

[Section from the *String of Shining Jewels* by Geshe Tsewang Samdrup, personal instructor of His Holiness the Tenth Dalai Lama, Tsultrim Gyatso (1816-1837), f. 16A.]

,DANG PO MA THOB PA THOB PAR BYED PA'I THABS NI, SANGS RGYAS
SRAS BCAS LA GUS PAS PHYAG 'TSAL, CI NUS KYIS MCHOD NAS, BSOD
NAMS KUN GYI GTER DU GYUR PA'I BYANG SEMS KYI SDOM PA DE,
SEMS CAN KUN GYI DON DU LEN YUL BLA MA BYANG SEMS KYI SDOM
PA LA GNAS SHING , BYANG SEMS KYI SDE SNOD LA MKHAS PA, SLOB
MA SKYONG BA'I NUS PA DANG LDAN PA LA GSOL BA NAN GYIS BTAB
STE BLANG BAR BYA'O, ,

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

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

, GNYIS PA THOB PA MI NYAMS PA BSRUNG TSUL NI,

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

BYANG SEMS KYI SDE SNOD DGONGS 'GREL DANG BCAS PA LA MKHAS
PA'I BSHES GNYEN DAM PA TSUL BZHIN DU BSTEN NAS BYANG SEMS
KYI BSLAB BYA'I GNAS RNAMS SHES PAR BYA ZHING , KHYAD PAR RTZA
LTUNG BCO BRGYAD DANG , NYES BYAS ZHE DRUG SOGS SHES PAR BYA
DGOS SHING ,

Next we describe ways for those who have received the bodhisattva vows to keep them, and prevent their decline. You must first submit yourself, in the proper way, to a holy spiritual guide, one who is learned in the scriptures of the bodhisattva way, and in the commentaries which explain the true intent of these

scriptures. Then you must educate yourself in all the various bodhisattva precepts. You should especially learn the eighteen root downfalls, the forty-six secondary offenses, and so on.

’, DANG PO RTZA LTUNG BCO BRGYAD NI,

The eighteen root downfalls

We begin then with the eighteen root downfalls:

RNYED PA DANG BKUR STI LA CHAGS NAS RANG LA BSTOD CING ,
GZHAN YON TAN CAN LA SMAD NA BDAG BSTOD GZHAN SMOD KYI
RTZA LTUNG ,

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

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

'DI LA DBYE NA BDAG BSTOD GZHAN SMOD KYI RTZA LTUNG GNYIS,
SDUG BSNGAL BA DANG , MGON MED PA DAG LA RANG GI CHOS DANG
NOR STER BA'I 'OS YOD KYANG , SER SNA'I DBANG GIS MI STER NA CHOS
NOR MI STER BA'I RTZA LTUNG , 'DI LA DBYE NA CHOS DANG NOR MI
STER BA'I RTZA LTUNG GNYIS,

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

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

GZHAN GYIS RANG LA BZOD PA GSOL BA SOGS SHAD SBYANG TSUL
MTHUN BYAS KYANG MI NYAN PAR KHRO BA'I LUS NGAG GIS 'TSE BA
SNA TSOGS BYAS NA BSHAGS KYANG MI NYAN PAR GZHAN LA 'TSOG
PA'I RTZA LTUNG , 'DI LA DBYE NA 'TSOG PA DANG SHAD SBYANG MI
LEN PA'I RTZA LTUNG GNYIS,

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

You commit this when someone comes to you in the appropriate manner and explains themselves in some way, such as asking your forgiveness or the like. Instead though you remain angry and commit various kinds of harm towards them physically or verbally. This can be divided into the two root downfalls of striking another and of not accepting a person's explanation of themselves.

BYANG SEMS KYI SDE SNOD LA 'DI SANGS RGYAS KYIS GSUNGS PA MA
YIN ZHES SPANGS NAS, CHOS LTAR SNANG LA RANG NYID DGA' ZHING
GZHAN LA STON NA THEG CHEN SPONG ZHING DAM CHOS LTAR
SNANG STON PA'I RTZA LTUNG , 'DI LA DBYE NA THEG CHEN SPONG BA
DANG , , DAM CHOS LTAR SNANG STON PA'I RTZA LTUNG GNYIS,

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

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

DKON MCHOOG LA BSNOS PA'I RDZAS, RANG MI DBANG BA SHES
BZHIN DU, RANG GI CHAD DU RANG NGAM, RANG GIS BCOL BA'I RKU
'AM, PHROG GAM, THABS KYIS BLANGS TE THOB PA NA DKON MCHOOG
GI DKOR PHROG PA'I RTZA LTUNG , 'DI LA DBYE NA DKON MCHOOG
GSUM SO SO'I DKOR PHROG PA'I RTZA LTUNG GSUM,

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

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

LAM GYI CHA YONGS RDZOGS STON PA'I THEG PA GSUM GYI SDE SNOD

LA 'DI SANGS RGYAS KYI GSUNG MA YIN ZHES SKUR PA BTAB NA, DAM
CHOS SPONG BA'I RTZA LTUNG , 'DI LA DBYE NA

THEG PA GSUM GYI SDE SNOD GSUM SPANGS PA'I RTZA LTUNG GSUM,

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

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

RAB TU BYUNG BA TSUL KHRIMS DANG LDAN MI LDAN GANG YANG
RUNG BA LA GNOD SEMS KYIS NGUR SMIG PHROG PA, BRDEG PA,
BTZON RAR 'JUG PA, RAB BYUNG LAS PHAB PA SOGS BYAS NA, NGUR
SMRIG PHROG PA SOGS DANG RAB BYUNG LAS PHAB PA'I RTZA LTUNG ,
'DI LA DBYE NA NGUR SMRIG PHROG PA BCAS DANG , RAB BYUNG LAS
PHAB PA'I RTZA LTUNG GNYIS,

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

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

PHA DANG , MA DANG , DGRA BCOM PA BSAD PA, DGE 'DUN GYI DBYEN
BYED PA, DE BZHIN GSHEGS PA LA NGAN SEMS KYIS KHRAG 'BYIN PA
STE LNGA PO 'DI GANG RUNG BYAS NA, MTSAMS MED BYED PA'I RTZA
LTUNG ,

(8) The root downfall of committing an immediate misdeed

You commit this when you commit any one or combination of the following: killing your father, killing your mother, killing an enemy destroyer, creating a schism in the Sangha, or drawing blood from One Thus Gone with evil intent.

This can be divided into five separate root downfalls, corresponding to each of the five immediate misdeeds.

'DI LA DBYE NA MTSAMS MED LNGA'I RTZA LTUNG LNGA, LAS 'BRAS DANG , SKYE BA SNGA PHYI SOGS MED DO ZHES 'DZIN NA, LOG PAR LTA BA 'DZIN PA'I RTZA LTUNG ,

(9) The root downfall of holding wrong views

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

GRONG DANG GRONG KHYER DANG , LJONGS DANG , YUL 'KHOR GANG RUNG 'JIG PAR BYAS NA, GRONG SOGS 'JOMS PA'I RTZA LTUNG 1A0, 'DI LA DBYE NA GRONG SOGS 'JOMS PA'I RTZA LTUNG BZHI,

(10) The root downfall of destroying towns and such

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

STONG NYID STON PA'I SNOD DU MI RUNG ZHING , RDZOGS BYANG DU SEMS BSKYED PA DANG LDAN PA'I SEMS CAN LA STONG NYID BSTAN PAS SKRAG NAS SEMS BSKYED LAS LOG STE THEG DMAN GYI SEMS BSKYED NA BLO MA SBYANGS PA LA STONG NYID BSTAN PA'I RTZA LTUNG 1A1,

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

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

RDZOGS BYANG DU SEMS BSKYED PA LA KHYOD PHYIN DRUG LA SPYAD PA DANG , SANGS RGYA BA MI NUS, NYAN RANG GI SEMS

BSKYED NA 'KHOR BA LAS GROL BAR 'GYUR ZHES SMRA BAS YUL DE
RDZOGS BYANG DU SEMS BSKYED PA LAS LOG NA, RDZOGS BYANG LAS
LDOG PA'I RTZA LTUNG 1A2,

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

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

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

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

SO THAR GYI TSUL KHRIMS LA TSUL BZHIN DU GNAS PA LA SO THAR
TSUL KHRIMS DAG PAS CI ZHIG BYA, RDZOGS BYANG DU SEMS BSKYED
LA, THEG CHEN LHOGS ZHES DANG , SGO GSUM GYI NYES SPYOD
THAMS CAD 'GAG PAR 'GYUR ZHES SMRA BAS YUL DE SO THAR GYI
TSUL KHRIMS LAS LOG PA NA, SO THAR SPANGS PA'I RTZA LTUNG 1A3,

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

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

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

NYAN RANG GI THEG PA LA JI TZAM BSLAB KYANG NYON MONGS MA
LUS PA SPONG MI NUS ZHES SKUR BA BTAB STE, NYAN RANG GI RTOGS
PAS 'KHOR BA LAS MI GROL BAR 'DZIN NA, SLOB PA'I THEG PAS CHAGS
SOGS SPONG MI NUS PAR 'DZIN PA'I RTZA LTUNG 1A4,

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

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

RANG NYID RNYED BKUR LA CHAGS PAS THEG CHEN 'DON PA, KLOG PA, STON PA SOGS BYED BZHIN DU BDAG NI RNYED BKUR SOGS LA MI BLTA BA'I THEG CHEN PA YIN GYI, GZHAN NI MA YIN NO ZHES BSTOD SMAD SO SOR SMRAS PA NA, TSIG BCAD RGYU YIS GZHAN SMAD PA'I RTZA LTUNG , RTZA LTUNG 'DI RTZA LTUNG DANG PO BDAG BSTOD GZHAN SMOD KYI RTZA LTUNG DU 'DU BAS LOGS SU MA BGRANG BAR GSUNGS,

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

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

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

RANG GIS STONG NYID MNGON SUM DU MA RTOGS KYANG , GZHAN LA STONG PA NYID BSTAN NAS, KHYOD KYI 'DI BSGOMS SHIG DANG , STONG PA NYID MNGON SUM DU RTOGS PAR 'GYUR BAS KHO BO DANG 'DRA BAR 'GYUR RO ZHES SMRAS PAS, PHA ROL GYIS DON GO NA LOG PA NYID SMRA BA'I RTZA LTUNG 1A5,

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

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

RGYAL PO DANG BLON PO SOGS KYIS DKON MCHOG GI DKOR RAM,
DGE 'DUN DANG , DGE SLONG LA CHAD PA BCAD PA'I YO BYAD DE,
RANG LA PHUL BA'I TSE BLANGS TE THOB PA NA DKON MCHOG GI
DKOR BYIN PA LEN PA'I RTZA LTUNG 1A6,

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

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

ZHI GNAS LA MNYAM PAR 'JOG PA'I BSAM GTAN PA SO SKYE LA SDANG
BA'I BSAM PAS DE DAG GI LONGS SPYOD RNAMS LAN NAS, KHA TON PA
RNAMS LA BYIN PA NA ZHI GNAS 'DOR BA BYA ZHING BSAM GTAN PA'I
LONGS SPYOD KHA TON PA LA BYIN PA'I RTZA LTUNG 1A7,

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

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

BYANG CHUB KYI SEMS GTONG NA, BYANG CHUB SEMS 'DOR GYI RTZA
LTUNG 1A8,

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

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

RTZA LTUNG 'DI DANG , RTZA LTUNG DGU PA LOG PA LTA BA 'DZIN
PAI RTZA LTUNG GNYIS SKYE BA LA KUN DKRIS TSANG MI DGOS
SHING,

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

GZHAN RTZA LTUNG BCU DRUG LA KUN DKRIS CHEN PO STE BZHI
TSANG DGOS PAS, KUN DKRIS BZHI NI, NYES SPYOD DE LA DA DUNG
SPYOD 'DOD PA, NGO TSA KHREL YOD MED PA, DGA' ZHING MGU BA,
NYES DMIGS SU MI BLTA BA STE BZHI,

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

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

PHYI MA 'DI'I STENG DU DANG PO GSUM TSANG NA KUN DKRIS CHEN
PO, PHYI MA 'DI'I STENG DU DANG PO GSUM LAS GNYIS TZAM DANG ,
GCIG TZAM DANG , PHYI MA KHO RANG TZAM LA ZAG PA 'BRING
DANG , DANG PO GSUM LA ZAG PA CHUNG NGU YIN NO,

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

,RTZA LTUNG BCU DRUG PO DE'I GZHI LA ZHUGS KYANG KUN DKRIS
CHEN PO MA TSANG NA ZAG PA CHUNG 'BRING GIS BSDUS PA'I LTUNG
BA YIN PAS DE RNAMS RTZA LTUNG DE'I SDER GTOGS PA'I NYES BYAS
SO, ,

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

, GSUM PA NYAMS NA PHYIR BCOS TSUL NI,

How to restore the vows, should they happen to decline

KUN DKRIS CHEN PO TSANG BA'I RTZA LTUNG NGAM, SMON SEMS
GTONG BA, LOG LTA BYUNG BA LTA BU LA SDOM PA SLAR BSLANG
DGOS SHING ,

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

ZAG PA 'BRING GI NYES BYAS RNAMS, GSUM YAN CHAD LA BSHAGS PA
DANG , ZAG PA CHUNG NGU'I NYES BYAS DANG , NYES BYAS ZHE DRUG
SOGS GANG ZAG GCIG GI MDUN DU BSHAGS PAR BYA ZHING ,

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

DE DAG LAS GZHAN PA'I NYES BYAS GCIG LA SOGS PA'I MDUN DU
BSHAGS NA RAB DANG , DE MIN RGYAL BA SRAS BCAS KYI MDUN DU

BSHAGS PAR MOS TE RTEN GYI DRUNG DU BSHAGS PAR BYA ZHING ,

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

SKYABS 'GRO SEMS BSKYED, LTUNG BSHAGS, SPYI BSHAGS, RDOR SEMS BSGOMS BZLAS SOGS KYI SGO NAS BSHAGS PAR YANG BYA'O, ,

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

BSHAGS PA SNGA PHYI 'DI RNAMS KYI TSE GNYEN PO STOBS BZHI TSANG BA'I SGO NAS BSHAGS DGOS SHING ,

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

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

,GZHAN GYI RANG LA GSHE BA, KHRO BA, BRDEG PA, MTSANG 'DRU BA, SOGS BZHI LA DE DANG DE'I LAN BYAS NA, DGE SBYONG GI CHOS BZHI DANG BRAL BA'I NYES BYAS 1A7,

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

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

RANG GIS GZHAN LA NYES PA BYAS SAM, GZHAN GYIS BYAS DOGS PA

GANG RUNG LA MNAR SEMS SAM, NGA RGYAL LAM, LE LO'I DBANG GIS
TSUL DANG MTHUN PA BSHAD SBYANG MI BYED NA, KHROS PA RNAMS
YAL BAR DOR BA'I NYES BYES 1A8,

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

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

RANG LA GZHAN GYIS NYES PA BYAS PA DAG CHOS BZHIN DU MTHUN
PAR SHAD SBYANG BYAS KYANG MNAR SEMS SAM 'TSE BA'I BSAM
PA'AM LEN MI 'DOD PA'I DBANG GIS SHAD SBYANG MI LEN NA, PHA
ROL SHAD KYIS 'CHAGS PA SPONG BA'I NYES BYAS 1A9,

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

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

GZHAN LA KHRO BA'I BSAM PA BYUNG ZHING 'DZIN LA NYES PA MI
BLTA ZHES DANG DU LEN NA, KHROS PA'I SEMS KYI RJES SU 'JUG PA'I
NYES BYAS 2A0,

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

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

'DI YAN GYI NYES BYAS BZHI NI BZOD PA'I MI MTHUN PHYOGS SO,

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

RNYEN BKUR RIM GRO RNYED PA SOGS LA RE BA'I 'KHOR BSDU NA,
BSNYEN BKUR 'DOD PHYIR 'KHOR RNAMS BSDU BA'I NYES BYAS 2A1,

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

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

SNYOMS LAS DANG , LE LO'I DBANG GI GUNG THUN MA GTOGS NYIN MO DANG , NAM GYI CHA STOD SMAD LA GNYID KYI BDE BA, GLOS 'BEBS PA'I BDE BA, MAL DU NYAL BA'I BDE BA SOGS DANG DU LEN ZHING SEL BAR MI BYED NA, LE LO LA SOGS SEL BAR MI BYED PA'I NYES BYAS 2A2,

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

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

RGYAL BLON CHOM RKUN BUD MED SOGS 'DU 'DZI'I GTAM LA KUN TU CHAGS PA'I SEMS KYIS DUS YEL BAR BYED NA, CHAGS PAS BRE MO'I GTAM LA BSTEN PA'I NYES BYAS 2A3,

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

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

'DI YAN NYES BYAS GSUM NI BRTZON 'GRUS KYI MI MTHUN PHYOGS SO,

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

SEMS SNYOMS PAR 'JOGS PAR 'DOD LA MNAR SEMS SAM, LE LO'I DBANG GIS TING NGE 'DZIN GYI GDAMS NGAG GZHAN LA NOD DU MI 'GRO NA, TING NGE 'DZIN GYI DON MI 'TSOL BA'I NYES BYAS 2A4,

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

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

BSAM GTAN LA GEGS BYED PA'I SGRIB PA, RGOD 'GYOD GNYIS, GNOD SEMS, GNYID RMUGS GNYIS, 'DOD PA LA 'DUN PA, THE TSOM STE LNGA PO GANG YANG RUNG BA DANG DU LEN ZHING SEL BAR MI BYED NA, BSAM GTAN SGRIB PA SBYONG BAR MI BYED PA'I NYES BYAS 2A5,

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

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

BSAM GTAN GYI BDE BA LA SRED CING RO MYONG LA YON TAN DU LTA NA, GSAM GTAN RO LA YON TAN DU LTA BA'I NYES BYAS 2A6,

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

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

'DI YAN GYI NYES BYAS GSUM NI BSAM GTAN GYI MI MTHUN PHYOGS SO,

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

,NYAN THOS KYI SDE SNOD NYAN PA, TSIG DON BZUNG BA, BSLAB PA SOGS THEG DMAN LA DGOS KYANG BYANG SEMS LA DGOS PA MED PAR LTA ZHING GZHAN LA DE SKAD SMRA NA, NYAN THOS THEG PA SPONG BAR BYED PA'I NYES BYAS 2A7,

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

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

BYANG SEMS KYI SDE SNOD LA BRTZON PAR BYAR YOD BZHIN DU DE YAL BAR BOR NAS, NYAN THOS KYI SDE SNOD PA BRTZON PAR BYED NA, RANG TSUL YOD BZHIN DE LA BRTZON PA'I NYES BYAS 2A8,

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

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

SANGS RGYAS KYI GSUNG LA BRTZON PAR BYAR YOD BZHIN DE MA BYAS PAR, MU STEGS KYI BSTAN BCOS LA BRTZON PAR BYED NA, BRTZON MIN PHYI ROL BSTAN BCOS LA BRTZON PA'I NYES BYAS 2A9,

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

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

DGOS PA'I DBANG GIS MU STEGS KYI BSTAN BCOS LA BRTZON DGOS PA YOD KYANG THOG MTHA' BAR GSUM DU DE LA DGA' ZHING 'JUG PAR BYED NA, BRTZON PAR BYAS KYANG DE LA DGA' BA'I NYES BYAS 3A0,

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

Suppose even that there is case where there is some compelling need for you to make efforts in non-Buddhist texts. You commit this offense when you engage in

this study with feelings of attraction for it throughout the process: at the beginning, during the interim, and in the end.

BYANG SEMS KYI SDE SNOD GANG YANG RUNG BA LA 'DI BRJOD BYA
DMAN ZHES PA'AM, BRJOD BYED DMAN ZHES PA'AM, BYED PA PO
DMAN ZHES PA'AM, SEMS CAN GYI DON DU MI 'GYUR ZHES SKUR PA
'DEBS PA'I TSIG SMRA NA, THEG PA CHEN PO SPONG BAR BYED PA'I
NYES BYAS 3A1,

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

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

NGA RGYAL LAM KHONG KHROS BDAG LA BSTOD CING GZHAN LA
SMOD NA, BDAG BSTOD GZHAN SMOD KYI NYES BYAS 3A2,

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

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

NGA RGYAL LAM LE LO'I DBANG GIS CHOS 'CHAD PA DANG , CHOS KYI
'BEL GTAM SOGS LA MI 'GRO NA, CHOS KYI DON DU 'GRO BAR MI BYED
PA'I NYES BYAS 3A3,

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

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

RANG LA CHOS SMRA BA'I GANG ZAG LA STON PA'I 'DU SHES DANG ,
BKUR STI SOGS MI BYA BAR KHYAD GSOD DANG 'PHYA ZHING TSIG
LEGS PA LA RTON GYI DON LA MI RTON NA, DE LA SNOD DANG YI GE
RTON PA'I NYES BYAS 3A4,

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

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

'DI YAN GYI NYES BYAS BRGYAD NI SHES RAB KYI MI MTHUN PHYOGS
TE NYES BYAS SO BZHI PO 'DI RNAMS NI DGE BA CHOS SDUD KYI PHYIN
DRUG GI MI MTHUN PHYOGS KYI NYES PA'O,

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

,BYA BA GTAN LA 'BEBS PA, LAM DU 'GRO BA, SKAD SLOB PA, NYES PA
MED PA'I LAS, LONGS SPYOD BSRUNG BA, BYE BA BSDUM PA, DGA'
STON, BSOD NAMS BYED PA STE BRGYAD GANG RUNG LA GROGS BYED
'OS PA'I TSE KHONG KHRO'AM LE LO'I DBANG GIS GROGS MI BYED NA,
DGOS PA'I GROGS SU 'GRO BAR MI BYED PA'I NYES BYAS SO 3A5,

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

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

- 1) Someone who is just undertaking a particular task;
- 2) Someone who is trying to get somewhere;
- 3) Someone who is trying to learn a language;
- 4) Someone who is trying to learn a skill (as long as it is not something harmful);
- 5) Someone who is trying to protect their belongings;
- 6) Someone who is trying to fix a split between people;
- 7) Someone who is planning a virtuous event of some kind;

8) Someone who is undertaking some more general virtue.

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

NAD PA LA RIM GRO DANG BSNYEN BKUR BYED 'OS PA'I TSE KHONG KHRO'AM LE LO'I DBANG GIS RIM GRO DANG BSNYEN BKUR MA BYED NA, NAD PA'I RIM GRO BYA BAR SPONG BA'I NYES BYAS SO 3A6,

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

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

,LONG BA, 'ON PA, YAN LAG MED PA, LAM GYIS NGAL BA, SGRIB PA LNGA'I SDUG BSNAL BA, GNOD SEMS SOGS RNAM RTOG GI SDUG BSNAL BA, GZHAN GYIS DMA' PHABS PA'I SDUG BSNAL BA STE BDUN GANG RUNG LA KHONG KHRO DANG LE LO'I DBANG GIS SDUG BSNAL DE DAG SEL BA'I THABS MI BYED NA, SDUG BSNAL SEL BAR MI BYED PA'I NYES BYAS 3A7,

(37) The secondary offense of failing to remove suffering

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

'DI PHYI DON LA TSUL BZHIN MA YIN PAR ZHUGS PA'I SEMS CAN LA KHONG KHRO'AM LE LO'I DBANG GIS SKYON MED PA'I RIGS PA JI LTAR 'TSAMS PA TSUL BZHIN MI BSTAN NA, BAG MED PA LA RIGS PA MI BSTAN PA'I NYES BYAS 3A8,

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

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

RANG LA PHAN 'DOGS PA LA MNAR SEMS SAM LE LO'I DBANG GIS PHAN LAN MI BYED NA BYAS LA LAN DU PHAN MI 'DOGS PA'I NYES BYAS 3A9,

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

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

NYES DU'AM LONGS SPYOD DANG BRAL BA'I MYA NGAN BYUNG BA'I SEMS CAN LA MNAR SEMS SAM, LE LO'I DBANG GIS MYA NGAN DE SEL BAR MI BYED NA, GZHAN GYIS MYA NGAN SEL BAR MI BYED PA'I NYES BYAS 4A0,

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

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

ZAS SKOM SOGS SLONG BA PO LA MNAR SEMS SAM, LE LO'I DBANG GIS MA BYIN NA, NOR 'DOD PA LA SBYIN PAR MI BYED PA'I NYES BYAS 4A1,

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

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

'KHOR BSDUS PA LA MNAR SEMS SAM LE LO'I DBANG GIS GDAMS NGAG MI STER BA'AM DE DAG GI PHYIR BRAM ZE KHYIM BDAG DAD PA CAN LA YO BYAD CHOS BZHIN DU MI 'TSOL NA, 'KHOR RNAMS KYIS NI DON MI BYED PA'I NYES BYAS 4A2,

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

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

MNAR SEMS SAM LE LO'I DBANG GIS GZHAN GYI SEMS DANG MTHUN PAR MI BYED NA, GZHAN GYI BLO DANG MTHUN PAR MI 'JUG PA'I NYES BYAS 4A3,

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

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

MNAR SEMS SAM LE LO'I DBANG GIS GZHAN GYI YON TAN DANG BSNAGS LA MI BRJOD PA'AM LEGS PAR SMRA BA LA LEGS SO MI STER NA, YON TAN BSNAGS PA BRJOD PAR MI BYA BA'I NYES BYAS 4A4,

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

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

SEMS CAN DMA' DBAB PA DANG , CHAD PAS BCAD PA DANG , BSKRAD PAR RIGS PA RNAMS LA NYON MONGS SAM LE LO'I DBANG GIS DE DANG DE MI BYED NA, RKYEN DU 'TSAM PAR TSAR MI GCOD PA'I NYES BYAS 4A5,

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

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

RANG NYID RDZU 'PHRUL DANG , MTHU SNA TSOGS DANG LDAN NA, SKRAG PAR, 'DUN PAR, SDOM PA DANG MA LDAN PA LA DAD PA'I BYIN

PA SPONG BA SOGS BYED RIGS PA LA, SKRAG PAR, 'DUN PAR, SDOM PA DANG MI LDAN PA LA DAD PA'I BYIN PA SPANG BA SOGS MI BYED NA, RDZU 'PHRUL BSDIGS LA SOGS MI BYED PA'I NYES BYAS 4A6,

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

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

NYES BYAS BCU GNYIS PO 'DI SEMS CAN DON BYED KYI TSUL KHRIMS KYI MI MTHUN PHYOGS SO, ,

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

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

`GZHAN YANG SMON SEMS KYI BSLAB BYA DANG 'GAL BA'I NYES BYAS LA, GZHAN LA CHOS DANG ZANG ZING GIS SKYONG 'OS PA LA MI SKYONG BA DANG , GZHAN GYI GNOD PA LA 'KHON DU 'DZIN CING RIS SU BCAD NAS CHAGS SDANG BYED PA DANG ,

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

DAM PA MI BSTEN ZHING THOS BSAM BYED PA DOR BA DANG , ZAS GOS SOGS LA LONGS SPYOD TSE GZHAN DON GYI BSAM PAS MA ZIN PA DANG DGE BA'I BYA BA KUN LA SEMS BSKYED KYIS ZIN PAR MA BYAS NA NYES BYAS SU GSUNGS SHING ,

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

The four black deeds, and the four white deeds

`SKYE BA GZHAN DU YANG BYANG CHUB KYI SEMS DANG MI 'BRAL BA'I RGYU, NAG CHOS BZHI SPONG ZHING , DKAR CHOS BZHI BLANG BAR BYA DGOS PAS DE'I TSUL NI,

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

NAG CHOS DANG PO BLA MA DANG MCHOD GNAS SOGS LA DER SHES BZHIN DU RDZUN GYIS DBU BSKOR BA, DE'I GNYEN POR DKAR CHOS DANG PO SEMS CAN KUN LA BZHAD GAD TZAM GYI PHYIR YANG SHES BZHIN DU RDZUN MI SMRA BA,

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

NAG CHOS GNYIS PA GZHAN GYI DGE BA BYED PA LA 'GYOD PA BSKYED DU GZHUG PA, DE'I GNYEN POR DKAR CHOS BZHI PA RANG GIS SMIN PAR BYAS PA'I SEMS CAN THEG DMAN GYI THEG PA LA MI 'GOD PAR RDZOGS PA'I BYANG CHUB 'DZIN DU GZHUG PA,

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

NAG CHOS GSUM PA BYANG SEMS LA KHONG KHROS MI SNYAN PAR BRJOD PA, DE'I GNYEN POR DKAR CHOS GSUM PA SEMS CAN KUN LA STON PA'I 'DU SHES BSKYED CING DAG SNANG SBYOR BA,

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

NAG CHOS BZHI PA SEMS CAN GANG LA YANG LHAG BSAM MIN PA'I G-
YO SGYU BYED PA, DE'I GNYEN POR DKAR CHOS GNYIS PA SEMS CAN
KUN LA G-YO SGYU MED PAR DRANG PO'I BSAM PA LA GNAS PA SOGS
BSLAB BYA 'DI RNAMS LA NAN TAN GYIS BSLAB PAR BYA BA'O, ,

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

[The following selection is taken from the String of Shining Jewels, by Geshe Tsewang Samdrup (19th century), f. 23B.]

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

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

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

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

I call on all the Buddhas, and every bodhisattva, and the entire bodhisattva community in every corner of the universe. I am the

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

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

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

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

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

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

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

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

I have not tried to stop the four black actions.

I have not tried to follow the four white actions.

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

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

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

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

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

I have not taken myself to holy ones for instruction.

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

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

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

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

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

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

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

Do you truly see that these are mistakes?

And then the others should respond,

I do.

Then the head should say,

From now on, will you restrain yourself?

And the others should respond,

From now on, I will.

Alternately they can answer,

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

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

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

The Forty-Six Secondary Offenses

` , GNYIS PA NYES BYAS ZHE DRUG NI, DKON MCHO G SUM GANG RUNG LA LUS KYIS PHYAG, NGAG GIS BSTOD PA, YID KYIS DVANG BA STE SGO GSUM GYIS MCHOD PA MA BYAS PAR ZHAG GCIG 'DAS NA, DKON MCHO G SUM LA SGO GSUM GYIS MA MCHOD PA'I NYES BYAS 1A,

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

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

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

RANG NYID 'DOD PA CHE BA CHO G MI SHES PA BSNYEN BKUR LA CHAGS PA SOGS 'GOG PAR MI BYED NA, 'DOD PA'I SEMS KYI RJES SU 'JUG PA'I NYES BYAS 2A,

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

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

BYANG SEMS BSLAB PA RGAN PA YON TAN DANG LDAN PA BKUR STI BYA 'OS PA LA, BKUR STI SOGS GUS PAR MA BYAS NA, RGAN PA RNAMS LA GUS PAR MI BYED PA'I NYES BYAS 3A,

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

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

GZHAN GYIS RANG LA DRANG POR SMRA ZHING DGA' BAR BYED CING ,
DON 'DRI BA LA KHONG KHRO 'AM, LE LO'I DBANG GIS RJES SU MTHUN
PA'I LAN MI 'DEBS NA, DRIS PA RNAMS LA LAN MI 'DEBS PA'I NYES BYAS
4A,

(4) The secondary offense of failing to answer questions

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

GZHAN GYIS ZAS GOS SOGS KYI MGRON DU BOS PA LA NGA RGYAL
LAM, MNAR SEMS SAM, KHONG KHRO 'AM, LE LO'I DBANG GIS MI 'GRO
NA, MGRON DU BOS PA BDAG GIR MI BYED PA'I NYES BYAS 5A,

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

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

SBYIN BDAG GIS GSER DNGUL SOGS NOR SNA TSOGS PHUL BA NA,
MNAR SEMS SAM, KHONG KHRO'AM, LE LO'I DBANG GIS MI LEN NA,
GSER LA SOGS PA MI LEN PA'I NYES BYAS 6A,

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

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

GZHAN CHOS 'DOD PA RNAMS LA MNAR SEMS SAM, KHONG KHRO'AM,
PHRAG DOG GAM, LE LO'I DBANG GIS CHOS MI SBYIN NA, CHOS 'DOD
PA LA CHOS MI SBYIN PA'I NYES BYAS 7A,

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

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

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

NYES BYAS BDUN PO 'DI DGE BA CHOS SDUD KYI SBYIN PA'I MI MTHUN
PHYOGS SO,

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

,,MTSAMS MED BYED PA'AM, RTZA LTUNG BYUNG BA'I TSUL KHRIMS
'CHAL BA RNAMS DES RGYU MTSAN DU BYAS NAS, MNAR SEMS SAM,
KHONG KHRO'AM, LE LO'I DBANG GIS YAL BAR DOR ZHING KHYAD DU
GSAD NA TSUL KHRIMS 'CHAL RNAMS YAL BAR 'DOR BA'I NYES BYAS
8A,

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

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

GZHAN GYI SEMS BSRUNG BA'I PHYIR 'DUL BA'I BSLAB PA RNAMS NYAN
THOS RNAMS DANG 'DRA BAR MI BSLAB NA, PHA ROL DAD PHYIR SLOB
PAR MI BYED PA'I NYES BYAS 9A,

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

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

'DUL BA'I BCAS PA GOS ZHAG BCU 'CHANG SPANGS SOGS BCAS

RKYANG GI LTUNG BA SOGS LA BYANG SEMS KYIS NYAN THOS BZHIN SLOB MI DGOS PA LAS, DE DANG MTSUNGS PAR SLOB NA, SEMS CAN DON LA BYA BA CHUNG BA'I NYES BYAS 1A0,

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

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

BYANG SEMS KYI BSLAB PA LA TSUL BZHIN DU SLOB PA'I BYANG CHUB GYI SEMS DANG LDAN PA LA, GZHAN DON KHYAD PAR CAN DU 'GYUR NA SROG GCOD SOGS BDUN GNANG BA'I SKABS YOD BZHIN DU DE LA MA ZHUGS NA, SNYING BRTZER BCAS PAR MA BYAS PA'I NYES BYAS 1A1,

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

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

TSUL 'CHOS, KHA GSGGZHOG SLONG , THOB KYIS 'JAL BA, RNYED PAS RNYED PA 'TSOL BA STE LOG 'TSO LNGA GANG RUNG DANG DU LAN ZHING , DE DAG GI GNYEN PO MI BSTEN NA, 'TSO BA LOG PA DANG DU LEN PA'I NYES BYAS 1A2,

(12) *The secondary offense of taking up wrong livelihood*

You commit this when you take up any one or combination of the five kinds of wrong livelihood, and fail to take some corrective measure. These five are trying to obtain things through pretending, flattering, hinting, forcing, or baiting.

'CHAR ZHING RGOD PA RTZE ZHING CA CO 'DON PA G-YENG PA,
GZHAN LA YANG RGOD PA SOGS SU GZHUG PAR 'DOD NA, 'CHAR NAS
RAB DU RGOD PA BCAS KYI NYES BYAS 1A3,

(13) The secondary offense of forgetting yourself and acting wild

You commit this when you forget yourself and act wild, distracting yourself with fun and games or chattering on in a silly way. You also do so if you try to get others to act wild and so on.

BYANG SEMS RNAMS MYANG 'DAS LA DGA' BAR MI BYA ZHING , DE LA
RGYAB KYI PHYOGS PAR BYA, NYON MONGS PA 'JIGS PAR MI BYA
ZHING , DE DAG LAS SEMS SHIN TU DBEN PAR MI BYA STE, BSKAL PA
GRANGS MED GSUM DU 'KHOR BAR 'KHOR ZHING , BYANG CHUB
BSGRUB DGOS PA BLTA ZHING , DE SKAD SMRA NA 'KHOR BAR GCIG BU
'GROD PAR SEMS PA'I NYES BYAS 1A4,

(14) The secondary offense of thinking that you only have to travel through the circle of suffering life

You commit this when you think to yourself, and also say to others, the following: "Bodhisattvas don't like to reach nirvana; in fact, they work for the opposite. They have no fear of the mental afflictions, and they do not try to keep their minds totally away from these thoughts. They only want to achieve Buddhahood, and they wander around in the circle of suffering life for three 'countless' eons."

RANG GI TSIG MI BTZAN PA'AM MI BTZUN BAR 'GYUR BA'I DRI NGAS
DANG , MI SNYAN PA GTAM NGAN 'BYUNG BA'I GZHI RANG LA YOD PA
DE RNAMS MA SEL ZHING MI SPONG NA, GRAGS PA MA YIN PA MI
SPONG BA'I NYES BYAS 1A5,

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

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

PHA ROL PO'I LUS NGAG GI NYES SPYOD RNAMS DRAG PO'I CHAD PAS
PHYIR BCOS NUS PA MTHONG BZHIN DU DE'I SEMS BSRUNG BTZAM GYI
PHYIR DU THABS DES MI 'CHOS NA, NYON MONGS BCAS KYANG 'CHOS
PAR MI BYED PA'I NYES BYAS 1A6,

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

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

TSUL KHRIMS 'CHAL BA RNAMS YAL BAR 'DOD PA'I NYES BYAS NAS 'DI'I
BAR GYI NYES BYAS DGU NI TSUL KHRIMS KYI MI MTHUN PHYOGS SO,

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