA'I PHYIR DANG YUN RING POR RJES SU MA 'BREL BA'I
PHYIR 'DI LA 'OS PA MA YIN PAS MA BSTAN NO, , ZHES GSUNGS PA
LTAR RO,

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

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

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

GAL TE BYANG CHUB SEMS DPA'I SDOM PA BZUNG NAS DE'I BSLAB PA
NYAMS SU LEN PA NI PHA ROL TU PHYIN PA'I THEG PA LA 'JUG NA YIN
GYI, GSANG SNGAGS KYI SGO NAS 'JUG PA LA MI DGOS PAS BYANG
CHUB SEMS DPA' THAMS CAD KYI LAM MA YIN NO SNYAM NA,

Someone might think the following:

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

'DI NI LOG PAR RTOG PA CHEN PO YIN TE DPAL SAM BUU TI DANG RDO
RJE MKHA' 'GRO DANG RDO RJE RTZE MO RNAMS SU, BYANG CHUB
SEMS NI BLA NA MED, , DAM PA BDAG GIS BSKYED PAR BGYI, , TSUL
KHRIMS KYI NI BSLAB PA DANG , , DGE BA'I CHOS NI SDUD PA DANG , ,
SEMS CAN DON BYED TSUL KHRIMS GSUM, , SO SOR BRTAN POR BDAG
GIS GZUNG ,

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

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

And the morality of working for every sentient being.

ZHES RDO RJE THEG PA'I SDOM PA 'DZIN PA NA SEMS BSKYED NAS TSUL
KHRIMS RNAM PA GSUM LA SLOB PAR KHAS BLANGS PA DANG SBREL
NAS RIGS LNGA'I SDOM PA 'DZIN PA DGOS PAR GSUNGS SHING ,

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

DKYIL 'KOR GYI CHO GA KHUNGS THUB PA DU MAR YANG THUN
MONG DANG THUN MONG MA YIN PA'I SDOM PA GNYIS GNYIS 'DZIN
DGOS PAR GSUNGS PA'I THUN MONG BA NI BYANG CHUB SEMS DPA'I
SDOM PA YIN PA'I PHYIR DANG ,

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

SEMS BSKYED NAS BYANG SEMS KYI BSLAB PA BZUNG STE KHAS LEN
BYAS PA LTAR TSUL KHRIMS GSUM MAM PHA ROL TU PHYIN PA DRUG
LA SLOB PA LAS GZHAN PA'I LAM PHA ROL TU PHYIN PA'I THEG PA
CHEN PO LA YANG MED PA'I PHYIR DANG ,

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

DE YANG GSANG SNGAGS KYI RGYUD SDE BZHI GANG GI SGOR 'JUG
KYANG DGOS PA'I PHYIR SEMS BSKYED DANG PHAR PHYIN DRUG GI
LAM NI RDO RJE THEG PA DANG , PHAR PHYIN GYI THEG PA GNYIS KYI
LAM THUN MONG BA YIN GYI SNGAGS KYI THEG PA BAS RNAM PA
THAMS CAN DU 'DOR DU MI RUNG NGO ,

Moreover, it doesn't matter which of the four different groups of the teachings of the secret word which you use to enter the secret path: in every case you will need the path of the wish for enlightenment, and the six perfections. This path is

common then to both the diamond way and the way of the perfections; it would be totally wrong for anyone following the way of the secret word ever to disregard it.

DES NA BYANG SAR SDOM PA'I TSUL KHRIMS NGOS BZUNG BA'I SKABS
SU SO THAR RIS BDUN LA GSUNGS PA NI, SO THAR RIS BDUN DNGOS
DANG DE DAG DANG BYANG SEMS YI SDOM PA GNYIS THUN MONG
BA'I RANG BZHIN GYI KHA NA MA THO BA SPONG BA GNYIS CHAR LA
GO BAR BYA'I RIS BDUN 'BA' ZHIG LA MI GZUNG NGO ,

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

'DI LA SO THAR DANG THUN MONG BA'I RANG BZHIN GYI KHA NA MA
THO BA SPONG BA'I SDOM PA'I TSUL KHRIMS NI, BYANG SEMS KYI
SDOM PA BZUNG BA DANG MNYAM DU SKYE BAS DE DANG BYANG
SEMS KYI SDOM PA LA RTEN DANG BR TEN PA RTZI BA'I DON MED LA,
SO THAR RIS BDUN DNGOS LTA BU LA NI SNGAR MA BLANGS KYANG
BYANG SEMS KYI SDOM PA SKYE YANG SO THAR GYI RTEN DU RUNG
NA SNGON DU KHYIM PA DANG RAB BYUNG GANG RUNG GI SO THAR
ZHIG BLANG BAR BYA STE, GZHAN DU NA RGYAL BA'I BSTAN PA'I RIM
PA LAS 'DAS PAR 'GYUR BA'I PHYIR TE, DPER NA DGE TSUL MA BLANGS
PAR DGE S LONG GI SDOM PA BLANGS NA SKYE MOD KYANG BYAR MI
RUNG BA BZHIN NO,

We should clarify this act of giving up the natural misdeeds which are shared with the vows of freedom. It occurs within you at the same time that you take on the vows of the bodhisattva. The point here is not so much that these two should be considered a basis and something resting upon that basis. Rather, if we are considering the actual seven categories of freedom vows, it is true that the bodhisattva vows will form within one even if he has never taken these freedom vows before. Nonetheless, if one is a kind of person who could properly take on these freedom vows, one should before accepting the bodhisattva vows take on

either one of the sets of freedom vows for layman, or else those for ordained people. Otherwise you would transgress the proper order of the teachings of the Victors; it would be like becoming a full monk without ever having taken on the vows of a novice: although it is quite true that the vows would form within one, it is not something that would be entirely appropriate.

,RTEN MED PA KHA CIG NA RE, RANG DON GYI BSAM PA MA LOG NA
BYANG SEMS KYI SDOM PA MI SKYE BA'I PHYIR SKYE BA'I GEGS YIN LA,
BYANG SEMS KYI SDOM LDAN GYIS RANG DON GYI BSAM PA BSKYED
NA SDOM PA DE NYAMS PAR 'GYUR BA'I PHYIR GNAS PA'I GEGS SO
ZHES ZER BA NI, SO THAR GYI SDOM PA DANG THEG DMAN GYI BSAM
PA GNYIS KHYAD PAR MA PHYED PA'I 'KHRUL PA STE, 'DI LTAR BYANG
SEMS KYI SDOM PA SKYE BA LA THEG DMAN GYI BSAM PA GTANG SGOS
KYANG SO THAR GTANG MI DGOS LA THEG CHEN GYI SDOM LDAN
GYIS THEG DMAN GYI BSAM PA BSKYED NA THEG CHEN LAS NYAMS
KYANG SO THAR MI GTONG STE,

Some with no proper basis say the following:

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

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

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

SO THAR NI THEG PA GNYIS KYI THUN MONG BA YIN PA'I PHYIR DANG
BSAM PA DE SO THAR GYI GTONG RGYUR MA RIGS PA'I PHYIR DANG SO

THAR GYI SDOM LDAN GYIS SDOM PA GONG MA LEN PA NI PHUN SUM
TSOGS PA'I RTEN DU 'GYUR BA'I PHYIR RO,

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

,DE LTAR NA SDOM PA GONG MA LA GNAS PAS 'OG MA 'DOR BAR BYED
PA NI RGYAL BA'I BSTAN PA'I RTZA BA GCOD PAR BYED PA SKYE DGU'I
PHAN BDE'I LO THOG GI SER BA CHEN PO, GZHUNG GONG 'OG GI GNAD
GTAN NAS MA GO BA'I LOG PAR RTOG PA YIN PAS RGYANG RING DU
DOR BAR BYA'O,

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

,BLO LDAN KHYAD PAR 'PHAGS PA YIS, , DGE SLONG BYANG CHUB
SEMS DPA' NI, , THABS LA MKHAS PAS THAMS CAD DU, , RMI LAM DU
YANG 'GAL MI BSAM, , ZHES SOGS KYIS RGYAS PAR GSUNGS SO,

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

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

,MDO SDE DU MAR YANG 'KHOR LOS SGYUR BA'I RGYAL PO KHYIM NA
GNAS PA'I SEMS DPA' CHEN PO BYANG CHUB SEMS DPA'I SPYOD PA LA
RING NAS BSLABS PA DU MAS KYANG KHYIM

SPANGS TE RAB TU BYUNG ZHING BSNYAN PAR RDZOGS PA CHED DU
GNYER NAS MDZAD PAR GSUNGS PA'I PHYIR, SO SOR THAR PA'I SPYI
DANG DE'I NANG NAS KYANG RAB TU BYUNG BA'I SDOM PA RNAMS NI
THEG PA MCHOG LA GNAS PA RNAMS KYIS GCES SPRAS SU GZUNG
DGOS,

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

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

,SLOB DPON KLU SGRUB KYIS SEMS BSKYED PA'I CHO GA MDZAD KYI DE
LAS ZUR PA'I SDOM PA'I CHO GA MA MDZAD DO, , 'ON KYANG SEMS
BSKYED PA'I CHO GA LAS, BYANG CHUB MCHOG GI SEMS NI BSKYED
PAR BGYI, , SEMS CAN THAMS CAD BDAG GIS MGRON DU GNYER, ,
BYANG CHUB SPYOD MCHOG YID 'ONG SPYAD PAR BGYI, , 'GRO LA
PHAN PHYIR SANGS RGYAS 'GRUB PAR SHOG , DE SKAD LAN GSUM
BZLAS, BYANG CHUB TU SEMS BSKYED PA'O, , ZHES

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

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

I swear to gain the ultimate
Wish for Buddhahood,
And take all living kind in my care;

I swear I will sweetly do
All those highest deeds
That Bodhisattvas do.
For the sake of all, let me be the Buddha.

LAM SGRON GYI 'GREL PAR YANG JO BOS MDZAD PA'I SEMS BSKYED
DANG SDOM PA'I CHO GA NI KLU SGRUB DANG THOGS MED DANG ZHI
BA LHA'I LUGS YIN PAR GSUNGS SO, , DE'I PHYIR 'PHAGS PA KLU SGRUB
DANG 'PHAGS PA THOGS MED GNYIS CHO GA'I KHYAD PAR 'GA' ZHIG
MI 'DRA BA MA GTOGS PA SDOM PA 'THOB PA'I CHO GA LA DON LA
KHYAD PAR MED DO,

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

SLOB DPON DGRA LAS RNAM PAR RGYAL BAS NI SMON 'JUG DANG
SDOM PA GZUNG BA'I RIM PA GNYIS MDZAD LA, DPAL MAR ME MDZAD
KYIS KYANG SEMS BSKYED PA DANG SDOM PA'I CHO GA SO SOR
MDZAD CING , MDO KUN LAS BTUS KYI 'GREL PA DANG , SPYOD 'JUG GI
'GREL PAR NAG PO PAS KYANG SMON 'JUG GI CHO GA SO SO BA'I RNAM
GZHAG MDZAD DO,

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

, 'DI LA 'JUG PA DANG SDOM PA'I CHO GA THA DAD PAR MDZAD PA

'THAD SNYAM PA MED LA SMON PA'I CHO GA SNGON DU BLANGS NAS
BRTAN PAR BYAS TE PHYIS SDOM PA'I CHO GA MDZAD PA'I GSHE
S GNYEN GONG MA RNAMS KYI LUGS NI SDOM PA BRTAN PAR 'GYUR BA'I
THABS BZANG PO'O,

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

,DKYUS KYI DON LA GNYIS, BLA MA YOD PA'I CHO GA DANG , BLA MA
MED PA'I CHO GA'O, , DANG PO LA GSUM, SBYOR BA DANG , DNGOS
GZHI DANG , MJUG GI CHO GA'O,

The continuation of our explanation has two parts: a description of the ceremony for taking the vows with a Lama, and description of the ceremony for taking the vows without a Lama. There are three sections to the first point as well: the preparation, the main stage, and then the conclusion.

,DANG PO LA LNGA, GSOL BA GDAB PA, TSOGS SGRUB PA, SDOM PA
MYUR DU BSKUL BA, SPRO BA BSKYED PA, BAR CHAD DRI BA'O,

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

,GSOL BA GDAB PA LA GNYIS, GANG ZAG GI KHYAD PAR DANG , CHO
GA'I KHYAD PAR RO, , GANG ZAG GI KHYAD PAR LA GNYIS LAS, RTEN
GYI KHYAD PAR NI,

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

SDOM PA LEN PA'I RTEN LA JI 'DRA ZHIG DGOS SHE NA, BYANG SEMS
KHYIM PA'AM RAB BYUNG GANG YANG RUNG BA SNGAR BSHAD PA'I

BYANG SEMS KYI BSLAB PA TSUL KHRIMS GSUM LA BSAM PA THAG PA
NAS SLOB PAR 'DOD CING RDZOGS PA'I BYANG CHUB TU SMON LAM
BTAB PA STE GDAMS NGAG BZHIN DU SMON PA'I SEMS BSKYED PA'O,

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

,SDOM PA BZUNG BA TZAM BYED KYI BYANG SEMS KYI BSLAB PA LA
SLOB 'DOD MED PA DANG SMON SEMS MA BSKYED PA LA NI SDOM PA
SBYIN PAR MI BYA'O,

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

,DE LTAR SDOM PA YANG DAG PAR BLANG BAR 'DOD PA'I BYANG SEMS
LA BRTAN PAR BYA BA'I PHYIR SDOM PA STER BA'I SNGA ROL NAS
BYANG SEMS KYI SDE SNOD KYI MA MO BYANG CHUB SEMS DPA'I SA 'DI
LAS BYANG SEMS KYI BSLAB PA'I GZHI DANG NYES PA'I GNAS GANG
DAG BSTAN PA DE DAG BSGRAG PAR BYA STE,

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

DE LTAR BSHAD PA LA GAL TE NUS SAM MI NUS SNYING NAS BRTAGS
SHING SHE RAB KYIS SO SOR BRTAGS NAS SDOM PA YIN PA LA SPRO
BAR GYUR LA RANG MI 'DOD BZHIN DU PHA ROL POS YANG DAG PAR
'DZIN DU BCUG PA'I PHYIR YANG MA YIN, PHA ROL PO DANG 'GRAN
PA'I PHYIR YANG MA YIN NA BYANG SEMS BRTAN POR RIG PAR BYA
STE, TSUL KHRIMS KYI SDOM PA YANG DAG PAR BLANG BA 'DIS CHO

GA BZHIN DU DES KYANG MNOD PAR BYA ZHING DE LA DPOG PAR YANG BYA'O,

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

,DE LTAR NA 'DI NI 'DUL BA DANG MI 'DRA BAS SDOM PA MA BZUNG BA'I SNGA ROL TU LEGS PAR MNYAN NAS SHES PAR BYAS TE BSLAB PA BSRUNG BA LA BLO BRTAN PAR GYUR PA NA SDOM

PA BLANG NGO , , BSAM PA DE DAG DANG LDAN NA SDOM PA SKYE YI, MI LDAN NA MI SKYE BA

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

YUL GYI KHYAD PAR NI, SDOM PA LEN PA'I YUL LA JI 'DRA BA ZHIG DGOS SHE NA, BYANG CHUB SEMS DPA' SMON LAM BTAB PA STE SMON SEMS BSKYED PA CHOS MTHUN PA BA STE BYANG SEMS KYI SDOM PA LA GNAS PA THEG PA CHEN PO LA MKHAS PA BSLAB PA NOD PAR GSAL BA LA SOGS PA'I NGAG GI RNAM PAR RIG BYED KYI TSIG 'BRU 'DZIN NUS SHING DON GO BAR NUS PA LAS BLANG NGO ,

Here secondly are the details of the person from who you receive the vows. "And what kind of person is it," you may ask, "from whom we must take the bodhisattva vows?" The person should be one who has made the bodhisattva prayer; that is, who has raised within himself the wish in the form of a prayer.

He or she must also be someone who is "acting consistently," which means that they are keeping the vows of the bodhisattva well. They should be a master of the teachings of the greater way, and should be able to memorize the words of the ceremony and communicate them clearly in speech to the person taking the vows, and so on. Finally they must be able to hear and comprehend the responses of the candidate.

,JI 'DRA BA LAS MI BLANG ZHE NA, MKHAS PA YIN DU ZIN KYANG
BYANG SEMS THAMS CAD LAS BYANG CHUB SEMS DPAS SDOM PA NOD
PAR MI BYA STE BSAM PA DANG SBYOR BA NYAMS PA'O, , DE LA BSAM
PA NYAMS PA NI, DAD PA MED PA STE SDOM PA LA CHER MA MOS
SHING 'BRING DU MI 'JUG LA CHUNG CHUNG MI RTOG PA'AM MI RTZOL
BA'O, , SBYOR BA NYAMS PA NI, PHYIN DRUG GI SBYOR BA NYAMS PA

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

MDOR NA SA PHYOGS BYI DOR LEGS PAR BYA ZHING LEGS PAR
BRGYAN PAR BYAS NAS STON PA'I SKUS THOG DRANGS PA'I RTEN
MANG DU BSHAM, PHYOGS BCU'I RGYAL BA SRAS BCAS RNAMS
MNGON SUM PA LTA BUR DMIGS TE DE DAG GI YON TAN DRAN PA
SNGON DU 'GRO BA CAN GYI DAD PA DRAG POS,

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

BLA MA SENG GE'I KHRI LA BZHUGS PAR GSOL BA LA CHO GA NAS
GSUNGS PA LTAR SANGS RGYAS KYI 'DU SHES BYA, ME TOG DANG
BDUG PA DANG SPOS DANG MAR ME LA SOGS PA BZANG LA MANG BA
MDZES PAR BSHAM, PHYAG DANG BSTOD PA SNGON DU 'GRO BAS MAN
DAL DANG MCHOD PA RNAMS SO SOR DKON MCHO G DANG BLA MA
LA BLA MAS SLOB MA'I BLO LEGS PAR KHRID CING DBUL DU GZHUG
GO,

With this feeling in mind, focus upon your Lama, seated upon a lion throne, and think of him or her as they are described in the ritual--as actually being the Buddha himself. Set forth excellent, lovely and plentiful offerings: flowers, and scents, and incense, lamps and all the rest. Make prostrations and then recite verses of praise, followed by a mandala and offerings presented individually to each of the three Jewels, and to your Lama. The Lama should instruct the student well in the proper procedures, and show them how to carry out this ritual.

DE DAG GI DON BSDUS TE SDOM PA NYI SHU PAR GSUNGS PA NI,
,SANGS RGYAS SRAS DANG BCAS RNAMS LA, ,GUS PAS PHYAG 'TSAL CI
NUS MCHOD, ,PHYOGS DUS KUN NA BZHUGS PA YI, ,BYANG CHUB SEMS
DPA' RNAMS KYI KHRIMS, ,BSOD NAMS KUN GYI GTER GYUR GANG , ,DE
NI BSAM PA DAM PA YIS, ,BLA MA SDOM LA GNAS SHING MKHAS, ,NUS
DANG LDAN LAS BLANG BAR BYA, ,DE TSE DE LA DGE BA'I PHYIR,
,SANGS RGYAS SRAS DANG BCAS RNAMS KYIS, ,DGE BA'I THUGS KYIS
RTAG PAR YANG , ,BU SDUG 'DRA BAR DONGS PAR 'GYUR,

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

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

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

At that time, because of all the virtue that there is,

The Buddhas of the victory, along with their sons and daughters
Look on you forever, from the virtue of their hearts,
As if you were their daughter, as if you were their son.

,ZHES PA DE TSIG RKANG DANG PO GNYIS NI SBYOR BA'I CHO GA'I
MTSON BYED DO, , DE NAS DRUG NI BLANG BYA DANG LEN PA'I BSAM
PA DANG BLANG BA'I YUL STON PA YIN LA, DE NAS RKANG PA BZHI NI
PHAN YON GYIS GZENGs BSTOD PA STE MJUG CHOG GI MTSON BYED
DO,

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

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

MDOR NA PHAM PA GCIG BYUNG NA YANG TSE DE LA SA DANG PO
THOB PA MI SRID CING DE DANG NYE BA'I RGYU TSOGS RGYA CHEN PO
SNGAR YOD 'PHEL BA DANG SNGAR MED SKYED PA'I SKAL BA MED NA
PHAM PA YANG DANG YANG DU BYUNG NA LTA CI SMOS,

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

DE'I PHYIR PHAM PA BYUNG YANG BYANG SEMS KYI SDOM PA BLANG
DU YOD PAS SNYAM DU MI BSAM PAR RTZA LTUNG GIS GTAN MA GOS
PA LA SROG BSDOS BYA'O,

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

MDOR NA RTZA LTUNG BYUNG BA'I DE MA THAG YAN CHAD DU SMON
SEMS DANG MA BRAL NA SEMS DE'I MTHUS RTZA LTUNG BYUNG YANG
LTUNG BA DE SDOM PA SLAR SKYE BA LA GEGS BYED DU SKYE MI NUS
LA BRAL NA DE'I NUS PA 'GOG BYED MED PAS SLAR GSOR MI RUNG
ZHES PA'O,

Again we can summarize as follows. Suppose you commit a root downfall, but from the point just after you do so, and on, you do not lose your wish for enlightenment in the form of a prayer. The power of this kind of wish then prevents the fact that you have committed a root downfall from acting as a block that would stop the vows from ever growing again in you. If you lack this kind of wish though there would be nothing to block the power of the root downfall, and this would make your vows something that you could not restore. This is the point of the quotation.

GAL TE KUN DKRIS CHEN POR 'GYUR BA LA DGAG PA'I SGO NAS NGO
TSA KHREL YOD MA SKYES PA DANG NYES DMIGS SU MI LTA BA GNYIS,
SGRUB PA'I SGO NAS PHYI MA LA SPYOD 'DOD DANG MGU ZHING DGA'
BA GNYIS TSANG BA DGOS NA MED PA GNYIS GANG NAS GZUNG STE
GANG GI BAR DU MED PA DANG YOD PA GNYIS KYANG GANG NAS
GZUNG TE GANG BAR DU YOD PA DGOS SHE NA,

One may ask the following question:

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

what point must the two lacks of something be, and from what point up to what point must the two occurrences of something be?

'DI LA MED PA GNYIS NI KUN SLONG BYUNG BA NAS BRTZAMS TE DNGOS GZHI RDZOGS PA'I DE MA THAG YAN CHAD DU MED PA RGYUN CHAGS PA DGOS KYI BAR DE DAG TU NGO TSA SHES PA'AM KHREL YOD PA'AM NYES DMIGS SU LTA BA GANG RUNG ZHIG BYUNG BA KUN DKRIS CHEN PO'I YAN LAG MI TSANG NGO ,

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

,DE BZHIN DU YOD PA GNYIS KYANG DUS DE DAG GANG RUNG DU BYUNG NAS DNGOS GZHI RDZOGS PA'I DE MA THAG YAN CHAD DU YID DE DAG LAS MA LOG PA DGOS KYI RIGS 'DRA BAR MA CHAD DGOS NA HA CANG THAL LO,

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

DE YANG SPYIR SO THAR THEG PA CHE CHUNG GNYIS KA'I RTEN LA YOD PAS SO THAR LA THEG PA CHE CHUNG GNYIS SU YOD KYANG SO THAR GYI BCAS PA GANG LA MDZAD PA'I GDUL BYA'I GTZO BO NI THEG DMAN GYI GANG ZAG GO, THEG DMAN GYIS NI TSE DE LA DGRA BCOM THOB PAR NUS MI NUS GANG YIN YANG TSE DE LA ZAG PA ZAD PAR BYA BA'I PHYIR DU BSAM PA'I GO CHA CHEN PO BGOS NAS MGO'AM GOS LA ME SHOR BA GSOD PA LA BRTZON PA LTA BU'I NYON MONGS SPONG BA'I BRTZON 'GRUS RTZAM DGOS SO,

Now generally speaking, the freedom vows can be had by persons of both the greater way and the lesser one, and so we can say that there are both greater-

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

,DES NA SDOM PA LEN PA YANG TSE DE LA ZAG PA ZAD PA THOB PA'I
PHYIR DU YIN PA LA, GAL TE PHAM PA 'CHAB BCAS BYUNG NA DES
SKYE BA DE LA ZAG PA ZAD PA 'THOB MI SRID PAR BYED PAS SDOM PA
BLANGS PA'I DGOS PA'I GTZO BO GTAN LDOG LA,

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

BYANG SEMS LA BYANG SEMS KYI SDOM PA'I DBANG DU BYAS PA'I
RTZA LTUNG BYUNG YANG SDOM PA MNOS PA'I DGOS PA'I GTZO BO MI
LDOG PA NI PHYIR BCOS SU RUNG MI RUNG GI RGYU MTSAN DU
GZUNG

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

'DI LA BYANG SEMS KYI SDOM PA 'PHUL NA NI SEMS CAN MTHA' YAS
PA'I PHAN BDE SGRUB PAR KHAS BLANGS NAS SDOM PA GZUNG BA
BCAD PAS NGAN 'GROR LHUNG NAS YUN RING DU 'KHYAM DGOS TE,
SEMS CAN GCIG GI BDE BA BSHIG PA LA YANG NGAN 'GROR 'GRO DGOS
NA LUS CAN MTHA' DAG GI BDE BA BSHIG NA SMOS SU MED PA'I PHYIR
RO ZHES RGYU MTSAN DU MAS BSGRUBS PA'I PHYIR RO,

Concerning this point, suppose someone gives back his or her bodhisattva vows. He or she has first agreed to accomplish the help and happiness of an infinite

number of living beings, and then stopped keeping their vows altogether. As a result they will fall to the lower births, and then be forced to wander there for a very long time; for if one must pass to the lower realms for destroying the happiness of even a single living creature, what need is there to mention what happens when you destroy the happiness of a limitless number of beings? For this and many other reasons is the point above proven.

RGYU MTSAN DE RNAMS NI SMON SEMS BTANG BA DANG DE MA
BTANG YANG BYANG CHUB KYI SPYOD PA'I KHUR KHYER BA'I YI DAM
BTANG BA GNYIS 'DRA BA YIN PAS RNAM PA THAMS CAD DU DBUL DU
MI RUNG NGO , , DE'I PHYIR LEGS PAR BRTAGS NAS BLANG DGOS TE
GZHAN DU NA NYES DMIGS SHIN TU CHE BA

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

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

GNYIS PA DE LAS SEMS BSRUNG BA'I TSUL NI, BYANG SEMS RNAMS KYI
BSLAB PA'I GZHI SNGAR BSHAD PA 'DI DAG NI MDO SDE LAS DNGOS SU
BYUNG BA SHA STAG STE TSUL KHRIMS GSUM LA BRTZAMS NAS STON
PAS MDO SDE GZHAN DANG GZHAN DU THOR BU THOR BUR GSUNGS
PA'I THOR BU DE DAG BYANG SEMS KYI SDE SNOD KYI MA MO 'DIR
PHYOGS GCIG DANG RGYUN GCIG TU TSANG BAR 'PHAGS PA THOGS
MED KYIS BSHAD PA'O,

Here secondly are instructions for protecting your mind from these offenses. Let us first say a word about all the details we have given thus far about the rules that bodhisattvas must follow. There is not one of them which is not taken directly from the sutras themselves; everything from the explanation of the three types of morality on up can be found scattered throughout a variety of sources

spoken by the Teacher in the collection of sutras. These scattered references were then explicated, in their entirety, by the realized being Asanga, as he brought them into a single work, and a single lineage, here in the great grandfather of all the books in the scriptural collection for bodhisattvas.

,DE LTAR NA RANG BZO DANG BRAL BA'I BSLAB PA'I GNAS LA BSLAB
PAR BYA BA'I PHYIR DU BYANG SEMS GUS PA SKYES PAS BSAM PA PHUN
SUM TSOGS PA GSUM GYIS GZHAN LAS SDOM

PA YANG DAG PAR BLANGS NAS BSLAB PA LA SNYING THAG PA NAS
MCHOG TU GUS PAR BYAS TE JI LTAR BCAS PA LAS MI 'GAL PAR BSLAB
PAR BYA'O,

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

,BSAM PA GSUM NI, DE DAG LA SLOB PAR 'DOD PA'I BSAM PA RNAM
PAR DAG PA DANG BYANG CHUB 'DOD PA'I BSAM PA DANG SEMS CAN
GYI DON BYA BA'I BSAM PA'O,

The three excellent intentions are as follows: --the pure intention where you wish to follow the rules; --the intention where you wish to reach enlightenment; and --the intention of working for the benefit of every living being.

GSUM PA NYAMS NA PHYIR BCOS PA'I THABS NI, MA GOS PAR BYA BA
LA 'BAD KYANG MI SHES PA DANG BAG MED PA DANG NYON MONGS
MANG BA DANG MA GUS PA STE LTUNG BA 'BYUNG BA'I RGYU BZHIS
NYES PA BYUNG NA YANG CHOS BZHIN SLAR GSO BAS NYES PA LAS
GSO BAR BYA'O,

Here thirdly is the method by which the vows can be restored, should one break them. We should of course make every effort to keep our vows from ever being sullied. We may though come to commit an offense through one of the four

causes of a downfall: through not knowing the vows, or through carelessness, or an attack of bad thoughts, or else through a lack of respect for the vows. Even should an offense thus occur, we can fix our vows by restoring them in the proper way.

,PHAM PA LAS GZHAN PA'I BYANG SEMS KYI BSLAB PA LAS 'GAL BA'I NYES PA THAMS CAD NI NYES BYAS SU 'DUS KYI SO THAR LTAR NYES PA'I RIS MANG PO MED DO,

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

,DE DAG BYUNG NA NYAN THOS KYI THEG PA PA'AM THEG PA CHEN PO PA GANG RUNG BSHAGS PA'I NGAG GI RIG BYED KYI TSIG DON KHONG DU CHUD CING 'DZIN NUS PA LA BSHAGS PAR BYA'O,

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

,DE YANG BYANG SEMS KYI SDOM PA DANG MI LDAN PA'I SO THAR GYI SDOM LDAN NI DGE SLONG PHA MA DGOS TE, DGE TSUL SOGS NI SO THAR GYI YANG LTUNG BA BSHAGS PA'I YUL DU MI RUNG BAS SO, , 'CHAGS PA'I RTEN RAB BYUNG YIN NA BSHAGS YUL RAB BYUNG YOD NA BYANG SEMS KHYIM PA LA YANG MI RUNG NGAM SNYAM MO,

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

,GAL TE KUN DKRIS CHEN POS PHAM PA'I GNAS LTA BU'I CHOS BYUNG NA DES SDOM PA BTANG BA LAN GNYIS SU SLAR YANG NOD PAR BYA BAR GZHUNG 'DIR GSUNGS SO,

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

KHA CIG NYON MONGS CAN GYI NYES BYAS RNAMS YUL YOD NA GCIG
LA BSHAGS DGOS LA NYON MONGS CAN MA YIN PA RNAMS NI YUL
YOD KYANG SEMS LA SDAMS PAS 'DAG GO ZHES SMRA BA NI MI 'THAD
DE, KHYAD PAR MED PAR BYANG SA LAS GSUNGS PA'I PHYIR RO,

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

,DES NA ZAG PA CHUNG 'BRING DANG NYES BYAS ZHE LNGA NI YUL
YOD NA BSDAMS PA TZAM GYIS MI 'DAG PAS GZHUNG NAS GSUNGS PA
BZHIN BYA'O,

Therefore, in a lesser or medium instance of impurity, and with any of the 45 secondary offenses, one cannot be purified simply with the intention of restraining oneself, should there be available a person to whom you can confess. As such, one should follow the course of action described in the text. , DE DAG LAS GZHAN PA'I NYES PA RNAMS NI GANG ZAG GCIG LA GSHAGS NA NI NGO TSA DANG KHREL YOD SKYE SLA BAS SHIN TU LEGS LA MA GRUB NA NI SANGS RGYAS SRAS BCAS BSAMS NAS BSHAGS PAR BYA STE TSUL KHRIMS KYI LE'U LAS, BDAG GI 'KHRUL PA RNAMS KYANG YONGS SU CHES SHING NYES PAR LTA BA YIN TE SHES SHING NYES PAR MTHONG NAS KYANG GTONG BAR BYED PA YIN NO, 'KHRUL PA YANG SANG RGYAS DANG BYANG CHUB SEMS DPA' RNAMS DANG CHOS MTHUN PA BA RNAMS LA NYES PA 'CHAGS PAR BYED DE,

With all the other offenses, it is very desirable if you can confess them before someone, since this will make it easy for you to feel the emotion of shame and

embarrassment. If though this is not possible, you should bring to mind all the Buddhas, along with their sons and daughters, and make your confession to them. This is in keeping with the Chapter on Morality, which states:

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

LNGA PA LTUNG BA CHE CHUNG GI DBYE BA NI BYED PA LAS NI MI
SHES PA DANG BAG MED KYIS BYAS PA CHUNG NGU NYON MONGS
MANG BAS BYAS PA 'BRING MA GUS PAS BYAS PA CHEN PO'O,

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

,BSAM PA LAS NI, DUG GSUM CHUNG 'BRING CHE GSUM GYIS BYAS PA
RNAMS CHUNG 'BRING CHEN PO'O,

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

,GZHI LAS NI, BSAM PA MTSUNGS PAS GZHI RANG BZHIN GCIG LA BYAS
KYANG CHUNG 'BRING CHEN POR 'GYUR BA YOD DE ZHE SDANG GI
KUN DKRIS MTSUNGS PAS DUD 'GRO DANG PHA MA MA YIN PA'I MI'AM
MIR CHAGS PA DANG MIR GYUR PA'I PHA MA BSAD NA RIM PA LTAR
LTUNG BYED DANG MTSAMS MED MIN PA'I PHAM PA DANG MTSAMS
MED PA'I PHAM PAR 'GYUR RO,

As for the object of the deed, there can also be cases where the downfall is serious to a lesser, or medium, or greater degree even if it is committed in the

same state of mind towards different objects which share a common quality.

Suppose for example that an [ordained] person overwhelmed by the same mental "chain," the same kind of dislike, kills any one of the following: (1) an animal; (2) a human or human fetus who is not their father or mother; or else (3) a human who is their father or mother. In the first case, you commit the kind of deed known as a "fall." In the second, you commit a full defeat which is not one of the immediate misdeeds. In the third case, you commit a full defeat which is one of the immediate misdeeds. , SOGS PA LAS CHUNG NGU SOGS SU 'GYUR BA NI, LTUNG BA GCIG NAS LNGA'I BAR DU BYUNG BA CHOS BZHIN DU PHYIR MI BYED PA NI CHUNG NGU DANG DRUG NAS GRANGS SHES PAR BYA NUS PA'I BAR DU BYUNG LA CHOS BZHIN DU PHYIR MI BYED PA NI 'BRING DANG LTUNG BA DPAG TU MED PA LA 'DI SNYED DO ZHES GRANGS SHES PAR MI NUS PA NI CHEN PO'O,

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

,DE LTAR GSUNGS PA LA 'DIR NI NGO BO NYID DANG GZHI GNYIS JI BZHIN MI SBYAR BAR SKABS DANG BSTUN LA GZHAN GSUM 'DRA'O,

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

,DE LA MI SHES PAS LTUNG BA 'BYUNG BA NI, LTUNG BA MA THOS SHING MA RTOGS PAS BLO MA BYANG BA'I PHYIR LTUNG BA LA LTUNG BA MA YIN PAR 'DU SHES NAS LTUNG BA 'BYUNG BA'O,

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

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

them, or understood them.

,SHES KYANG LTUNG BA 'BYUNG BA NI LTUNG BA LA BLO BYANG YANG
BRJED NGES PA DANG SHES BZHIN MA YIN PAR GNAS PAS DRAN PA
NYE BAR MI GNAS PA LAS LTUNG BA 'BYUNG BA'O,

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

,NYON MONGS MANG BAS 'BYUNG BA NI, DUG GSUM SHAS CHE BAS 'DI
NI BYA BA MA YIN NO SNYAM DU SHES KYANG RANG DBANG MED PAR
'BYUNG BA'O,

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

,MA GUS PAS 'BYUNG BA NI, LTUNG BA LA BLO BYANG YANG DMAN PA
LA MOS SHING , SNGON RGYU MA SPYAD PAS DGE SBYONG GI TSUL LA
MA LTA ZHING MYANG 'DAS DANG CHOS DANG DGE 'DUN LA MA GUS
PA DANG RJE SA MED PA DANG NGO TSA MED PA DANG BSLAB PA MI
'DOD PA DANG MA GUS PAS CI 'DOD DGUR LTUNG BA 'BYUNG BA'O, ,
DE'I DANG PO GNYIS KYIS NI NYON MONGS PA CAN MA YIN LA PHYI
MA GNYIS KYIS NI NYON MONGS CAN KYI LTUNG BA 'BYUNG NGO ,
ZHES 'DUL BA'I MA MO BSDU BA LAS GSUNGS SO,

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

or (5) the community; or else (6) you admit no object of veneration; or (7) you have no sense of shame; or (8) you have no desire to follow the code; or (9) you feel a kind of disrespect where you will do whatever you feel like doing. The first

two of the above lead to the kind of downfall which does not involve mental affliction; the latter two lead to the kind which does. All the above is quoted from the abbreviated form of the principal text on the practice of discipline.

,LTUNG BA 'BYUNG BA'I RGYU BZHI PO DE DAG GI GNYEN POR LTUNG
BA LA MKHAS PA DANG DRAN PA DANG SHES BZHIN BSTEN PA DANG
NYON MONGS GANG SHAS CHE BA'I GNYEN PO LA 'BAD PA DANG NGO
TSA KHREL YOD DANG STON PA DANG BSLAB PA LA GUS PAR BYA'O,

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

DRUG PA BDE BAR GNAS PA'I RGYU NI, BYANG SEMS RANG GI 'DUL BA
LA BSLAB PA LA BRTZON PA NI PHUN SUM TSOGS PA GSUM DANG
LDAN PAS BDE BA LA REG PAR GNAS SO,

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

,DE LA SBYOR BA PHUN SUM TSOGS PA NI, THOG MAR TSUL KHRIMS
DAG 'BRAL BAR MI BYED CING SGO GSUM GYI KUN SPYOD DAG PA
DANG BAR DU BSLAB PA LA GUS PA DANG BAG YOD PA SHAS CHER
GNAS PAS NYES PA RGYUN DU MI BYED PA DANG THA MAR BRGYA LA
BYAS NA YANG SDIG

PA 'CHAGS PAR BYED PA'O, , 'DIS NI LTUNG BAS DAG PAR MTHONG NAS
NYIN DANG MTSAN DU DGA' BA SHAS CHE BAS BDE BA LA REG PAR
GNAS SO,

The first fulfillment is that of action. This is where the person first of all avoids doing anything that would cause his or her morality to lose its purity; he or she is pure in every action of body, speech, or mind. During the interim, this person

maintains a high level of respect for the precepts, and a strict sense of care; this makes for a continual period over which he or she is able to avoid committing any offense. And finally this same person acts to confess any bad deed that they might by some remote chance happen to commit. He or she recognizes that they are pure of any downfall, and so pass most of their days and nights with a feeling of gladness, and thus do they spend their lives in a state of happiness.

,BSAM PA PHUN SUM TSOGS PA NI, CHOS NAS JI LTAR 'BYUNG BA BZHIN DU BSGRUB PA'I BSAM PAS RAB TU BYUNG BA YIN GYI 'TSO BA'I BSAM PAS MA YIN BYANG CHUB CHEN PO DON DU GNYER GYI MI GNYER BA MA YIN DGE SBYONG GI TSUL DANG MYANG 'DAS DON DU GNYER GYI, MI GNER BA MA YIN PA DANG , DE LTAR DON DU GNYER BAS DGE BA RNAMS LA BRTZON 'GRUS BRTZAMS PA'I PHYIR LE LOS GNAS PA MA YIN ZHING BRTZON 'GRUS MI ZHAN PA DANG SDIG PA MI DGE BA'I CHOS RNAMS DANG MA 'DRES PA'O

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

SNGON YI RGYU PHUN SUM TSOGS PA NI, BYANG SEMS KYIS TSE RABS SNGA MAR SBYIN PA'I BSOD NAMS BYAS SHING LONGS SPYOD CHEN PO'I BAR CHAD SPANGS PA'I DGE BA BYAS PAS

RANG NYID GOS ZAS DANG MAL STAN DANG NA BA'I GSOS DANG , YO BYAD GZHAN GYIS MI PHONGS LA GZHAN LA YANG BGO BSHA' BYED NUS PA'O,

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

persons as well.

BZHI PA TSUL KHRIMS KI PHAN YON LA GNYIS LAS MTHAR THUG GI PHAN YON NI, DE LTAR NA BYANG SEMS KYI TSUL KHRIMS KYI PHUNG PO CHEN PO 'DI NI BYANG CHUB CHEN PO'I 'BRAS BU SKYED PA STE 'DI LA BR TEN NA TSUL KHRIMS KYI PHAR PHYIN YONGS SU RDZOGS NAS BLA NA MED PA'I BYANG CHUB TU 'TSANG RGYA BA'O,

The fourth major division of the text concerns the benefits of morality. Here there are two kinds, the first of which are the ultimate benefits. The great mountain of bodhisattva morality just described brings the great enlightenment as its result. That is, keeping this morality as a practice allows one to complete the perfection of morality, and thus reach the matchless state of Buddhahood. , DE LA PHUNG PO CHEN PO ZHES PA NI YANGS SHING RGYA CHE BA'I BSOD NAMS KYI TSOGS CHEN PO YIN PA'AM YANG NA TSUL KHRIMS RGYAS SHING TSAD MED PA DANG RDZOGS PA'O,

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

,SANGS MA RGYAS PA'I BAR DU YANG GNAS SKABS KYI PHAN YON LNGA 'THOB STE 'DI LTAR SNGAR BSHAD PA LTAR SANGS RGYAS RNAMS KYIS DGONGS PAR 'GYUR BA DANG MCHOH TU DGA' BA

CHEN PO LA GNAS BZHIN DU 'CHI BA'I DUS BYED PAR 'GYUR BA DANG LUS ZHI GNAS KYANG GANG NA RANG DANG TSUL KHRIMS MTSUNGS PA'AM LHAG PA'I BYANG SEMS SKAL BA 'DRA ZHING CHOS MTHUN PA BA DGE BA'I BSHES GNYEN DU GYUR PA DAG GNAS PA DER SKYE BAR 'GYUR BA DNAG, TSE 'DI LA TSUL KHRIMS KYI PHAR PHYIN YONGS SU RDZOGS PAR BYED PA'I BSOD NAMS KYI PHUNG PO TSAD MED PA DANG LDAN PAR 'GYUR BA DANG TSE PHYI MA LA YANG RANG 'KHRUNGS KYI TSUL KHRIMS NYID DE DE'I BDAG NYID THOB PAR 'GYUR BA'O,

In the period up to one's Buddhahood as well, this morality provides some five different temporal benefits: (1) As described above, the Buddhas all attend to someone following this morality. (2) This same person comes to his final hour in

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

,DE'I GNYIS PA'I DON NI PHYI MAR SANGS RGYAS BYANG SEMS DANG
PHRAD PA YID LA BYED PAS 'CHI BA'I 'JIGS PA LAS 'DAS PA'I PHYIR
MCHOG TU DGA' BA CHEN PO 'THOB PA LA DZI NA SU TRA SOGS 'CHAD
LA, SA MU DRAS DE DANG DGE BA'I RTZA BA TSAD MED PA DANG
LDAN PAS

NGAN SONG GI 'JIGS PA MED PA DANG GNYIS LA BSHAD DO,

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

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

,SEMS TZAM BSKYED KYANG TSUL KHRIMS RNAM GSUM LA, ,GOMS PA
MED NA BYANG CHUB MI 'GRUB PAR, ,LEGS PAR MTHONG NAS RGYAL
SRAS SDOM PA LA,

,BRTZON PA DRAG POS SLOB PAR BYIN GYIS RLOBS,

Verse 8: Bless me to see clearly That the Wish itself Is not enough, For if I'm not well trained In the three moralities, I cannot become a Buddha. Grant me then A

fierce resolve To master the vows For children of the Victors.

,ZHES PA'I SHLOO KA GCIG STE, DE LTAR SNGAR BSHAD PA BZHIN
SEMS CAN GYI DON DU SANGS RGYAS KYI GO 'PHANG THOB PAR BYED
SNYAM PA'I SEMS TZAM ZHIG BSKYED PAR BYAS KYANG , SEMS BSKYED
NAS RGYAL SRAS KYI SDOM PA BZUNG STE SBYIN SOGS PHAR PHYIN
DRUG LA MA BSLAB PAR 'TSANG RGYA BAR MI 'GYUR LA,

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

DES NA 'DIR PHAR PHYIN DRUG TSUL KHRIMS RNAM PA GSUM DU
BSDUS TE GSUNGS PA HA CANG GNAD CHE STE,

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

SPYIR SER SKYA GANG YIN YANG NGES PAR BSRUNG DGOS PA'I BSRUNG
BYA THUN MONG BA MI DGE BCU SPONG GI TSUL KHRIMS LEGS PAR
BSRUNG BA'I THOG,

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

BYE BRAG TU RANG RANG GIS SO THAR, BYANG SEMS, GSANG SNGAGS
TE SDOM PA GSUM GANG KHAS BLANGS PA DE DANG DE'I BCAS
MTSAMS DANG 'GAL BA'I NYES PAS NAM YANG MA GOS PA'I THABS LA
NAN TAN CHEN PO'I SGO NAS 'BAD PAR BYED PA NYES SPYOD SDOM
PA'I TSUL KHRIMS,

More specifically, with this first type of morality, you must in addition exert yourself to the fullest, so to assure that your life is never sullied in the least by overstepping the bounds of any of the vows you have agreed to keep. Here we

refer to vows that belong to any of the three traditional sets: the freedom vows, the bodhisattva vows, and the secret vows.

BSOD NAMS DANG YE SHES TE TSOGS GNYIS KYIS BSDUS PA'I DGE RTZA
RLABS PO CHE RNAMS THABS SNA TSOGS KYI SGO NAS RANG RGYUD
LA SDUD PAR BYED PA DGE BA'I CHOS SDUD PA'I TSUL KHRIMS,

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

SNGAR BSHAD PA'I SDOM PA'I TSUL KHRIMS DE RNAMS RANG DON YID
BYED KYIS MA BSLAD PAR SEMS CAN THAMS CAD KYI PHYIR RDZOGS
BYANG DON DU GNYER BA KHO NA'I CHED DU BSRUNG BA SEMS CAN
DON BYED KYI TSUL KHRIMS YIN PAS,

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

DE LTA BU'I TSUL KHRIMS RNAM PA GSUM LA GOMS SHING 'DRIS PAR
BYAS PA'I MYONG BA CHEN PO ZHIG MED NA, BLA NA MED PA YANG
DAG PAR RDZOGS PA'I BYANG CHUB KYI GO 'PHANG MI 'GRUB PAR
LEGS PAR MTHONG BA'INGES PA BRTAN PO RNYED NAS,

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

RGYAL BA'I SRAS TE BYANG CHUB SEMS DPA'I SDOM PA BZUNG NAS
TSUL KHRIMS RNAM PA GSUM LA BRTZON PA SHUGS DRAG POS SLOB
NUS PAR BYIN GYIS RLOBS ZHES PA YIN GSUNGS,

Once you have found this knowledge, you must take on the vows for the
"children of the Victors" (that is, the bodhisattva vows), and then with a resolve

of fierce intensity you must learn and master the three types of morality. What we are requesting of our Lama here, said our Lama, is that he or she grant us the ability to do so. C. On the features of morality The following selections are taken from the Highway for Bodhisattvas, ff. 521 and 524-6. The text is referring to specific passages from the Bodhisattva Levels of Master Asanga.

TSUL KHRIMS KYI NGO BO NYID GANG ZHE NA, MDOR BSDU NA YON TAN BZHI DANG LDAN PA STE, PHA ROL LAS LEGS PAR YANG DAG PAR BLANGS PA'I YON TAN DANG BSAM PA SHIN TU RNAM PAR DAG PA'I YON TAN DANG , NYAMS NA PHYIR GSO BA'I YON TAN DANG MI NYAMS PAR BYA BA'I PHYIR GUS PA BSKYED NAS DRAN PA NYE BAR GNAS PA'I YON TAN NO,

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

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

,YON TAN GYI BYED PA NI, PHA ROL LAS BLANGS PAS NI, BSLAB PA LAS NYAMS PA'I RKYEN NYE BA NA GZHAN GYIS SMAD NA MI RUNG NGO SNYAM NAS NYES SPYOD LA 'DZEM PA'I KHREL YOD PA BSKYED DO,

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

,BSAM PA DAG PAS NI, BSLAB PA LAS NYAMS PA'I RKYEN NYE BA NA RANG NGAM RANG GI CHOS RGYU MTSAN DU BYAS NAS NYES SPYOD LA 'DZEM PA'I NGO TSA SHES PA SKYED DO,

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

,NYAMS NA GSO BA DANG MA NYAMS PAR BYED PA GNYIS KYIS NI

'GYOD PA MED PAR 'GYUR TE 'DI LTAR YANG DAG PAR BLANGS PA DANG BSAM PA DAG PA LA BR TEN NAS SKYES PA'I NGO TSA DANG KHREL YOD DANG LDAN NA MI NYAMS PAR BYED PA DANG NYAMS NA GSO BA'I SGO NAS TSUL KHRIMS BSRUNG BAR 'GYUR LA, DE LTAR BSRUNGS NA NI LTUNG BA DANG MI LDAN PAR MTHONG NAS 'GYOD PA MED PAR 'GYUR RO,

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

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

DE DAG GIS NI 'DI SKAD BSTAN PA YIN TE, SDOM PA BLANGS PA RNAMS KYIS NI, TSUL BZHIN DU RTOG PA'I SHES RAB KYIS RANG GI RGYUD LA JI TZAM BRTAGS KYANG LTUNG BA PHRA RAGS GANG DANG YANG MI LDAN PAR MTHONG NAS YID LA 'GYOD PA MED PA'I RGYUD GTZANG SING NGE BA ZHIG BSKYED DGOS SO,

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

,DE LA YANG DANG PO NAS NYES PAS MA GOS PA'I PHYIR DU 'BAD PA DANG , BRGYA LA BRJED NGES PA SOGS KYI NYES PAS GOS NA YANG JI MI SNYAM PAR MI 'JOG PAR BSHAGS PA DANG BSDAM PA SOGS KYIS PHYIR 'CHOS PA ZHIG DGOS SO,

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

DE 'ONG BA LA NI NGO TSA DANG KHREL YOD CHEN PO DANG LDAN
DGOS LA, DE SKYE BA LA YANG SDOM PA LEN PA'I TSE YUL MTSAN
NYID DANG LDAN PA'I BSHES GNYEN CIG LA BLANGS PA DANG , LEN
PA'I BSAM PA YANG GZHAN GYI G-YAM LA RGYUG LA SOG PA MIN PAR
SNYING THAG PA NAS DANG , 'CHI BA'I PHYIR LA SOGS PA BSAM PA
DMAN PA MIN PAR BSAM PA DAM PAS BLANGS PA ZHIG DGOS PAS
THOG MA'I RGYU GNYIS PO LA NAN TAN DU BYA'O,

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

TSUL KHRIMS KYI CHE BA LA BZHI, DGE BA DANG , DPAG TU MED PA
DANG , PHAN 'DOGS PA DANG , 'BRAS BU DANG PHAN YON CHE BA'O, ,
DANG PO NI,

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

YON TAN BZHI DANG LDAN PA'I TSUL KHRIMS DE YANG DAG PAR
BLANGS PA DANG BLANGS PA'I RJES SU BSLAB PA LA YON TAN CI YOD
CE NA, BDAG LA PHAN PA SOGS SO, , DE LA NYAN THOS LA SOGS PA'I
BDAG LA PHAN PA'I BDEN PA SHES PAS NYON MONGS PA DANG SDUG
BSNGAL SPANGS PA THOB PA'I PHYIR DU DON DANG BYA BA NYUNG
LA RANG ZHI BA DANG DUL BA TZAM SGRUB PA'O,

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

they themselves find some peace, and self-control.

,BYANG SEMS KYI BDAG LA PHAN PA NI SPANGS PA GNYIS DANG YE
SHES GNYIS SO, , GZHAN LA PHAN PA NI SEMS BSKYED PA'I DUS NA
RIGS YOD MED GNYIS KA LA PHAN PAR ZHUGS PA'O,

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

,RIGS MED PA LA PHAN PA 'CHAD PA NA, SKYE BA MANG PO LA PHAN
PA NI RE ZHIG NGAN 'GRO LAS SKYOB PA MI DGE BA MA SKYES PA MI
SKYED PA DANG SKYES PA SPONG BA'O,

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

,SKYE BO MANG PO LA BDE BA NI BDE 'GRO LA 'GOD PA DGE BA MA
SKYES PA SKYED PA DANG SKYES PA SPEL BA'O,

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

,JIG RTEN LA SNYING BRTZE BA NI RIGS MED PA'I SKYE BO DE DAG GI
NANG NAS ZHE 'GRAS PA DANG SKAL BA MED PA DANG SNOD DU
GYUR KYANG LOG PAR LTUNG BA NGAN 'GROR SONG BA MGRON PO
LTA BU LA PHAN BDE'I BSAM PA MI GTONG BAR DUS LA SDOD PA'O,

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

RIGS YOD PA LA PHAN PA 'CHAD PA NA, LHA DANG MI RNAMS KYI
DON NI RIGS YOD PA DAG DGE SBYONG GI TSUL LA 'GOD PA'O,

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

,PHAN PAR 'GYUR BA NI DGE SBYONG GI TSUL DE 'DREN PA'I LAM
TSOGS SBYOR RO, , BDE BAR 'GYUR BA NI TSE 'DI LA BDE BAR GNAS PA
STE SHIN TU SBYANGS PAS LUS SEMS SIM PA DANG RNAM PAR GROL
BA'I BDE BA MYONG BA'O,

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

,RGYU MTSAN DE DAG GI PHYIR NA DGE BA STE MI SLU BA'O, , 'GREL PA
RNAMS NAS RNAM GRANGS GZHAN YANG BSHAD MOD KYI MA BRIS
SO,

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

,DPAG TU MED PA NI, BYANG SEMS KYI BSLAB PA'I GZHI DPAG TU MED
PA BSDUS PA'O,

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

,PHAN 'DOGS PA NI, 'JUG PA DANG 'BRAS BU'I DUS NA SEMS CAN LA
PHAN BDE'I PHYIR GNAS PA'O,

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

,BRAS BU DANG PHAN YON CHE BA NI, BYANG SEMS KYI SKABS NA

RDZOGS PA'I BYANG CHUB

'BRAS BUR 'DZIN PAS 'BRAS BU CHE BA DANG SANGS RGYAS PA'I SKABS
NA GZHAN LA 'BRAS BU SBYIN PAS PHAN YON CHE BA'O,

"Great rewards and benefits" refers to the following. The "great reward" here is the total enlightenment that is the goal which morality is bringing to you at the point where you are still a bodhisattva. The "great benefit" is the goal which morality brings to others, at the point where you are already a Buddha. NYAN THOS RNAMS KYI NI BSLAB PA GSUM THOG MAR DGE BA SOGS YIN LA, BYANG SEMS KYI NI TSUL KHRIMS 'BA' ZHIG LA YANG DE DAG YOD DE, DANG POR SEMS BSKYED DUS NAS RANG GZHAN LA PHAN PA RGYAS BSHAD DANG BCAS PA NI THOG MAR DGE BA DANG , SEMS CAN LA PHAN 'DOGS PA NI, BAR DU DGE BA DANG , 'BRAS BU DANG PHAN YON CHE BA NI THA MAR DGE BA'O,

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

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

'DIR LTUNG BA BSKYED PA'I RTEN CI 'DRA BA ZHIG LA LTUNG BA SDE
TSAN DU SKYED PA YIN ZHE NA, RTEN NI THAMS CAD LA YANG SEMS
'KHRUGS PA DANG SDUG BSNAL GYI TSOR BAS NYEN PA DANG SDOM
PA MA MNOS PA LA NI SHIN TU NYES PA MED PAR RIG PAR BYA'O, ,
ZHES GZHUNG LAS GSUNGS PAS SDOM PA THOB LA MA BTANG BA
DANG BSAM PA RNAL DU GNAS PA STE CHOS

GNYIS DANG LDAN PA ZHIG DGOS SO,

One may ask the following: "What kind of person is it who can commit one of the downfalls? And what groups of downfalls are there to commit?" The major texts say the following about the person: You should understand that there is no wrong at all with anyone whose mind is disturbed, or who is afflicted by feelings of great pain, or who has not yet taken the vows. The point here is that, to

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

,LTUNG BA'I SDE TSAN NAM RIS NI, GNYIS KHO NAR NGES PA STE SDOM PA NYI SHU PA'I 'GREL PA RNYING BA LAS, GANG GI PHYIR BYANG CHUB SEMS DPA'I SDOM PA LA NYES PA'I RIS GNYIS SU ZAD PAR 'BYUNG STE PHAM PA'I GNAS LTA BU'I CHOS SU GTOGS PA DANG NYES BYAS KYI CHOS SU GTOGS PA'O, , DGE SLONG GI SDOM PA LAS NYES PA'I RIS LNGA 'BYUNG BA LTA BU NI MA YIN NO, , ZHES DANG ,

As for how many groups of these downfalls there are, we can say that there are only two, no more and no less. The older commentary to the Twenty Verses on Vows, for example, states that The reason is that the vows of the bodhisattva can be included exhaustively into one or another of two groups of wrong deeds. First there are those included into the group of bad deeds which are similar to the major failures of the vows of ordination; and secondly there are those included into the group of bad deeds which are similar to the wrong activities which also constitute a category of the vows of ordination. It is not though the case that, as with the vows of a full monk, there are five distinct types of wrong deeds.

'GREL PA GSAR MA DANG THUB PA DGONGS RGYAN LAS KYANG LTUNG BA'I LUS SAM SDE GNYIS KHO NAR GSUNGS SHING GZHUNG GI DON YANG DE KHO NA LTAR GNAS PA'I PHYIR RO,

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

,DE'I PHYIR BOD KHA CIG DANG NAG PO PA'I DKA' 'GREL LAS BYANG CHUB SEMS DPA'I SDOM PA LA PHAM PA'I GNAS DANG SBOM PO'I LTUNG BA DANG NYES BYAS KYI LTUNG BA RNAMS BSRUNG DGOS PAS ZHES RIS GSUM DU 'CHAD PA MI 'THAD DE, 'THAD NA ZAG PA CHUNG 'BRING GI LTUNG BA RNAMS SBOM POR BYA DGOS NA DE DAG PHAM PA'I GNAS LTA BU'I CHOS DANG NYES BYAS SU GZHUNG 'DIR GSUNGS PA'I PHYIR RO, , DES NA ZAG PA CHUNG 'BRING GI LTUNG BA'I NGO BO NYES BYAS YIN LA RIS SAM SDE TSAN NI PHAM PA'I SDE TSAN YIN TE, DPER NA PHAM PA'I SKABS KYI SBOM PO DANG NYES BYAS RNAMS PHAM PA'I SDE TSAN DU 'JOG PA BZHIN NO,

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