

Living in Morality

Buddhist Foundation Course 5/8

Teaching by Geshe Tenzin Zopa on 21st May 2008 at Losang Dragpa Buddhist Society

Please set the right motivation: May this session be the complete cause to actualize the full enlightenment for myself and all living beings. For that purpose, I am going to listen to Dharma, then put into contemplation, as well as to engage in day to day life meditation practice, so that I can able to bring the resultant benefit to numberless being within very short life time.

In order to digest the blessing of Buddha's teaching, it is very necessary that both the teacher who teach Dharma and listener, if both side don't set the right motivation, don't set the motivation for the purpose of liberation, even though how powerful the teaching is, it will be unable to bring the benefit of subduing one's mind, then we lose the purpose. Even the master generate the right motivation, but if the disciple listen to Dharma with wrong motivation just to check whether the master has the qualification or not, or whether the master is more qualify than me or less qualification than myself, or just to get some knowledge so that can able to debate and argue back, worst is to use the same word to accuse the Dharma teacher and Dharma, other than that, to actualize the meaning of Dharma for this very life purpose, as well as listen the Dharma with misinterpretation, without concentration, without right attitude, whatever the teacher explain, you misinterpret, you use your own logic to misinterpret, then instead of subduing one's mind which is the purpose of Dharma and purpose of discussion, then one's mind become more wild and wild, more dangerous, more negative, more cruel, there is a special name called pollution of Dharma.

Once one get the pollution of Dharma which is totally cause by oneself alone, then it is like water can extinguish fire, but water itself burn into fire, then there is nothing to extinguish fire, finish! So Dharma is the one to subdue the delusion, but through one's negative interpretation to use Dharma to increase one's pride, jealousy, ignorance, then it is like antidote itself due to one's misconception, antidote itself become the condition of negation. If that is the case, then no way one can achieve slight happiness within this life, then no question about actualizing liberation. And the consequence of that is for ever life time, one will never meet Dharma teacher, one will never meet virtue friend. Even if one happen to meet virtue friends, or dharma teacher, one will never understand even explain for hundred years, one will never understand the meaning all the time, will just misinterpret. There are so many stories in the past of improper listening to Dharma and experience all sort of consequence therefore whether we can actualize the greatest purpose or not, but at least we have to set the right motivation both from the teacher side and listener's side, both have to set right motivation. Even one hear one word, one can able to get the complete meaning on Buddha's teaching. During the whole period of discussion, if one happen to understand only one word, that can become the essence of entire Buddha's

teaching and that become the actual dharma, actual protection which can subdue one's delusion, and become cause of liberation. That is very important.

In the previous discussion, we cover the teaching on karmic cause and effect. While understanding on how karmic cause and effect work, then one realize the total freedom from entire cyclic existence is to avoid committing negative karma. And whatever negative karma accumulated in the past, it needs to put effort to purify, and to actualize to create cause for liberation which is to engage into virtue actions. Therefore since one have obtained unshakable conviction in karmic law and effect and unshakable conviction that the cause for liberation is only virtue, and cause for samsara which is the endless suffering is only non-virtue, by having this conviction, one generates the intense conviction and faith and determination to avoid the creation on negative karma through our body, speech and mind even for a moment, and to restrict and cultivate the virtue act from our body, speech and mind even in a moment. From here, the teaching as explained in Foundation of All Good Qualities, the fourth stanza

**Finding firm and definite conviction in this,
Requesting Guru Buddha to *please bless me to always be careful
To abandon even the slightest negativities
and to accomplish all virtues deeds.***

“**this**” means “karmic law and effect,
“**bless me**” means “to have mindfulness and introspection”

Today discussion will cover the meaning on these four lines.

In order **to accomplish all virtue deeds**, we need to practice morality, moral ethic. Therefore we call there is different stages of moral ethic which came into word and practice by the blessing of Buddha's omniscience which is solely to benefit suffering beings to ever free from entire suffering and to actualize liberation.

Then there are 8 classes of individual liberation vows:-

Lay vow

1. Lay man vow
2. Lay woman vow
3. One day ordination vow

Ordination vow

4. Novice monk vow
5. Novice nun vow
6. Probationary nun vow
7. Fully ordained monk vow
8. Fully ordained nun vow

These are the vows call 8 classes on individual liberation vow. Why do we call individual liberation vow? By cultivating these vows, one will actualize the stage of liberation by abandoning or purify the cyclic existence, the whole samsara.

So **lay man vow** such as not killing, not stealing, not indulge in sexual misconduct, not lying, and not taking intoxicant, these are the 5 lay vows. The 5 stages of vows are the same for lay male house holder practitioner and lay female house holder practitioner.

One day ordination vow is like the 8 Mahayana Precepts – not killing, not stealing, not indulge in sexual activities, before the five lay vows, the sexual activities is sexual misconduct, but here one day ordination vow is to avoid not just sexual misconduct but sexual conduct, sexual activities, these are the different, otherwise quite similar, so it is to avoid indulging in any form of sexual activities, then not lying, not taking intoxicant, like alcohol, smoking etc, not singing and dancing with the mind or thought of attachment, then not taking meal after noon, not taking meal on inappropriate time, but in fact here there is two traditions.

One tradition can take breakfast and eat any food up to 12 noon, then after 12 noon, up to next day sun rise, only can take liquid. The liquid also have to be very light liquid, such as milo packet, instead of putting one cup of water, you have to put two cups, otherwise it become quite thick. It is almost like when you look into the liquid, it has to be transparent, it should be a bit transparent, so when you put 1 packet of milo into the cup, it is very thick. In fact we have to avoid those things that go into our mouth which cause waste. We can take liquid which cause only urine. As long as the thing cause waste – ka ka, then that's not allow, the actual meaning is this one. The actual meaning on why we should avoid solid food, in fact even taking milo it is not 100% pure, in fact we just need to drink water. Anyway, all the master they permit to take light tea, or milo, or horlicks, anyway, the creator is the master so whatever the master create then it is ok maybe. In fact if we want to be so serious about the vow, then just drink water. From the scientist point of view, as long as it creates ka-ka, then it is not suppose to go into our mouth. Including saliva, sometime we have so much saliva, so it suppose to be spit out, so it is something like that.

Another tradition is to even avoid food, such as breakfast, strictly practicing eating one meal within one seating, also not too long, like slowly eat for 1 – 2 hours, not like that. So it has to be eat in respectful manner, if in case the Guru Buddha is sitting in front of you, Guru ask you to eat food, what kind of manner you will eat? And what kind of time you will take to eat the amount of food? It should be like that. When we eat also, we should be very respectful to the friend around or practitioner around. If we are doing the 8 Mahayana Precepts alone, we have to assume that all the Buddhas and Bodhisattvas surround all of us.

Then our body gesture, when we eat, we cannot make sound, we have to eat very respectfully, even when we swallow, we have to swallow very respectfully. When we eat, just nice time, not too long, not too fast, that kind of manner we have to practice, then it become very proper practice.

Not using high and luxurious seat or bed is because this will instantly bring pride and attachment. Anyway, the precepts are:

1. Not killing
2. Not stealing
3. Not indulge in sexual activities
4. Not lying
5. Not taking intoxicant
6. Not singing and dancing
7. Not taking meal after noon
8. Not using high and luxurious seat or bed

So these are call one day ordination vow. So when we take 8 Mahayana precepts, so these 8 things we have to preserve or practice.

Then **novice monks and novice nuns** hold the same vows, equal vows – **36 vows**. So this one just to know the number then is ok, which in fact it is not allow to express certain ordination vow to lay practitioner unless you are committed to become monk or nun within very certain time, otherwise is not suppose to said, there are a lots of reasons that is not suppose to express.

The sixth vow is **probationary nuns vows**, before getting full ordination, they stay in monastery, they remain as novice nun but they preserve all the ground ethic and observe for certain time by the master whether they can be qualified to take the fully ordained vow or not, you can see in Taiwan or Malaysia those Chinese Mahayana temple. They have to preserve large amount of vow in preparatory aspect, although now not having the fully ordained vow but have to remain in that aspect.

Then **fully ordained monk & nuns vows**, fully ordained nun possess more vow than fully ordained monk. Fully ordained monk possess 253 vows, fully ordained nun possess more than that due to the base of physical inconvenient, or the existence of their female life is inconvenient, so they have more restriction to fully nun than fully ordained monk. For an example, if fully ordained monk have to practice remaining meditation under tree alone, for fully ordained nun is not suppose to do that, so such and such.

Anyway, the first three vows, we call them the lay vow, the rest of the 5 types of vows, we call them ordination vows, or sangha vow, so this is general understanding. And this 8 aspect of vows is called individual liberation vow. By preserving strictly base on Vinaya teaching, any of these 8 vows, the result is to

actualize liberation. But if you want to use this vow to actualize enlightenment, then you need to conjoin this vow with Mahayana renunciation, Mahayana method such as great compassion, bodhicitta, otherwise it become mainly practice of Solitary practitioner and Hearer practitioner, the Hinayana practitioner.

Within the lay vow, the clarification here for us to understand is the refuge vow is also included in lay vow. Refuge vow is taking refuge in Buddha, Dharma and Sangha inspire by the two causes. One cause is fear of seeing the suffering of lower realm, and fear of oneself falling into lower realm. This is one cause. Second cause is seeing Buddha, Dharma and Sangha have the full ability to protect oneself falling into lower realm. Inspired by these two causes, and going into refuge under Buddha, Dharma and Sangha is the refuge vow, and this is within the category of lay vow. After that is five lay vow, within the lay vow, there are vows which provided in five categories. As I mentioned earlier, from there again base on refuge vow, then there are 1 vow practitioner, 2 vow practitioner, 3 vows practitioner, 4 vows practitioners or whole 5 lay vow practitioner, so there are different levels. So this provide the opportunity, even if we cannot take the vow of not lying, you can still take the lay vow restrict from not engaging into the act of killing. There are 'na-jig gye-nyen', 'na-nyi gye-nyen', 'na-ga gye-nyen', 'yong-dzog gye-nyen', so there are different name, so from here we clear the doubt.

We must take refuge first, except if you are taking one day ordination vow, otherwise in order to take the five lay vow, we must have refuge vow first. Refuge vow is base or foundation, on top of that, you can add one vow, two vows, three vows, four vows, or five vows. If you take all five vows, then you become 'yong-dzog gye-nyen' which mean you are complete practitioner of complete lay vow, otherwise you are practitioner of lay vow but incomplete one, but still there is great benefit. So if you cannot take all the five vows, at least inspire to take one vow, if you can, then take two, or three, or four, or five. This year maybe you take one vow, maybe next year you can take two vows, then after that maybe you can take four or five like that, so try to upgrade yourself. At least every time there is vow ceremony, you attend and try to inspire yourself and then add up one by one, then gradually you also inspire to take one day ordination vow almost everyday, not just on holy occasion, but take everyday, then gradually you inspire to take the pre-ordination vow, then slowly you inspire to take novice vow, then slowly you inspire to take the fully ordained vow, then when you have the fully ordained sangha vow, you are in the object of equal respect as the Buddha, then those being who disrespect to the fully ordained sanghas, it is equal disrespect negative karma to the Buddha himself in life. It is like that.

In Vinaya Sutra it said that the value or the qualities of vow that the Buddha possessed and what you ordinary fully ordained sanghas possess, it is no different, it is equal, it is 253 vows, that's it. So if you respect to the fully ordained sanghas, then you gain the same benefit as respecting to Buddha who is in live, so it was emphasize very very seriously, but at the same time, from the fully

ordained sangha, either fully ordained monk or fully ordained nun, have to preserve the vow purely, and have to strictly remain in the aspect of vow, so have to do that.

Anyway, in Tibetan tradition, there is a lot of debate, so far the tradition of fully ordained nun is lost from a few decade, so there is lot of debate, but in Chinese Mahayana culture, still there is lineage of fully ordained nun vow, so today you can see many fully ordained nun in the world, their tradition is from Chinese Mahayana tradition. As far as concern from Tibetan, at this moment we don't have the tradition, but still there is lot of discussion and conference going on with His Holiness the Dalai Lama that we must have the tradition from Tibetan side. By knowing that, whoever established the vow, it should be the enlightened Buddha, not by contemporary beings, it has to be established by Buddha. So the debate is that we regard His Holiness the Dalai Lama as Buddha, so the nuns group regard His Holiness the Dalai Lama as Buddha, the Wheel Turning Buddha, and Buddha of this moment, and he can established the tradition on vow, but there is a lot of conflict base on Vinaya scripture, anyway, it is like that although it is not necessary to say, unless anyone of you is in the process of becoming a nun, then maybe we have to concern.

All these individual liberation vow, it has the respected stages - refuge, lay vow, one day ordination vow, pre-ordination vow, novice vow, probationary nun vow, then fully ordained vow. Even in ordinary aspect, those who has vow, and for people who do not possess vow to show respect, and you should accept the respect because of the vow. Due to the vow, it bring so much benefit to the beings who show so much respect, who give offering, so you have to accept the offering, and accept the respect, at the same time, then you need to be the person of encouragement.

Then it comes Bodhisattva vow and Tantric vow.

Bodhisattva vow has 18 root transgressions, or 18 root downfalls, and 46 secondary transgressions, or 46 downfalls. After that 14 downfall of Tantric vow, and hundred of hundred of secondary vow there. All these vows we have to practice because we have to secure ourselves not to fall into lower realm and to actualize liberation. Just to actualize liberation, we have to practice at least 8 classes of individual liberation vow, if we wish to actualize full enlightenment, then we have to engage into the practice of Bodhisattva vow and Tantric vow.

By having full faith and conviction in karmic law and effect, how to practice karmic law and effect, how to live a life practicing seriously on karmic law and effect, so Buddha gave all these vows to us. So when we practice these vows, we are practicing karmic law and effect. As long as we are not practicing these vows, we are not being obedient to the karmic law, and the fault is we have to experience constant suffering. So it is very necessary to know the vow. Otherwise we say we avoid negative karma and we cultivate virtue, this word is

very famous, but when we go individual, we get hard time, so when I read or say, so try your best to note down, or later when transcript come, these are things that is very necessary.

The 18 root downfall of Bodhisattva vow, the reason we have to practice these, one reason is we are Mahayana practitioner, the second reason is we do receive the Jenang – the initiation on the blessing of body, speech and mind. And of course if we receive highest yoga tantra initiation, definitely for sure, but most of us we have received many Jenang, many blessing initiation. Just recently during high lama come, most of us, in fact house full, we receive the blessing initiation, and Rinpoche kindly give Bodhisattva vow, in fact also give Tantric vow, so this will be helpful for us to re-consider about initiation, it has so much benefit to receive initiation.

But if we cannot keep the vow, even in ordinary life, if we promise then we don't do, we are not good person isn't it? It is nothing to do with Buddha punish us, because Buddha never punish us, deity never punish us, Guru never punish us, but something that you are so overwhelm, so excited to take promise, after promise then you say you don't know, even in ordinary life, we see that kind of people irresponsible, not responsible person, not truthful person, not good person, so it is the same thing, we simply come, instead of studying strictly Lam Rim, now I am teaching Lam Rim, is it house full? No! It is getting lesser and lesser. His Holiness the Dalai Lama every time he said, "whenever I said Kalachakra initiation, there will be thousand and thousand people, but whenever I give Lam Rim teaching, not many people. This is the saddest thing." He said, "How can I clear this ignorance mind?" So even the Buddha get hard time. So that mean our urge and inspiration for Dharma is in fact... I don't know... I cannot comment on anybody, but for me... I was also like that, I want power right now, I want cure right now, my inspiration to enlightenment, in fact is not clear at all. Because of that, when we talk about initiation, we have very specific, for example, black Manjushri initiation, it will clear away the black magic, charm, sicknesses, then we rush for the initiation. Then Lam Rim teaching is for enlightenment, then no rush, so it is very clear. Anyway, it is like that.

The thing is after receiving the initiation, if we do practice the vow, then yes, it will be one of the swiftest path. But if we don't practice the vow, then it is like somehow we promise because when we were asked to repeat, then we repeat, then when it was asked "whether you received?" You said "Yes, I received". Then when you go back, you think "oh! I got it!" so you have created the complete karma in receiving the vows, whether you understand or not, you have pledge and think that you have received completely, after you go back, of course you have created the promise, your karma of promising is complete, then if in case break, then of course it is not right isn't it? Anyway, this is just side talk.

Question: What if a person has received all the vows, from lay vow, to novice vow and become fully ordained monks or nuns, but then later part, he/ she renounce everything and become a normal person?

Geshe la: For that one, I think is not renouncing....

Question: I mean disrobing...

Geshe la: What do you call the opposite of renouncing, in fact suppose to use the opposite word for renounce...

Question: What would be the consequences of that?

Geshe la: Oh! The consequences.... Better don't hear..

Question: After giving up for a while, what if he wants to come back as monk again?

Geshe la: This is excuse.. not suppose to... there are such cases.. in fact in Tibetan Buddhism, in the Vinaya, there are Vinaya base on Vaibāsika School, and within Vaibāsika School, there are 2 major school. So Tibetan Buddhism follow one of the school, and Thailand and some Theravadan they follow another school. So in the Tibetan Vinaya that we follow, we don't accept returning or re-ordained. Once you disrobe, this mean finished, you are out of temple or monastery. But as far as concern with Theravadan, even in the Vinaya Sutra it said you can revive 7 times, you can re-become monk 7 times, but in Tibetan Buddhism, cannot!

Even the 7 times, what has stated in Vinaya which practiced by Thai Buddhist or any of the Theravadan practitioner, it has to be specific reason, such as the reason of if you didn't disrobe, it cost your life. For example, if your whole country people were asked to go for war, and if the monk don't accept to go for war, then they will shoot you and you will die there, if that is the case, in respect to the vow and precious human rebirth, in fact, in that moment you don't disrobe, you offer back the vow, you offer to somebody who can hear that you are returning the vow. The person have to be a human being who can hear and feel that you are returning the vow. So the moment the person feel that you are returning the vow, simultaneously the moment the person think, 'I have returned the vow, I don't have any more vow', that is the moment that you are not disrobe, but you return the vow, then you go for battle, after come back, again you can become monk again. There are such cases, for such and such, there are a few reasons. Otherwise even the 7 times is not suppose to, only such kind of serious reason only, otherwise it is not suppose to.

The 18 root downfall of the Bodhisattva vows start with **1) Praising oneself and belittling others**. We will discuss the meaning later, but anyway this is very clear, praising oneself and belittling others.

2) Not giving material aid or teaching of Dharma to other. Those who needs material help or those who need Dharma, if you are capable, and if you don't give after taking Bodhisattva vow, then you break the vow. So if you are capable, and if somebody ask, then you should give, including Dharma. If somebody ask you to teach Dharma, if you are capable, then you should teach. It is nothing to do with have to be Geshe, lama, monk, or nun, senior student or new student, it doesn't matter. As long as you have quality and qualification, so if somebody ask you to teach, you should give Dharma, you should sincerely and happily offer. It doesn't mean you need to teach in Center or anywhere. At home you can teach to your children, and can teach to your friend, but have to teach the right thing, otherwise misinterpret and give a lot of extra explanation, after that, total confuse, there are many cases.

3) Not listening when someone declares his or her offences. After taking Bodhisattva vow, if somebody criticizing somebody else, if somebody offence somebody else, we have to run away, we have to quickly run away, we cannot sit there and listen, we never should listen, this is very very important. If somebody start to talk the fault of others, you better run away, or put chewing gum inside your ear. If you have to stay there all the time, some people all the time like to find fault in other, talk bad thing about others, every single moment is to think on how to harm others and eat others, so when you go to see such kind of people, sometime no choice, so on the way you eat chewing gum, and when you reach there, you put the chewing gum inside your ear, so like that! It is better, more beneficial, otherwise unbelievable, you will get influenced, then implant the imprint, then one day slowly you also become like that. So that's why in Dharma, solitary, lock inside your room is the best, rather listen to music.

Question: How about all those consultation.. that you hear a lot of complaints..?

Geshe la: Oh that one?! That one is that they are asking help, they are not trying to manipulate me. Here is to do with manipulate somebody, they are desperately want to get some good comment, also it is like Dharma consultant, we are like consultant, we have certain ground rule. For example, when people talk about marriage problem, we never can advice that you should separate, we have to find every single way for them to get together. Even if it is the best way for them to divorce, but especially as a Buddhist monk who try to help other with Dharma attitude, we cannot say that the best is to separate, we cannot do that, it is like that. So it is such and such, we have ground rule. Anyway, they are not manipulating, so it is okay.

If somebody come and manipulate, yes, it is wrong. I do encounter cases on people who come to manipulate, so then it ends up I and he/ she get into fight, then my eyes become red, my ears become red, my cheeks become red, my voice become terrible. As a Buddhist monk, the moment to do with politic and manipulation, it is not suppose to listen, and not suppose to involve, so then either you get into angry or frustration, it is no good, this is sinking into samsara of samsara, so if you cannot control your emotion, then worse, this is vow, so have to avoid. Sometime live in society is not easy, that's why monastery is very necessary. For sanghas, monastery is very necessary. Even monastery have to be proper monastery, right abbot, then practice, otherwise in monastery also can be very dangerous. That's why sometime when you think about it, it is hopeless for liberation, it is very difficult.

4) Abandoning the teachings of the greater vehicle and preaching false doctrine akin to the Mahayana teachings. Abandoning the teaching of Mahayana teaching, as long as it teaches us the great renunciation, Mahayana renunciation, bodhicitta, loving kindness, great compassion, and emptiness which conjoin and inspire by the great compassion, bodhicitta, those teaching are the Mahayana doctrine, teaching of the great vehicle, so we cannot abandon in different aspect.

We cannot abandon of not studying, as far as concern that we are Mahayana practitioner, we have to put effort to study it. If we don't study, we are abandoning. If we don't contemplate in our best, we are abandoning. If we don't meditate in our best, we are abandoning. So this is very dangerous again.

Sometime if you put one politic magazine, or newspaper, and great Lam Rim on your table, within these two, when you come to the table, if you choose newspaper, in fact it become abandoning, you have to choose Lam Rim text. If Lam Rim teaching is on table, instead of reading Lam Rim teaching, but turning on the TV and entertain, then abandoning. If you are seriously practicing, first thing, you look at the great master, great living lama, all of us have opportunity to see them how they live, all the time from morning until night time, they never separate from mala, and they never separate from doing prayer. It has reason, even when they talk to people, when they do any form of act relate to other, all the time you carefully listen, every thing is to do with compassion, loving kindness, bodhicitta, every word is conjoin with that. Even if they ask you to do something to clean, even that their expression is definitely conjoin with loving kindness compassion, with the understanding of emptiness, inspire by great compassion, they make sure that not to abandon the great vehicle teaching.

That's why we should wake up with bodhicitta, live with bodhicitta, even walk also bodhicitta, sit also bodhicitta, eat also bodhicitta, even at the time of dying also bodhicitta, we cannot separate from there. There is a saying that our body, speech and mind should be in that manner, in every aspect, otherwise you put a nice coffee on table, then Lam Rim Chen Mo here, without any kind of intention,

just with the urge of drinking coffee and wonder about tomorrow plan, then you abandon Lam Rim teaching. These are Bodhisattva vow. So then instead of meditating on bodhicitta, renunciation and great compassion, then think of money, how to earn money, what is the status of bank account, where is dinner plan, where to go, how to go, what to eat.... Because we suppose to meditate constantly but we didn't, so we abandon the teaching, so it is very serious. But if we don't abandon, the benefit is infinite, dinner will just come on the way, money will just come into bank. If we practice constantly and seriously on this vow, no need to think about bank account, bank account will gradually fill up, dinner will just come to offer, today here and tomorrow there, everything will just come in time. No need to even plan for tomorrow. It is true.

5) Misusing offerings of the three jewels of refuge not given to oneself. This one for many of the lay people, it is safer, but especially for gompa keeper or abbot, especially manager, store keeper, if we happen to assist in the monastery or center, as long as you have the responsibility, you have to be very careful, otherwise there is danger of misusing offering of the three jewels of refuge. Those offering offered to Buddha, those offering offered to Dharma, and those offering offered to Sangha, without permission, then happen to use, that is misusing offerings of the three jewels, again then break the Bodhisattva samaya.

6) Abandoning the sublime Dharma. Here is as long as the teaching contain the interpretation to the cause for liberation, as long as the teaching, even one syllable, either Mahayana teaching or Hinayana teaching or Tantra teaching, as long as it contain the interpretation or meaning to cause oneself for liberation, and if one abandon that, then that become the abandonment of Dharma, create the downfall of abandoning Dharma. In bigger picture, as Mahayana, cannot abandon Hinayana teaching, Hinayana practitioner cannot abandon Mahayana teaching, Tantric practitioner cannot abandon Hinayana, Mahayana, Bodhisattvayana teaching, so have to take every single aspect of Buddha's teaching as antidote or path to liberation.

7) Disrobing monks and nuns/ evicting monks and nuns. For this one, because whether Buddha's teaching remain or sustain in this world or not, it is depend on Sangha community. The reason is that it depends on the preservation on Sangha vows, the individual liberation vow. If in the world, there is no preservation on 253 vows, then there is no Dharma. Even there is file of file of scripture filled entire space, hundred of thousand of statues are there, and zillion of zillion of stupas fill entire aspect, but if there is no human beings who possess 253 vows – fully ordained sanghas vow, then it is regarded as no Dharma, that much serious. Therefore here, whether preservation of Dharma is remain or alive or not, it is depends on whether the Sangha community is alive or not. Why about that? Because the preservation of 3 activities of Sangha is to be preserved. What are the 3 activities of Sangha?

1. The activities of confession ceremony

2. The activities of summer retreat
3. The activities of the ending ceremony of summer retreat

So these are called the 3 activities of Sangha. In order to preserve these 3 activities of Sangha, you need to have 4 Sangha, not only that, you need 4 fully ordained Sangha. Only with 4 fully ordained Sangha, it is qualified to preserve these three activities, one cannot, two cannot, three cannot, more can, but at least four. So that's why one of the main task... let say that... those who really want to actualize actual Dharma into different places, such as our Guru, the main purpose is to establish these three activities of Sangha in different places, that's why Kyabje Lama Zopa Rinpoche is so keen to established monastery in Australia, America, in Europe, in Asia, that's why our root monastery is so important. At least our organization has proper monastery that preserve these vows, because of that, it is qualified that we are practicing pure Dharma, and we have pure Dharma. Otherwise it is difficult.

Lately I have a Himalaya project that I take care, my main wish and vision is to establish these three activities. I put so much effort to gather at least 4 guys, I almost force them to become monks. Earlier on I have about 160 over nuns, but some how in our tradition it didn't qualified. So then I have to re-established the monastery although the monastery was there for long time, but the condition there all the monks mostly die, the left over is about 60-70 years old monks, and within that also only 2 monks got the fully ordained vows, so cannot. There was one young guy, I don't know is good manipulation or not, so many thing I put into his ear, until I said that next time you will become the abbot of this monastery, wah! Ego! But somehow he became monk. So I send him to Dharamsala to take the full ordination from His Holiness the Dalai Lama, then by the way, from Kathmandu, I took another guy to become monk, also same, then I send them back to Himalaya, and then in the monastery in that year, they establish the activities, and that is the greatest achievement, in fact that is the end of the project, suppose to be. But anyway, now you can see Kyabje Lama Zopa Rinpoche, why he is so much into preservation on Sangha community, it is to preserve Dharma, so that is the reason. I am just telling this because it is kind of an example can understand, there is no other reason.

Therefore if somebody initiate to disrobe a monk or a nun, to give up vow, or courage to give up vow, or force to give up vow in any aspect, we are breaking the Bodhisattva samaya on disrobing monks and nuns. And this in fact is one of the heaviest karma of destroying preservation on Dharma, so it is very serious. Therefore the monks and nuns, even if somebody put in your hand one million euro dollar and ask you to disrobe, you should say that your vow is priceless, this is not enough, so you have to reject. Your vows is priceless, one million euro is nothing, that is just a matter of a snap of a finger, so therefore from lay people's side have to respect and make sure not to courage in any aspect to disrobe, from Sangha's side, as stated in the Vinaya "dag-nyi dag-kyi gyon-yang-yin", you yourself have to be your own abbot or discipliner, you cannot go to search outer

discipliner. You can be alone, or wherever you go at night or day, or whatever you do, as long as you lock the door of your vows, you are totally free, as long as you don't lock the treasure of your vows, then even in the middle of hundred of thousand of people, it is the same. That's why if any of you want to become monk or nun, think about it and keep in your mind.

8) Committing any of the five boundless actions, the five heinous crime – killing father, killing mother, killing arhat, drawing blood from Buddha or arhat, splitting the Sangha community. This is quite safe, most likely we will not go to that extend, it is quite obvious, although it is very heavy, but is quite safe for us.

9) Holding wrong views. So holding wrong views has many aspect, not having view respecting karmic law and effect, not having view in respect to the existence of Four Noble Truths, or past and future lives, or triple gems, if we have such kind of wrong perception or believe, then we are in wrong view. As long as we take Bodhisattva vow, we shouldn't have this view.

Question: As for drawing blood from Buddha or arhat... is it the same as chopping the head from a statue?

Geshe la: It is a very good question, tough question, complicated question. There is debate on this, and it raise a question like this... because in one of the commentary it stated that if you use animal blood or your blood, and with disrespectful you throw the blood to statue, even that can consider as drawing blood, because the statue represent Buddha, or if smashing then of course is worse. So as Bodhisattva practitioner, I think we should regard that as part of drawing blood from Buddha. I think so, but I don't have full evidence to say that, I am just using that one single evidence, and there was debate that it doesn't have to be alive or with intention of killing. If in this manner, then even poke one needle in finger also drawing blood, but have to have very bad intention to kill the Bodhisattva, so then it is drawing blood.

10) Destroying places of worship or pilgrimage. Destroying here has many meanings. Destroyed places such as Bodhgaya, or wherever those enlightened being resided in the past, present or future, or going to reside in future, or the place where those beings going to attain realization in compassion, bodhicitta, those become holy place. It is not necessary have to be the holy places that established in the past, it can be future. Maybe this, such as this place which is not suppose to be destroyed. Destroy in the sense that for this place not to exist in any manner, such as reporting to government saying that this is no good, that is no good, then the government come and ask you to close the Center, so this is also included. Or the practitioner who reside here, with very peaceful and harmony, then suddenly one person come and make lots of noise, problem, and difficulty, that also destroying holy place and the place of worship.

Place of worship mean good environment, worship environment can be statue, scripture or stupa. Also those practitioner whose karma is link to that particular place, then to destroy or split the practitioner, or bringing disharmony, worse is to manipulate, saying that this is not doing good, and that is not doing good, then base on that start to spoil the harmony or peace, the reason is the holy object and holy place are karmically exist for those beings to practice, therefore when the practitioner's heart or faith or peace is destroyed, then the holy object also polluted, that's why now and then have to do consecration. It is because there are so many people, so many mind, and not everybody is positive, sometime people are very negative, so it pollute the holy object, even though how powerful the holy object is, or how powerful the mantra we put inside, but the environment negative energy will cloud around it, then when people pray, instead of getting benefit, there is danger of getting harm, very dangerous. Therefore we need to practice bodhicitta, practice bodhisattva practice, especially those responsible have to practice bodhicitta practice, otherwise like suppose if I happen to think very negative, if I have a heart to destroy this community, a heart to make disharmony, then I can pollute even holy object, because of that, many people who worship might get harm, very dangerous, that's why how disturbed you are, or how negative you are, but still have to concern on bodhicitta practice. You can go to hell, or anywhere, but make sure it doesn't pollute the place of worship and holy places. Even holy relics is so powerful but have to do a lot of bath offering and consecration, burn incense and all sort of practices. The reason is due to the negative mind, it obstruct, it doesn't mean that the holy object doesn't have power, but the things is that the beings who come to worship, the spirit can be lower than the particular person, because of that, the intermediate is block by cloud, block by wall, so doesn't get the benefit, so have to be very careful on this.

Question: When you talk about places of worship, does it include like Taoist temple?

Geshe la: Ya... it is the same. As a Bodhisattva practitioner, even Hindu, Taoist, or even any other religion, whether they are pure or not pure, we shouldn't be the cause to destroy them, we have to practice bodhicitta. May those who have not gain bodhicitta to gain bodhicitta, you have to make prayer like that. Those of you whom I see falling into wrong path, may you gain bodhicitta without delay even for a moment, we should pray, we cannot initiate to destroy.

11) Teaching emptiness to improper receptacles. Teaching emptiness to those who are not ready, those whose karma is not ripen. Some being grasping to either nihilism or independent existence so strong, then you try to teach them lack of inherent existence, then there is danger of bringing criticism to Dharma and danger of either falling into total nihilism or total inannihilism, either like total empty to give up everything, then from there criticize no refuge, no Dharma, no me, no you, no hell, no Buddha, no liberation, then because of that, if the person die, most probably will born into lower realm.

As far as Bodhisattva practitioner, we have to be careful on that, that's why the Buddhist Tenet, the four Tenet are so interesting, how they structure it, first talk about Vaibhasika, then gradually talk about Sautrantika, then after that Cittamatra, then after that Madyamika, in Madyamika also first talk about Svatantrika Madyamika, then after that Prasangika Madyamika. When you look at the view, first it is like almost telling you that the self existence, the phenomena existence, almost like telling you existence from cause and effect, exist from its own side like that. But then gradually it cleanse the mind of grasping of independent existence, then in the end, even Svatantrika Madyamika, when you perceive yourself, the I and the object, you perceive in the combination of both imputation and existence substance from the object's side. Then when you go to Prasangika Madyamika school, there is nothing from its own side, it is merely label, so then your heart is quite ready for that. If suddenly you say you are not existence from its own side, you are just merely name, then you will be shocked! For me, I don't understand emptiness so I don't feel shocked! But when you really... somebody teach you very sharp and point out to emptiness, suddenly say you are not exist from your side, and you are merely label, you will be shock and total lost, then no karma, no me, no you, everything become no. Anyway, there is a lot of danger, so we have to know, not only emptiness teaching, even other teaching, we have to know whether the person can accept or not, so sometime we have to go to long way, sometime we have to go direct, so it is not easy thing.

12) Turning people away from working for enlightenment. This is negative friend, we cannot become negative friend. We described what it means by negative friend during refuge ceremony, so we shouldn't be negative friend for other. This time it is not just not following negative friend influence here, but we shouldn't let other follow in our negative influence, like telling other, 'bodhicitta is very difficult, so first better practice Four Noble Truths, then when karma ripen, then maybe can practice bodhicitta.' we cannot say like that, we still have to encourage.

So before we talk about Tantra or Bodhisattva vow, it is quite dangerous, so even to say that – 'if you are not ready, better be careful' it is dangerous, it is almost turning people away from working for enlightenment. But anyway, my intention is saying that for your greatest benefit, be careful, I hope you can do in most perfect, that is only my comment. I am not saying that you shouldn't take initiation, you shouldn't practice Tantra, if you want to do the best, then you catch the best, otherwise there is danger on turning people away from working for enlightenment. Rather we have to encourage people, we have to talk all the good thing, all the qualities of bodhicitta, all the qualities of Mahayana teaching, we have to tell other but we have to be skillful, if somebody don't want to listen, then better don't, otherwise they get angry, so you have to tell on the right time, you have to be alert.

When somebody is ready to listen, then can talk about bodhicitta, otherwise you can't even take care yourself, and you are being so arrogant talking about

bodhicitta, there is danger of arising criticism, so we have to be very skillful. Like all the time His Holiness the Dalai Lama said that even though I have not yet gain bodhicitta but I have so much inspiration in bodhicitta, the more I cultivate, the inspiration is getting stronger and stronger, therefore definitely there is something. We have to courage people that I don't have bodhicitta, no way... how can...it is so high inspiration, no way such a very weak mind and negative mind of me, no way can do it, but I do try my best to cultivate, and whenever I cultivate, the inspiration get stronger and stronger, clearer and clearer, so it is definitely something is there, you have to say it is definitely something there. So then people will think, 'oh maybe it could be something is there.' then they will engage into the practice.

13) abandoning the vows of individual liberation. Remember? The 8 individual liberation vow – the 8 Mahayana Precepts, lay vow, Sangha vow. If anybody want to take the individual liberation vow, we have to courage, we cannot discourage. Such as saying that I want to take five lay vow, how about not killing, then you say 'oh.. you better wait.. first you just take the vow of not stealing... killing is a bit difficult because we need to eat a lot of sea food... slowly...maybe next year you can take'. So if you say like that, you are discourage, as a Bodhisattva practitioner, you must courage 'it is good... is very good.. so much benefit... you must take.. you must try your best'.. so cannot discourage.

14) lying exorbitantly of superhuman attainment, we also call this as supreme lying. You don't have bodhicitta realization, but you prophesize or voice out that you have gain bodhicitta. You don't have renunciation, but you say you have gain renunciation and you have gain miracle or you have gain realization. Even if you have gain realization on guru devotion or bodhicitta, one have to always say the opposite but you have to perform the act. If you have gain guru devotion realization, then you should prove through your physical, mental and verbal action, but you cannot voice out, you cannot declare that you have attain the realization. If you say that, even you have attained it, it will become obstacle for degeneration. One of the worse or most dangerous obstacle to degenerate one's realization which one have obtained it, is to declare, this is very interesting. The moment you say you have achieve this, instead of inspiring, it will cause to degenerate, and if you have not obtained, then it is supreme liar, then it is very bad.

Even if you cannot see Tara but you say you see Tara, or see mantra flying around, you see OM is white but I see OM is red, so even this kind of thing is danger because it could be illusion. If in case that is real realization, but since oneself has not perfected, there is danger of degeneration, if it is not real, it is illusion, then it become liar, it is supreme liar. So that's why sometime we have dream, dream of Buddha or dream of guru, if we want to achieve the benefit of that auspicious dream, then keep it secret, if you have seen something which is unbelievable either is illusion or real, then keep it secret, then if it is real, then it

will start to shine the power from your body or from your speech or whatever, so much radiant in you. Sometime people too thin so you don't see the radiant, some people are very thin and very small, but when you look at him/her, so much radiant. Some are very fat, very big, put so much oil also there is no radiant, that is something to do with inside. Some people is almost like their soul is taken by somebody, therefore all the good things should keep secret but performed.

My late Guru advice, there is one word he said "all the time remain on the last.... the last row, whenever you want to associate with thing, all the time should remain the last. If somebody request you to lead, or ask you to perform, then you should perform the best and better than everyone." The meaning is that you should assume you don't know anything, keep quiet, low profile, let other people to do, this is not lazy, not like that, if people able to do, let them do, don't jump yourself and show everything you know... like that, then when people request, when people ask you to do, and when your turn come, you should perform the best, supreme. So you can have so much realization, but no need to expose, no need to voice up.

Question: How about sharing your view or sharing on your practices to your Guru?

Geshe la: With intention of clarification or receiving higher comment, then you can express but must have so much humble in your physical action, your forehead and palm touch to the feet, then your voice soft like cotton, it is almost like, it is almost like the guru have to ask "What..? What..? What?..." the moment you see your guru, if your body structure become straight, showing shoulder, Guru's voice is maybe on volume 10 but your voice is volume 11, if Guru say one word, you already say 3 words, this is so disrespectful.

During Kyabje Choden Rinpoche's visit, in one of our member's house, we caught into small debate, it was sort of discussion, but then after that somehow I and Rinpoche's attendant Geshe Tsetan, we caught into debate and Rinpoche was sitting there. I know that he also have the same habit like me, which is that when we get into debate, we lost our mind, we will just make sure that we win, and I have the same attitude, so it ends up we two are the one arguing while Rinpoche just quietly sitting there. When I came back, such a great regret, but I dare not show that I regret, I said that we will debate again, but in my heart it was such a great regret, and I feel so shameful, and I feel why it happened like this? And because of debating and want to win from somebody, so shoulder also become straight up, Rinpoche sitting posture was humble, but I almost like showing I also got muscle, the aspect become like that. So every single aspect came into reflection when I came back and went into my room, then I locked my door, inside my room, I did 38 prostration to my altar, and of course Rinpoche's picture also there, wah.... such a shame... one of the greatest loser, I feel a bit quite sad also, after that for very short moment, I happened to miss my late master, he used to comment me that.... At one time I went back from Sera, he

was in Hong Kong, I met him in Hong Kong, he was not so happy that I went to Sera. He likes hindi movie, and he likes those long long stories and drama, so the translator, his name called Damchoe, he asked the translator to go and get the hindi tapes in one place call chungkim mansion or something like that, then he watch, and translator translated the dialogue, and 3-4 hours sit on sofa and watch, so then of course I also love to watch isn't it? But all the time he didn't let me watch, but he enjoy with the translator because he needs translation. I all the time almost like have to locked inside my room. I find it very unfair and I find it very strange, so one day I cannot stand, then I went to tell Geshe la, "You never let me watch movie, and you yourself watching all the time everyday." First he reply, "You don't know how to watch and I know how to watch." Then after that he asked me to go back into room, about two step later he called me and said, "You see?! You are getting worse and worse. Since small up to now, in your mouth you only got 'yes', there was no other second word you have. Now you went to study debate, now you know how to say 2 words, 3 words, even question me." Then he said 'that's it!'. So I recalled that.

First, Guru is the creator of our happiness, our enlightenment. Whatever it is, we cannot respect every single living being but at least we have to make sure that not to disappooint our Guru to whom that we have spiritual connection, that's the root, therefore the physical manner... in monastery we said that even to the discipliner, our eyes shouldn't look directly to the face, it is the aspect of so much respect, don't look above the feet, above the ankle, mostly they do practice, especially to abbot, to your Guru. In monastery when abbot or teacher come, the student mostly run away, you will find it very funny. Normally when we see teacher, we are very happy, we straight away "Hello! How are you? Are you okay or not?", "Why you didn't invite me yesterday for lunch?" there is danger of saying like this also, "You just offer tea to somebody and you didn't invite me?" mostly we say "Hello..how are you..", even shaking, there is no proper shake, very dominating. I heard... whether it is true or not, even for shake hand there is many meaning. I encounter many different type of shaking, anyway this is education. In monastery when teacher come, student run away, but today our time, when student come, teacher have to run away, almost like teacher have to find way to run away, not student run away, it is getting opposite, really, really... in the monastery also now getting lesser and lesser, in previous time.. cannot!

I just show you one example, even we, my type of very very ignorant person, and some of my Dharma brother in Kopan, even to Khenrinpoche at that time he used to be very skinny, dark, when you look at him... aiyooooo...he was so poor, his slipper is the worse one compare to all of us. But we didn't know this is his qualities, he is an abbot, but somehow he has this glorious, like just now I said the radiant. We some how not dare to even make one single sound when he is around. The moment one person see him, we cannot call each other's name. Khenrinpoche all the time hold the corner of his robe, even though he is short and skinny, but as abbot he has a kind of elegant look, when he go around, the moment we signal to each other, everybody run away, totally empty.

There was another master got some mustard, when we signal on each other on mustard, everybody run away. We love them so much, we running not because we don't love them, we love them so much until electrical shock coming near. Really we not dare to look at their face, I think these are physical reaction, and I think all the past practitioner they practice like that, definitely there is great benefit. We look at Kyabje Lama Zopa Rinpoche, look at his picture with his guru, all the time bend down, when he took picture with His Holiness the Dalai Lama, I also encounter a few times that His Holiness the Dalai Lama sometime pull his ear, want him to look up, or pull his cheek want him to look up to take photo, but he is same to every of his guru, that's how he live an example of himself, how much he treasure. And Kyabje Lama Zopa Rinpoche is very famous in three great monastery in the Sanghas community that he is the supreme practitioner on guru devotion, pleasing his guru from body, speech and mind with single pointedly and whole heartedly, that is the only one comment that go to him, there are many comments go to him but this is one of the main comment, which is very difficult to comment to somebody else. Even when you talk to Kyabje Lama Zopa Rinpoche, he is much more softer than you. His body is much more bowing down to you, so we really much hope that soon we will be able to see him. Anyway, this is how we should practice.

We could be very rich and powerful, but as far as concern with spiritual development, the creator is not money, not power, it is guru. Even one single mantra that he talk to you, that is the root of your realization and liberation, and that is solely depend on how you devote. As stated in Lam Rim, devote through your speech, mind and action, mental devotion and physical devotion, then also it stated nine different attitudes, how to devote to guru. Then your life start to fill with so much meaning, the benefit is there, ultimate benefit is enlightenment.

15) Mistreating the lower vehicle doctrine. Here I will just give you one example, one Vinaya sutra from Theravada teaching and one Mahayana Tantra teaching, 2 volume come together, all the time we will make sure the Vinaya teaching put below, and make sure the Tantrayana or Mahayana teaching put on top, because of this is Tantra teaching or Mahayana teaching, even that and so forth, mistreating the lower vehicle doctrine, such and such.

16) Misappropriation of the property of the three jewels, again here, it is similar to one of the earlier vow, the offerings that offered to triple gems, if you consume, you take without proper permission, then it is similar as before.

17) Holding corrupt ethical discipline. For this one again have many different interpretation. But just as an example, it is like with bodhicitta motivation, I can scold people, I can be very wrafful, then you live a life like that to dominate people by using Dharma, scold people, control people, dominate people, accuse people saying, "why you are not doing that...it is Dharma etc etc...." or "of course I can scold you because I generate bodhicitta, it benefits you because my

motivation is bodhicitta". Some human beings are like that, some human beings have so many excuses for their negative. Scolding is negative, so many excuse to support their delusion, this is total wrong, this is holding corrupt ethical discipline.

Corrupt on what? Corrupt on Dharma, use excuse to harm other, this is dangerous, we will encounter, this mean how secret tantra practitioner, how much realization you have, how high so called you are, it is zero. So we have to make sure, if you want to show, then you show your true face - I am very bad person, very angry person, look at me, then no problem. But don't use dharma, bodhicitta, compassion, then for the benefit of dharma, or for the benefit of mother sentient being then you use all the non-sense thing, this is corrupt ethical discipline, rather you should directly be yourself, just happily say that I am angry, I am negative person, I am lower than you, it is better, cannot corrupt, this is very dangerous in Dharma circle, very very dangerous, especially we have so many initiation, how many times we receive Bodhisattva vow, we have to be careful.

18) Abandoning the mind of enlightenment or bodhicitta. I have been practicing Mahayana practice more than 10 years ago, nothing achieved! I didn't get richer, didn't get happier, it is the same, didn't get younger but older and older, I think rather work for myself, do something for myself alone, so that is abandoning bodhicitta, and this even can happen even one has achieve the path of ordinary Bodhisattva, so we cannot say this have to practice in ordinary being. Even when we achieve the Path of Accumulation, in Path of Accumulation, there are 3 points: small, middle and high, or first, second and third, up to obtaining the second level, by encountering the Hinayana master or your own imprint or afflictive emotion, you might abandon bodhicitta, and go to Hinayana practice, worse than that you can even give up Dharma, there is danger.

So these are the 18 root downfalls.

Now we have the 46 faults, or the 46 secondary transgressions of Bodhisattva vows, or 46 secondary downfalls of bodhisattva. So the first one is the 7 associated with the perfection of giving or practice of giving. Within the Six Perfection, here is related with the perfection of giving.

1) Not making offerings to the Three Jewels every day by means of body, speech and mind. Even after we take refuge, we need to practice this. So for Bodhisattva practitioner, it is for sure.

2) Indulging in worldly pleasures such as in talking by means of attachment. Whatever conversation talked base on attachment, that's it! Indulging in worldly pleasure – whatever pleasure concern of this very life, to be straight forward, we break the vow.

3) Being disrespectful to the senior trainees and those who are knowledgeable. So being disrespectful to your teacher, and being disrespectful to those whose knowledge is higher than you.

4) Not giving answers to those who ask questions relating to Dharma. For this one, most dangerous is for me. This downfall is most serious and most likely to commit is me. That's why you see me outside how many times I have no ideas, I am on phone every day at least 3-4 hours, sometime more, and the phone ring go up to morning 2am or 3am, not because of I am preserving this vow, just because even how many calls I missed it, I tried my best to miss the calls, but still cannot handle, not just in Malaysia, from different other places, and I think is wonderful, but sometime because I am still ordinary person, so sometime cannot handle. So instead of getting good suggestion, get bad suggestion, dangerous! Anyway, all are about Dharma. Some people get very difficult in their health or business, and they are seeking help. And pure help is Dharma. In fact whether they know how to ask or not, actually they are asking Dharma, they are not asking what is the explanation on bodhicitta, what is answer for compassion, but they are asking that they are suffering this, and family are suffering on that, friend suffering this and that, just lately I went to oversea, when I was in oversea if people call and if I answer, I have to paid also isn't it? I heard but I don't know how true. Then there is danger of getting miserliness, then again scared of karma of miserliness, so when you preserve vow, there are a lots of scary things, so that's good, it purposely make you scared. Anyway, it is like that.

Even to you people, because you are learning Dharma, I am sure so many of your friends just happen to call you and complaint about their problem, in fact innately they are asking help from Dharma, I think so. Why they come to you especially knowing you are Buddhist, most probably they want some comment on Buddha's teaching, Buddha's advice, and that advice should be Dharma, no other than that. So when you don't give, you are not giving answers to those who ask questions relating to Dharma, so from now onward I will try not to miss the calls. Sometime miss hundred of calls, so easy to break the vow. If don't have phone, at least will not break the vow, you see?! All those access, now if people send email and don't reply, aiyoo.....that's why the most conducive is to hide in Himalaya cave because there is no telephone access, no internet, at least it is easier to practice this vow.

5) Declining an invitation without good reason extended in good faith. Even if you don't find any good reason as long as invited with faith, you should accept. Because sometime you just see whether have good reason or not, only see good reason then go, so you have to understand the good reason, but here it is not necessary, as long as invite with faith, somebody invite you with faith then you shouldn't decline.

6) Refusing to accept offerings of gold and the like when it is said to be permissible to accept them with a mind free of attachment. Here has a few points: you must accept the offering, as a Bodhisattva practitioner, if somebody come and offer gift, you must accept it. Even come to offer gold, have to accept it. Because it is willingly offer, and it is permitted, and sincerity and permission is there by the person who is offering, but have to accept without attachment. If you have attachment, then “oh ya.. he offer a big gold..” then you start to roll your head, as long as attachment involve, then not suppose to. Otherwise you should accept the offering since it is permitted, but accept with free of attachment.

7) Not giving Dharma to those who desire it. You must give Dharma, or teach Dharma to whoever ask Dharma if you have the knowledge. But at the same time, for the respect of Dharma, not for your own benefit, both the person who declare the Dharma and the person who request have to make it very precious, that's why the Tibetan great practitioner in the past, most of the teaching is regarded as golden Dharma, why so call golden Dharma? Because whenever they request, so much effort, so much sincerity, it is really regarded as for one word of Dharma, it is equivalent to one huge container fill of gold. In Tibet in early time they use to do like that, that's why it is called golden Dharma. Whenever they offer or request teaching, they make extensive offering, and make sincere respectful request, because of that, even one single word, it becomes the cause for subduing the mind, otherwise it is just intellectual. But here it means that when you see the sincerity of others, then you don't give Dharma, that is breaking samaya, so you have to give Dharma.

Now here is 9 associated with the perfection of morality, just now that is 7 associated with the perfection of generosity.

1) Neglecting those who have broken their moral commitments. So suppose one monk disrobe from monastery, then the abbot neglect, meaning from that very day onward, he will never want to talk to the monk, or never let the monk come back to monastery. 'Come back' here means like entering to the monastery for day visit or whatever, totally cut off the relation, this is neglecting those who have broken samaya.

Then Guru to disciple, if disciple happen to break commitment, or sadhana, or whatever commitment you receive from Guru, by knowing that you break the samaya, if Guru totally abandon them, then it is breaking Bodhisattva vow, rather you have to treasure them, you have to give them extra care. Again here, the example of our Guru Kyabje Lama Zopa Rinpoche, he has thousand of thousand of disciples, and he pay attention especially to those very difficult, very difficult to tame, do many wrong things many times, but he pay very special attention to them, give them job, give them practice, forgive them many many times, again and again and again, it happened, so this is the Bodhisattva practice.

That's why I mentioned yesterday or two days ago, when we don't get chance to see Rinpoche, you should feel lucky, when you see you should feel extra lucky, but when you don't get chance to see, you should feel lucky, because you don't have much problem, you are quite alright. When he start to come to see you, that mean... because we were doing quite ok... his omniscience mind always pervade all of us, so anyway, I said this few days ago already. Because some people complaint, "I met him 4-5 years ago, even one single moment I didn't get personal interview with him, and then feel depress, and want to give up dharma, guru disciple relationship." That's wrong. The way he treat some of his student who are very difficult to tame, they did many wrong things but he especially sometime pay more attention to them, then sometime we misunderstand, we think they are better than us, it is not necessary, you could be the best one because you are alright, you are doing good, so he no needs to see you, isn't it? So we have to think this way.

2) Not using one's three gates of activities to effect trainings that cause others to generate faith. Not training one's body, speech and mind; the three gates is body, speech and mind. Activities is whatever action we do that not cause other to generate faith. We have to all the time remain in the aspect for other people to gain faith, otherwise best is again to stay in room. Otherwise people instead of generate faith, they gain the opposite, then difficult. So again we break the vow. So all the time when we interact with people, we have to be the example of showing. As long as we practice Bodhisattva vow, we all are equal, we have to show each other, you have to inspire me, I have to inspire you. You have to show the example of your body, speech and mind, and I also have to show example of body, speech and mind, so we have to create the condition to each other like that.

3) Not making efforts to benefit others in order to help others even to the extent of carrying their luggage and the like. If somebody see that there are a few things carry in hand, at least should extend to help – 'May I help you?'. No need to be your friend, if on the way, one stranger carrying so heavy thing, you should extend help if you happen to be there 'May I help you?'. If the stranger say 'no', then is ok. But if the stranger say 'yes', at the same time we have to be very alert that the stranger will not suspect that we will run away, so we have to make sure that very comfortable, sometime too helpful also people have so many wrong thinking, then they scare, so we have to be very mindful to comfort them and help them.

4) Refusing to do negative actions even though it is taught that these are free of negativities when motivated by compassion. This one have to be very careful. This one is like that: supposing your child, you try to teach him to be better person by using sweet word and gentle, but cannot help, then after that with total motivation of compassion, you purposely, just for the benefit, you know and you are confident that your scolding can help him, you have to be sure, to

have confident, to have power of compassion, generate compassion, then “NOW YOU BEHAVE!” like put the finger on his nose, or even whip.

In monastery they use this technique, we got it many times by teacher, ‘I am not angry... I have compassion, but you need to get it.’, so sometime we feel very unfair, this compassion is very unfair, anyway, something like that. In Tibetan we say ‘sha-tse duk-tsub tro-nyer-ga’, ‘sha-tse’ is affection, to have a bit painful is more precious than sweet word with cunning mind, or flattering word with cunning mind, a bit pain in pinch is more affection and is more valuable and more precious than the sweet word or whatever with cunning mind and attitude.

As I mentioned earlier in the 18 root downfalls, even you cannot use compassion to scold other, you give excuse that you have compassion, but this here have to interpret different. For that one, it is to harm other, then using excuse of compassion, bodhicitta. But here you are 100% confident that with full effect that you know that this solution will help the person for better purpose, then you generate compassion and you do this action, then if you don’t do, you break the vow, that’s why you need to do. Like Yamantaka, Manjushri is so peaceful but he has to appear in Yamantaka so wrathful for purpose. If Yamantaka don’t appear, then the Yama cannot be subdued, so if Manjushri remain like that, then it is not practicing Bodhisattva vow. Sometime we have to also show wrathful aspect if you are confident that it will benefit.

5) Practicing wrong livelihood. Remember the five wrong livelihood that we talk about in earlier class? Practicing wrong livelihood, earning, living, base on the wrong earning which already covered in previous class.

6) Indulging in frivolous activities by body, speech and mind. It is like totally leave your body, speech and mind under senseless, meaningless, no meaning on virtue, just to entertain yourself in whole day dance or sing song, whole day meditate on attachment.

7) Thinking without good reason that a Bodhisattva can attain enlightenment solely by being in the midst of samsaric household life. In order to gain Buddhahood, I must remain in household life, otherwise I won’t, such kind of attitude. This is also breaking the vow. Like no need to become Sangha, no need to take 253 vows, for what? It is just making my life hard time, so many restrictions, why I need to practice so many precepts? Just remain in household life and just practice bodhicitta, then ok. So that kind of attitude, and if you think like that, then you abandoned those practitioner who live in different lifestyle than you, some are Sangha life, some are yogi life in cave, some are celibacy life, single life, even Sangha, without become Sangha, how can you just become Buddha? There is no way. If you have such kind of thought, then you will get the downfall of number 7. If lay household life think and abandon other lifestyle as no opportunity to become enlightenment, only my lifestyle can become Buddha, this kind of sole grasping, this is the downfall.

8) Not avoiding a bad reputation. So we have to avoid bad reputation. And in order to avoid bad reputation, we have to do good thing. Any bad reputation come, you have to clarify, otherwise it is no good, you break the vow. So you have to, all the time avoid bad reputation, it is not because of attachment, it is not to commit any sin or karma related to others. If other criticize or talk bad thing about you, other person commit negative karma.

9) Not helping someone to avoid a situation when you know others do it forced by their negativities. If somebody try to harm you because of misunderstanding, because of ignorance, jealousy, because of so much ego, because of disliking mind, this is negative isn't it? Because they don't like you, so they want to accuse, destroy you, they want to harm you, if somebody doing like this to you, as a Bodhisattva practitioner, you have to help that person to avoid that kind of situation, that kind of action. Because you know that they are accusing you base on negative, but if you still sit there and let them blame you, harm you, and you don't go to clarify, as a Bodhisattva practitioner, you have to subdue them, you cannot give up, if you give up, then you give up Bodhisattva vow, so you cannot give up. If it is base on negative, until the person understand that it is their negative, you cannot give up, if you give up then you destroy Bodhisattva vow.

Now there are four associate with the perfection of patience.

1) Retaliating a harm with harm and so on. If somebody wants to harm you then you harm back, if somebody accuse you then you accuse back, it is like returning the same effect, this is not allow.

2) Neglecting to apologize those who were incited into anger by oneself. So have to apology, cannot be stubborn.

3) Not accepting others' sincere apologies. For you also, if somebody apology by understanding their mistake, you have to accept it, if you don't accept, then break the vow.

4) Letting oneself be carried out by anger against others. Somebody want to accuse you, but you against other, you let yourself arise emotion of anger, then you break the vow. You have to be cool, to be calm, and cannot get angry, when you get angry, then lose the vow.

After that, there are three associate with the perfection of effort.

1) Gathering a circle of followers out of desire for profit or reputation. Collecting disciple, go here and there – “You come and be my disciple.” Because of desire for profit to get some donation or fund, so you be my disciple then I can get more donation, or then go to the rich one and neglect the poor one, or if I

have many disciple, then I can become famous, so if you have this attitude, then you break the vow. Especially this is very dangerous for Dharma tutor, or even lay practitioner who teach in school. If they are practicing Bodhisattva vow, then they have to teach and help with knowledge, and benefit to other whether they respect you or not, your responsibility is to provide the knowledge, to solely give the generosity without any return, otherwise break the vow.

2) Not trying to eliminate habits such as laziness that are obstacles to the practicing Dharma. Such as laziness which are obstacle to Dharma practice, like too much sleeping – “oh! so tired...” then sleep, or hungry then go to eat food, then gossip, then have some disco dancing. Or “Never mind... he will talk the same thing again and again, just go one time is enough.”. Or “oh.. I don’t understand, so forget it..”, or “it is more confusing, better just put aside. I don’t want.” All these excuses are laziness. If you practice laziness, then break Bodhisattva vow. We have to put effort to inspire, even Lam Rim teaching say that the more you hear, every time you should feel the extra realization gain in heart. Same words that repeat hundred times, each word each time you hear, each extra realization. It is said that if your motivation is solely for that, it is said that you will gain the realization, otherwise, if it is only for intellectual, then the first time even you hear such a wonderful speech, it just become merely intellectual, it will not become source of realization. There is many saying by the practitioner.

3) Indulging in gossips out of attachment other than in conversation to help others. Gossips about other out of attachment, “I try to help this person but this person inside is not respecting me, I thought to help the person but this person is like disrespectful.” So it hurt your attachment, so all sort of gossip, things relate with attachment, and with hatred also, because as long as attachment there, then hatred accompany, therefore as long as you gossip with the thing to do with attachment, then any conversation we make, it is breaking the Bodhisattva vow.

Then now the three associate with the perfection of concentration.

1) Not making efforts to find the meaning of concentration. Such as like... concentration is just to get the physical and mental pliancy, it is called ‘sing-jiang’, you should see that at least you must train in concentration so that you can able to achieve mental and physical pliancy, at least like that. But the best is without training in concentration, how to actualize realization on path? Without concentration, no realization on the stage on path, therefore I must. Otherwise if it is just for physical and mental pliancy, that is not necessary, rather I just straight away meditate on compassion and loving kindness, that’s better, so if not making efforts to find the meaning of concentration, then it becomes like that.

2) Not overcoming the five obstacle to concentration. Remember the five obstacles during Choden Rinpoche’s teaching? Or you can also say the 8 obstacles to concentration. The 8 antidotes such as faith, aspiration, enthusiastic

perseverance, mental and physical pliancy as antidote to laziness. So not overcoming means not practicing faith, aspiration, enthusiastic perseverance, pliancy as antidote to laziness. Then the second one is mindfulness as antidote to forget the instruction, alertness as antidote to mental dullness and agitation, then application of antidote to counter the non-application, then non-application as antidote to counter the application. When your concentration is too loose, then you bring your concentration back. When your concentration is too strong, too excited, then you try to loosening the clarity, anyway, these are already covered during Choden Rinpoche's teaching on those obstacles.

3) Being attached to the taste or ecstatic suppleness of the meditative concentration. As Bodhisattva practitioner, such as us who possess Bodhisattva vow, we cannot train the concentration for the purpose of obtain pliancy, the mental and physical bliss, it is not for that. Such as Solitary or Hearer practitioner, they obtain shunyata and calm abiding. After they obtained calm abiding, they remained in pliancy, mental bliss for eons and eons without arising to engage the benefit of Six perfection to other beings. That's why here being attach to the taste or ecstatic suppleness of the meditative concentration, this mean you cannot attach to the bliss of that, rather you should engage into the act or practice of the Six Perfections.

Now the eight associated with the perfection of wisdom.

1) Abandoning the Lower Vehicle.

2) Putting a great effort in studying the doctrine of the Lower Vehicle and other subjects even though they serve no significant purpose for one has already embarked on to the study and practice of the Greater Vehicle.

Sometime we just explore ourselves to non-Buddhist scripture or article, as far as concern with the practice of Bodhisattva vow, we have to avoid. Even if we need to study, we have to study for a purpose. Like when we study philosophy, we also have to study non-Buddhist school, but we cannot study in very elaborate way like more effort than we study in Buddhist doctrine, we rather get a few points for us to get the right answer if we encounter those non-buddhist philosopher. The thing is that if we study too much, we will leave imprint strong, and that imprint will bring about the karma for us to born as non-Buddhist practitioner. When it is too much imprint, too much karma, then next time you will be more familiar in non-Buddhist teaching than Buddhist teaching. We are not siding, but because you took Bodhisattva vow, of course everybody has choice to study whatever they like, isn't it? Otherwise I will get into trouble.

3) Although it is necessary to study other subjects for good reason, but being engrossed in them with pleasure. When we study on how the theory on creator, it is very interesting. One time I read bible, I want to know about bible, when you look at Buddhist scripture and look at that one, it is very interesting, you start to feel excitement, joy. Because in Buddhist scripture, you need to

squeeze and squeeze, still the liquid doesn't come, the meaning doesn't come, from morning until night, until you get gastric, until you get wind problem, still cannot understand, still cannot digest, but when you look at bible, it is so easy, then you start to feel interesting, then will start to order another book. Normally I spend reading on 5 hours, but now spend on 3 hours reading on my text, because 2 hours I am so interested to read on other text. So there was a few times I disappeared from Sera, one time I disappeared in Hindu community, one time I disappeared in Saibabah community for about 10-15 days that nobody knows, but somehow in the end they found out, wah.... my ear is like.... even I put chewing gum also cannot, so then what I did? I go and buy Saibabah picture, then I put on my altar, after that I found one Jesus cross that make from shell, then I purposely put on my altar there, because my school mate all are teasing me, very nice to tease each other, every time when I go to eat, they tease.

Engrossed them with pleasure, if you don't control, it happened, then imprint so strong, because of that purpose, it doesn't mean you don't respect, you should focus on something, you have your path, you should focus on that and don't confuse yourself, because of that reason, including here, even Hinayana scripture, when you study Mahayana, your main focus, when you choose book, you rather choose Mahayana book, otherwise your mind will be pull for Solitary liberation rather than liberation for numberless being. There is a danger because of that. It is the same thing. If you read the scripture, you almost follow Jesus, one time almost follow Saibabah, it is okay but if I choose to become a Buddhist philosopher, then if I become like that then I will get confuse, because my brain is not enough. It is not offending other teaching, or neglecting other teaching, it is for you to gain focus.

4) Not making effort in the study and practice of the Greater Vehicle teachings and abandoning them.

5) Praising oneself and criticizing others with negligence.

6) Making no effort to study or practice Dharma. Here in particularly is bodhicitta, or great compassion.

7) Neglecting the study and practice of Dharma and preferring to read other non-Dharma materials. It happened, like normal magazine, or film stars, model, yet Lam Rim book is so thick, no colors, no pictures, and need to squeeze brain so much, rather read magazine. Just to share with you, I have no interest in reading newspaper, some how no interest in reading magazine, I try my best almost 20 over years, even people advice and force me to read newspaper and magazine, some how so difficult. Even try to get some attractive thing, some how no karma, now when we look at here, it is not bad. So what I am trying to say is that here we cannot neglect studying Dharma rather than reading those... of course you need to read about the world on what is happening, otherwise people will say you are foolish, many people said I am very ignorant.

I met one Dutch woman long time ago when I was in Sera, then I went to Kopan, I was helping to translate with my broken English to Khenrinpoche during the teaching, then this lady came. Her arrogant is like Mount Meru, very stubborn, but very kind lady. She asked me how many times I visit my mother, so I said maybe about 10 years time visit 1 time, then first word she said is "you are jungle man! Do you know that how mother feel? You don't know! How can you abandon your mother like that?" Then I said, "I pray to her all the time. And she is very happy on who I am, and I am very happy on who she is." Then she said, "You are a very cruel person." Then I said, "anyway, I am like that, what to do? Even when I want to go visit, it is so long journey, 10 to 15 days I need to walk."

Anyway, somehow our karma, she likes me very much, but I am okay, next year, she follow me, she came all the way to Sera to see me, and actually she try to disrobe me, she try very hard, and she make a pledge, and she has two big children, Mount Meru children, and she is very tall also, around aged 40-50, I was attracted by mother you know? This is very interesting. So she came all the way, she said, "I will make sure you will go to Holland, you will stay in Holland, and you will marry me!". But I said, "I will make sure you become Buddhist, and I will make sure I bring you into cave." So we have the argument. So she think I am such a jungle man, and stubborn, and said my head is like stone, but I said she is like a jungle woman, and with no manner because she used all the wrong word, as long as she is not happy, she throw thing and she used all the wrong word, and I have been escaping every where, cannot handle, so then she asked me whether I know who is the first president of America? I said, "I don't know, why I need to know? What is the benefit? No need to know." She said, "You are such a stupid. Do you know who is the champion boxer?" I said, "I don't know, I really don't know." She said, "You see, how uncivilized you are, how ignorant you are, you really don't know the world, you are foolish, you don't know anything!". I said, "ya.. it is okay." Then I asked, "Do you know about compassion?", she said, "What compassion? Of course I have compassion!" So I asked her to explain to me about compassion, but she cannot, so I said "You are stupid, you are foolish, you are ignorant."

I have one roommate, one boy, so she come around 5-6pm to my room before my class, then she just sit on my bed, then I said, "how dare you sit on my bed?", then she said, "You are such a cruel..." all the negative things she will throw to me, then I throw all the bad things about her also, then she asked me, "Do you know that I am much more prettier than Princess Diana?". I said, "I don't know Princess Diana.", she said, "You see?! How stupid you are?". Anyway, one day she gets very upset, so on my table, at that time we don't use book, we use the long text, so we don't have much table to put, we just have one table on our front, so all the text pile up, so she gets upset, she came in front of me, she takes a bunch of the text, then hit on my head, then said, "This is the one that make you such a stupid." Because she asked me to go for a walk, some of my other monk friend very happy to go with her to water fall, or just go for a walk on Tuesday,

and on Tuesday I have the habit of locking my door, close my curtain, and I don't go anyway, I just stay in room, but she wants me to go together, so she said that what make me such a stupid is because of the text, so she bang on my head, so after that, I stand up, took the rest of the text, and I bang on her. After that she is very upset, although she already said ten or twenty times that she is leaving from Sera, I asked her to go but she never go, the next day she come and said I am sorry, so sometime she comes around 1 o'clock when everybody taking nap, so inside room is very hot because of hot weather, but in front of my room there is a small papaya tree, so she came and stay underneath, later when both get upset, we scream until monks get up, anyway, all the time... I will make sure she will become Buddhist, and visit the cave. Even though I cannot make you stay in cave but I will make sure you visit cave, and she said she will make sure I go to Holland and marry her.

One day she is very very upset, it was quite late afternoon, she cries, then I asked her to go and make sure don't come back tomorrow although I know she will come back but I asked her make sure don't come back. After that, again she comes back, so then I cannot stand, so I run to Kopan. I just suddenly run to Kopan, then 2-3 weeks later she left. Until last year, she came to Kopan, I saw her. She makes a lot of friends there. So I asked her, "How are you?". She said she is happy. I asked her, "I used to ask you read Dalai Lama's book, did you read?". She said, "Yeah, I love Dalai Lama.". then I said, "Oh! I win!". Then I asked her, "did you take refuge?". She said "No way! But I respect Dalai Lama". So I said, "Okay, good." After that she said she is very happy that I am finishing my study. So then I give some presents. Anyway, she puts so much effort to convert me, she buy this Newsweek magazine, she purposely pay somewhere else, every week I get one Newsweek magazine, but all the monks so happy, there are pile and pile which I never read, so that kind of karma, such cases also happen, very interesting. Also lately I got an email, she saw my blog, some how I got her email address, so I purposely send to her, she is very happy, and she is very happy that I have become Geshe, she also said she will make sure I won't become Geshe, she said that also before, and within certain years I will be in Holland with her.

Twelve associated with not giving assistance and care to others.

Of these there are four for not giving assistance to others, which are

1) Not going to the assistance of those seeking help for their purpose. As long as for their benefit and asking help from you, we have to provide help.

2) Neglecting to offer service to the sick, like hospice work, if somebody sick and they ask us to help, at least we should offer our prayer, try our best to help, otherwise we break the vow.

3) Not acting to dispel sufferings of others although one is capable of giving help.

4) Not helping others to overcome their bad habits knowingly. Even if they have so much bad habits, knowing they have bad habit, but if we don't put effort to change them, again we breaking the vow, so we have to put effort, especially we should put effort to those who are not in Bodhisattva practice, we have to give more time to them, so that we can change them, change their habit. If we neglect them, we break the vow.

Six faults for not benefiting others,

1) Not returning help of those who benefit oneself. We have to all the time repay the kindness of others. If people help you, you should help them. In Bodhisattva practice, even people don't help you, you should help them.

2) Not relieving the distress of others. If somebody's mind is torture by all the problem, then if you just look at them and make fun on them, cannot! Break the vow. We have to put our best effort to distress, if people has trouble, you should try all the time try your best to release their trouble.

3) Not giving material help to those who seek charity out of laziness even though one lack miserliness. Even though one has the ability to offer charity and at the same time one don't have miserliness, but because of laziness 'oh! Tomorrow there is a charity fund', but because you need to sleep even though you like to give charity, and you have the potential, but because you want to sleep, then you miss the charity event, then break the vow. Because of laziness we cannot miss the opportunity to make charity.

4) Not giving assistance to one's disciples to fulfill their temporary benefits. Here disciple refer to your fellow, those who care for you, who listen to you, who seek your help, not necessary Dharma people, or disciple, as long as they seek your help and advice, you all the time should be there to fulfill any of their temporary benefit.

5) Not acting in accordance with the inclination of others when these do not contradict Dharma. Even though it is not Dharma, but if it is not negative, as long as is virtue, even not Dharma, you should not indulging with those who act not in according with Dharma.

6) Not praising the good qualities of others unless there is a special purpose of turning their mind to Dharma. As practitioner, we shouldn't wait that this person will turn to Dharma so that I should praise them, not like that. All the time should praise, all the time should talk good qualities of others.

Two faults for not subduing an evil person.

1) Not subduing others with wrathful action when it is harmonious to their evil conduct. If someone acting evil through body, speech and mind, then you cannot just stay aside there, you have to subdue with wrathful action. If possible, use the four activities, 1) pacifying 2) increasing 3) controlling and 4) wrathful. First try with pacifying, if that cannot manage, try with increasing, if that also cannot manage, try with controlling, if that also cannot manage, then try with wrathful, then manifesting Yamantaka, Hayagriva.

If it is not necessary to use wrathful action to subdue, then shouldn't use. First try with pacifying which is peaceful action, if not, then increasing, then if not, then controlling, then if not, then wrathful. But shouldn't apply first on wrathful.

2) Not performing miracles and threatening actions, or so on. As Bodhisattva practitioner, you shouldn't overwhelm with magic or miracle, we shouldn't even hope for miracle, our realization shouldn't hope for miracle, even we have gain miracle, then we shouldn't perform it. Especially using miracle or magic to threaten other, this is not suppose to use. That's why you can see the past great practitioner, even though they can do so many miracle, but they totally hide all those miracle.

So these are the Bodhisattva conduct. Bodhisattva conduct can listen and study even by those who haven't initiated by Highest Yoga Tantra, it is permitted, but as far as concern with Tantric vow, it is not allow to explain to those who are not ripen vessel, or who have not initiated, so bodhisattva vow is okay. So this is just a very simple brief explanation on those various vows and ethic behavior, if we want to practice karma purely, we have to practice all these vows purely, otherwise it doesn't fulfill the purpose of having conviction in karma, and faith in practice karma is not fulfill. So this is to protect now and future action.

How about our past action? By knowing the general and individual consequence of different karma, we have gain total conviction which is the only sole cause to liberate us up to liberation, and to totally cut the root of samsara, it is to practice karma, so these vows are to cultivate to protect now and future actions, but how about past karma we have accumulating since beginningless lifetime? In order to purify that, then should apply the four opponent power, the power of reliance such as refuge, the force of overcoming misdeed through antidote such as reciting Vajrasattva mantra, in Lam Rim it said such as reciting hundred syllable mantra, or doing Vajrasattva visualization, or mitukpa practice, or any form of practices such as mantra recitation on deity or visualization, or reading scripture, reading Golden Light Sutra, Sangata Sutra, Diamond Cutter Sutra, Long Life Sutra, or any form of Lam Rim teaching, all those force of overcoming misdeed through antidote, then the third one is force of repentance, fourth one is the force of not repeating the misdeed again, so these are the four forces, by using these four forces, you eradicate entire past karma, by practicing all these vows, whatever vows that you can able to do it, then never commit any negative karma

now, and never commit any negative karma in future life time, then total door of samsara is closed.

Thank you.