

Direct Instructions from Shakyamuni Buddha

A Gelong's Training in Brief

His Holiness XIVth Dalai Lama

Annotated Translation by Geshe Graham Woodhouse

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*dge slong gi bslab bya'i rnam gzhag mdo tsam brjod pa
thub dbang zhal lung*

His Holiness XIVth Dalai Lama

Translated and Annotated by Geshe Graham Woodhouse

Restricted to the fully ordained

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Contents

Translator's Introduction.....	7
Interleaved Summary of the Vinaya Discourses.....	9
Direct Instructions from Shakyamuni Buddha:	
A Gelong's Training in Brief.....	13
The Vows	22
First Class: Defeats	22
Second Class: Remainders	23
Third Class: Downfalls	26
Forfeiting downfalls, first set of ten	26
Forfeiting downfalls, second set of ten.....	27
Forfeiting downfalls, third set of ten.....	29
Simple downfalls, first set of ten.....	31
Simple downfalls, second set of ten.....	32
Simple downfalls, third set of ten	34
Simple downfalls, fourth set of ten	35
Simple downfalls, fifth set of ten	37
Simple downfalls, sixth set of ten.	39
Simple downfalls, seventh set of ten	40
Simple downfalls, eighth set of ten.....	42
Simple downfalls, ninth set of ten	43
Fourth Class: Matters to be confessed individually.....	45
Fifth Class: Misdeeds.....	45
Misdeeds, first set of ten:	
arising from the wearing of robes.....	45
Misdeeds, second set of twenty: going to houses	46
Misdeeds, third set of nine: sitting in houses	47
Misdeeds, fourth set of eight: receiving food	48
Misdeeds, fifth set of twenty-one: eating food	48
Misdeeds, sixth set of fourteen:	
using the alms bowl	49

Misdeeds, seventh set of twenty-six:	
teaching the Dharma	50
Misdeeds, eighth set of three: to be performed,	
and ninth set of one: going	52
Appendix: Various Procedures	63
Procedures Concerning Blessing the Robes	63
Procedure for Blessing a Precious Article	64
Procedure for Blessing the Alms Bowl.....	65
Procedure for Blessing Medicine.....	65
Procedure for Making Food into Extra Helpings	66
Abbreviations	67
Bibliography	69
Sutras and Tantras	69
Other Works.....	70
Notes.....	75

Translator's Introduction

Monks and nuns in the Tibetan Buddhist tradition follow the *Mūlasarvāstivādin*¹ school of vinaya. Their vows at the gelong level, i.e., the level of full ordination, are recorded in the *Mūlasarvāstivādin* school's *Individual Liberation Sutras*, in the male and female versions respectively.² Interspersed throughout the Tibetan translations of them is an easy to remember set of chantable verses summarizing the gelong or gelongma's vows. These versified mnemonics are known as the *Interleaved Summaries of the Vinaya Discourses*. (Only the gelongpa's *Individual Liberation Sutra* survives in the original Sanskrit. No *Interleaved Summary* is found there however.)

His Holiness the Dalai Lama uses the gelongpa's *Interleaved Summary* as the basis for his presentation of the fully ordained monk's vows. The word or phrase selected to remember each vow by in the *Interleaved Summary* generally corresponds to the vow as it appears in the sutra, and hence is not always obviously linked to His Holiness's epitome of the vow. The sections in grey scale are the parts His Holiness does not include. He comments on just the 253 vows.

Abbreviations for the commonly cited texts are listed in the Abbreviations section just before the Bibliography. For Indian names in the main text *ch*, *sh* and *ṣh* are used instead of the more common *c*, *ś* and *ṣ* for the sake of ease of pronunciation by non-specialists. In the notes and bibliography the usual transliteration system for Sanskrit is used.

Interleaved Summary of the Vinaya Discourses

'dul ba'i lung gi bar sdom

Defeats

Unchastity and stealing things,
No killing of a human being
And also lying speech—these are
The four deeds that are set forth here.

Remainders

Emission, holding, words to do with sex
And service, go-between and house, large house.
Then baseless, vague and sangha schism, side,
Subvert the lay folk, displeased with advice.

Indefinites

Sit in seclusion, screened away,
Place fit or not for acts of lust.

Forfeiting Downfalls

Retain, be separate, put by,
Have wash and then receive and beg,
An upper and a lower robe,
Worth, individually, send.

A silk rug, only black, two parts,
Six-year, a hand span, on the road
And wash, take gold and silver and
Financial deals, engage in trade.

An alms bowl two, a weaver two,
Reclaim a gift, last autumn month,

A dweller in the wild, large cape,
The dedicated and hoard up.

Simple Downfalls

(1st stanza is a general summary, listing the 1st vow from each of next 9 groups)

Intentional lie, destroying seeds,
Teach unappointed, many meals,
Use water, houses, with intent,
In company with a thief, go off.

Lie, criticize, divisive speech,
Revive a dispute, teach, recite,
A grave wrong deed, a higher state,
Show favouritism, deprecate.

Seed, denigrate, deaf to advice
And beds and mats, eviction and
Encroach and legs that perforate,
Pour out, erect a couple of layers.

Teach unappointed, sunset, food
And two concerning Dharma robes,
Joint purpose, boat, seclusion two,
Gelongma causes to be made.

Eat many meals, one dwelling place,
Flour, solid food and offer and
Together and wrong time, hoard up.
Then swallow and superior.

With creatures in, sit, stand near sex,
One Naked, army and two days,
Incite the troop formations, strike
And threaten and a grave wrong deed.

Agreeable and fire, consent,
Not full ordained, the Dharma, talk,

A getsul, change the colour and
A precious thing, the time of heat.

An animal, create regret,
The fingers, play, in company
And fright, hide, without confidence,
Then baseless, go without a man.

A thief, not twenty, dig the earth,
A guest, the training, argument,
Without informing, disrespect,
Drink alcohol and then wrong time.

With food, the dawn and only now,
A needle case and bed legs, spread,
A dingwa, itch-sore cover and
Large cape, robe of the Bliss Gone One.

Matters to Be Confessed Individually

A town or village, other house,
The training, wilderness abode,
The Buddha, he of helpful speech,
Has taught as those to be confessed.

Misdeeds

The shamtab first has seven points
And then the upper robe has three.
First well-restrained and so forth, five,
With covered head and so forth, five
And jump and such, another five.
Then twist the body, five points more.
The way of sitting in nine points,
Receive the given, eight points here,
The proper way with food in six,
'Tsuk, tsuk,' and so forth, noises five,
By separating each grain, five
And licking hands, another five.

Then denigrate and so forth, four
And for the alms bowl ten more points.
While standing up and so forth, five,
With covered head and so forth, five
And with a top-knot, five again,
An elephant or other, five,
With stick in hand, another six.
Then sick and so forth four points, too
And climbing higher than a man
Upon a tree is a misdeed.

Measures for the Pacification of Disputes

In presence of and recollect.
Then not insane, majority
And nature, covering with straw,
Plus that which is admitted to.

Direct Instructions from Shakyamuni Buddha: A Gelong's Training in Brief

OM Swasti³

A sun of Dharma, eye for wandering beings,
A pain-relieving moon, a nectar hoard,
The finest teacher, incomparable,
The god of gods, to Gautam I bow low.

Balm to relieve the afflictions' sting
Best purifier of misdeeds' taints,
The training called the *prātimokṣha*
I shall but briefly set forth here.

Once we have accepted that there is not just this manifest world that we see but that there is a hidden level of things to be comprehended, then the only way to develop the capacity of our own and others' intelligence to the full is as follows: we apply our minds to the two truths, the conventional and the ultimate, and on that basis to the four truths' two sets of causes and effects, the afflicted and the purified, and on that basis to the existence of samsara and nirvana and to the feasibility of engaging in one and reversing the other. Based on that, we train in the way of going for refuge to the sources of refuge, the Three Jewels, and having gone for refuge, we then train in the two, the method and wisdom of the path, and based on that, gradually, not through some concoction of sophistical reasoning, but through a path of correct reasoning which is complete in the three modes,⁴ we determine exactly as it is the method of actualizing the ultimate fruits, the two bodies.

The great system of Dharma that is unexcelled in inducing authentic ascertainments is alone the teaching of the Teacher, the Lion of the Shakyas. He is the one who by himself realized directly and then proclaimed exactly as he realized

all the states which are to be adopted or discarded and who thus stands supreme in this world amidst hundreds of self-professed, would-be teachers. He possesses the nature of compassion wishing solely for the benefit of all the limitless migrators and the nature of the precious, infinite qualities—deficient in no excellence—of One Gone to the Bliss of being endowed with the three features of abandonment and of realization.⁵ With regard to his teachings there are two, the verbal and the realized, and from among the three precious trainings of the realized teachings, the training in higher morality is the basis and foundation of all good qualities without exception. In particular the moral code of individual liberation is the essence of Buddha's teachings, such that it is said that wherever there is a *gelong*, a holder of the *vinaya*, there the teachings of Buddha abide and that place is not devoid of the Teacher himself.

Thus it says, in the compassionate Teacher's own words [in the *Vinaya Bases*⁶]:

Wherever there is a *gelong*, a holder of the *vinaya*, that place is luminous; that place is illuminated. See that place as not devoid of me. I also abide unperturbed in that place.

Also, [Dharmashreṣṭhin's] *Praise of the Vinaya*⁷ says:

The earth is basis for a myriad beings;
From it comes fruits. The *vinaya* likewise is
The basis for those striving in the vows
And likewise from it come forth merits too.
Deemed source of every good, morality;
The source of it, the *vinaya* it is said...

Best treasure store, the *vinaya* all complete.
While it remains, the lamp of Dharma will.

In many suchlike sutras and treatises the one inner treasury of Buddha's teachings is spoken of as just the moral code of individual liberation.

Of the eight types of individual liberation ethics,⁸ *gelong*

vows, since they are a moral code of seven abandonments, plus adjuncts,⁹ are superior to the other vows, getsul vows and so forth.

[Here there are three outlines, the way of taking vows not yet taken, the way of guarding vows without their degenerating (p. 15) and the way of restoring (vows) if they degenerate (p. 53).]

[I. The way of taking vows not yet taken]

In general there have been many ways of becoming fully ordained. Of them, becoming fully ordained through the ‘excellent, faultless, present rite’¹⁰ involves ordination by way of ‘ten directly present elements’¹¹ such that the ‘objects’ [i.e., the persons] from whom the vows are taken, the ordaining preceptor, the masters and the sangha, should fulfil the requirements set out for each of them in the texts. Also the ‘base’ who takes the vows should be free of the opposing conditions, hindrances to generating the vows and so forth, and should possess the conducive conditions, the signs and mode of attire of one of this religion, namely the requisite articles, the three robes, alms bowl, water strainer, dingwa¹² and so forth, in material, shape, colour and so forth without unsuitability, suitable and of appropriate size and so forth.

Especially, your causal motivation, i.e., your wish to take the vows, and your motivation at the time, i.e., your state of mind when you are obtaining the vows, should be free from the five stipulations¹³ and definitely conjoined with a contrived determination to forsake the world¹⁴ or better.

[II. The way of guarding vows without their degenerating]

It is not sufficient merely to take the vows in that way. It is most important to observe pure morality by maintaining properly, without transgressing, your engagement in those states which are to be adopted and your turning away from those that are to be abandoned, just as you undertook in the presence of the preceptor, masters and sangha. That coming about is in

turn contingent upon understanding and repeatedly contemplating how morality alone is the root of good qualities, contemplating the benefits of maintaining it properly and the negative consequences of the opposite, not maintaining it.

Firstly then, just a brief indication of the benefits of maintaining morality: morality is alone both the basis and the root from which spring all the good qualities both of this world and beyond, such as the ultimate attainment, the state of omniscience. It says in the *Tantra Requested by Subāhu*:¹⁵

Depending on the earth, infallibly,
All crops come forth. So from morality,
When by compassion's waters rendered moist,
The highest pure white Dharmas come forth too.

It says in the *Great Final Nirvana Sutra*:¹⁶

Morality is the stairway to all virtuous Dharmas. It is their root, as trees and so forth are rooted in the earth. As the chief merchant goes first among all the merchants, it goes first among all virtuous Dharmas. Like the upraised victory banner of Indra, it is the victory banner of all Dharmas. It definitely cuts off all negativities and the path to all bad migrations. Since it cures the disease of negativity it is like a medicinal tree. It is the stock of provisions for the wretched road of cyclic existence. It is the weapon which destroys the foes of the afflictions. It is the spell which eradicates the poisonous snake of the afflictions. It is the bridge which saves one from the waters of negativity.

Sachen Dragpa Gyaltsen says [in his *Freedom from Four Attachments*¹⁷]:

To speak first of morality:
The root cause to attain high states,
The stairs to attain to liberty,
The cure which cuts off suffering;
Without morality, no way.

The peerless Dagpo [Gampopa]’s *Ornament of Liberation* stages of the path [*Jewel Ornament of Liberation*] says:¹⁸

If you do not possess morality, there is no freedom from samsara’s three realms... Since your path to Buddhahood is deficient, you will not attain highest enlightenment. Conversely, if you possess morality, you will attain an outstanding body... If you have morality, you lay the foundation of all happiness and goodness... It is like fertile farmland; from it the harvest of all good qualities comes bountifully forth.

Also the omniscient Longchenpa’s *Treasury of Pith Instructions*¹⁹ states:

Morality, the teaching’s root, know this.
Wrong deeds lead by the nose to evil realms;
Without restraint the root of Dharma rots.
The base for all good qualities, know this;
The stairs that mount to higher states, know this;
The steed that speeds to liberty, know this,
And strongly cherish keeping morals pure.

The great Manjushri Lord Tsongkhapa says [in his *Condensed Stages of the Path*²⁰]:

Its waters cleanse away misconduct’s stains;
Its moon rays soothe affliction’s fever pangs;
Superb like Meru midst a myriad beings;
They all bow down to that no power can daunt:
Morality. The noble, knowing this,
Adopt it well and guard it like their eyes.
I too, a yogi, practised in that way;
You too, who yearn for freedom, do the same.

Thus all the scholars and practitioners of the Land of Snows speak with one accord.

Moreover, in dependence on morality, the stream of your mind will evolve from higher to higher; your training will become equal to that of the Mahabodhisattvas and you will attain

omniscience, the pure wisdom which has abandoned the two obstructions,²¹ including their seeds. The ornament of morality may be possessed by anyone, old, young, or in between, but since it gives happiness to everyone it is the finest of ornaments. The fragrance of the fame of morality does not go with the wind but travels in all directions, thus it is the finest of all fragrances. The balm of morality soothes away the fever pangs of the afflictions, thus it is the finest of any balm. Those who have assumed the mere aspect of one gone forth are alike in that, but the one with pure morality surpasses the rest. As Āryashūra states [in the *Compendium of Perfections*²²]:

Morality, path winning special fruits;
Attainment equal to compassionate hearts’;
In nature wisdom, excellently pure;
It’s called the finest, flawless ornament.

Delicious perfume sweetening all three realms;
A balm not out of bounds for those gone forth;
Although the same in outward show, of beings
The best is one who has morality.

His explanation is extensive and he further says that eventually, if you possess morality, even the dust of your footprints will become an object of worship by gods, humans and such beings. He says:²³

Dust foot has made propitious, even that
The noble to their crowns will raise. Gods, men
Will bow, touch heads, take, always carry it.
Thus those who have morality excel.

Especially if you keep morality in this degenerate age, it is said that the benefit is greater than the benefit of worshipping all the Buddhas of the three times in six sessions, day and night, and that, compared to maintaining the complete trainings²⁴ in the former era, there is greater benefit in keeping a single training at the present time of the degeneration of the teachings. It says in the *King of Meditative Stabilizations Sutra*:²⁵

For aeons ten million times the sum of grains
Of Ganges' sands, with joyous faith to serve
A zillion Buddhas food and drink, with rows
Of banners, parasols and butter lamps;

Or when the holy Dharma deep declines,
The teachings of the Bliss Gone Ones are dying,
To keep one precept for a day and night:
The merit of the latter far exceeds.

It also says in [Asaṅga's] *Hearer Levels*²⁶ that if you keep consummate morality, your fame will spread; harmful beings, human or non-human, will not be able to injure you; the gods will be pleased; everybody will praise you; you will be an object of their giving; and you will feel no guilt or anxiety in the presence of your preceptor and master. You will come to the end of this life without regrets; you will be reborn in the higher states and gradually you will reach the freedom which is the emancipation from all suffering. These and suchlike are the inconceivable benefits spoken of.

In short, if you practise correctly, i.e., non-mistakenly adopting or discarding those things authorized or prohibited as prescribed in the word of Buddha, the *Bhagavan*,²⁷ there is no doubt that you will become a well-behaved, gentle person. But, if you take vows and do not keep them properly, transgressing the prescribed limits, then there are very heavy negative consequences, such as falling to a bad migration in the future.

For example, in this world if you go against the decree of a powerful king, sometimes you may be punished but quite possibly, at another time, by some stroke of good fortune, you may not. The Teacher, the *Bhagavan*, did not lay down precepts for his trainees gratuitously, without reason or need. He formulated a precept prohibiting or authorizing something for a specific purpose, whether to prevent physical harm and so forth to yourself or another, or so that the Dharma should be pure or morality should be pure and suchlike. Thus if you transgress what was prescribed and do not purify the downfall by yourself

making restitution, then it is not as if sometimes you may be punished and sometimes not. Definitely you must experience the ripening, as in the case of *nāga* Elapatra. As it says in the *Exposition of the Discourses* [*Exposition of the Vinaya*]:²⁸

The teachings our compassionate Teacher taught,
Who treats them lightly, flouts them slightly, will
By suffering be undone. The cane fence cut,
A mango grove will go to ruin, like that.

Here some may sometimes flout the king's decree
And go unpunished. If improperly
You flout the Sage's word, you will be born
Among the beasts, like *nāga* Elapatra.²⁹

Again, the *King of Meditative Stabilizations Sutra*³⁰ shows with illustrations how those travelling to the city of liberation cannot go there if their legs of morality are degenerate. Again they circle in cyclic existence, and they are overcome by the sufferings of birth, old age, sickness, death and so forth. Similarly from the *Possessing Perfect Morality Sutra*:³¹

Thus it was said:
Just as those lacking eyes cannot see forms,
Those lacking morals cannot see the Dharma.
How can the legless walk a trail? Just so,
Those lacking morals never will be free.

Such are the unthinkable negative consequences spoken of.

Not only that, if your morality is degenerate, though you enter into the practice of mantra you will not achieve the great actual accomplishments spoken of in the collections of the tantras either. The *Root Tantra of Manjushri*³² says,

The Sage said not that mantric fruits
By broken morals are achieved;
Nor they the place nor the approach
From which to reach nirvana's state.

Wayward fools, that they achieve

The mantric fruits, how could it be?
Immoral creatures going to
The happy realms, how could it be?

They will not pass to higher states
Nor pass to joy supreme, so then
Why speak of their achievements of
The mantras that the Conqueror taught?

In this fashion, in many sutras and treatises, the negative consequences of broken morality are spoken of as endless. Furthermore if you break your moral commitments you become in this life an object of all beings' criticism and disparagement. You and those close to your heart will feel shame and unhappiness. Your adversaries will be delighted. Your preceptor, masters and noble ones with a like purity of behaviour will be upset. The gods on the pure white side will also extensively disparage you, while the demonic crew on the dark side will feel delighted. At the time of death you will be filled with regret. You will not attain the higher good qualities and any you previously attained will degenerate and so forth. These are the extremely serious negative consequences that are explained as occurring in this and future lives. Thus, for those who wish for the best for themselves, it is extremely important that they guard their morality just as they have committed to do, even as they would guard the orbs of their eyes.

As for the way to guard your morality, it is explained in five points: [the way to guard morality relying on the external condition, the spiritual mentor, the way to guard it relying on the internal condition, a sound way of thinking (p. 22), the way to guard it by being familiar with the discordant classes (p. 22), the way to guard it by making your training completely pure (p. 53) and the way to guard it by relying on the conditions for living happily (p. 53)].

The first is:

A. The way to guard morality relying on the external condi-

tion, the spiritual mentor.

It is guarding it properly by learning well the points of training set out in the vinaya from a fully qualified spiritual mentor, whether preceptor, master or resident lama,³³ then eliminating any false notion about what is to be adopted or discarded.

- B. The way to guard it relying on the internal condition, a sound way of thinking.

It is guarding it properly, not transgressing the points of the training, by maintaining mindfulness, vigilance and heedfulness whenever you are engaged in activity, going, strolling, lying down or sitting.³⁴

- C. The way to guard it by being familiar with the discordant classes.³⁵

It is guarding it properly by being acquainted with the discordant classes of the rules that a gelong keeps, the 253 vows and so forth. Therefore here I will explain them by elaborating upon the *Interleaved Summary of the Vinaya Discourses*, which identifies the infractions in five categories. The five classes of infractions are the class of defeats, the class of remainders (p. 23), the class of downfalls (p. 26), the class of matters to be confessed individually (p. 45) and the class of misdeeds (p. 46).

The Vows

The first, the class of defeats,³⁶ containing four defeats:

First Class: Defeats

1. From the *Interleaved Summary*: The defeat of **unchastity**

A gelong holding the precept³⁷ experiences and is mentally gratified by the pleasure of contact between member and any of the three passages,³⁸ whether they are exclusively his own or belonging to himself and half or more of another's body.³⁹

2. **And the defeat of stealing things**

A gelong personally steals, or has another steal, an object of significant value⁴⁰ which belongs to a human being whose property is separate from his own, and generates the thought of having acquired that object.

3. **No killing of a human being**—the reverse of that, the defeat of homicide

A gelong intends to kill either a human being other than himself, or a forming human being.⁴¹ He, personally or by delegating someone, performs the act of killing, through which the victim dies before he does.

4. **And also the defeat of lying speech**

A gelong who has not attained the good qualities of a higher, human state,⁴² with the intention to deceive, claims such a good quality using speech possessing five characteristics,⁴³ addressed to one who is a different continuum to himself, possesses the five attributes,⁴⁴ is in his/her ordinary physical form and who understands the meaning.

These are the four deeds that are set forth here by the *Bhagavan* as infractions which are defeats.

Secondly the class of remainders,⁴⁵ containing thirteen remainders:

Second Class: Remainders

1. From the *Interleaved Summary*: The remainder of the **emission** of semen

A gelong, intending to cause an emission, brings a fully characterized means of emission, a part of his own or another's body and so forth other than the three orifices,⁴⁶ into contact with his member and, through stimulation, the semen has moved from its original location.⁴⁷

2. The remainder of **holding**, i.e., physical contact

A gelong, with a lustful mind, makes physical contact, other than by means of his 'defiler' [i.e., male organ] with the actual body, or clothing, hair and so forth connected with them, of a fully characterized woman⁴⁸ and is gratified.

3. The remainder of speaking **words to do with sex**

A gelong, with a lustful mind, speaks clearly about sexual intercourse to a fully characterized woman who understands the meaning.

4. **And** the remainder of commending **services**

A gelong, with a lustful mind, commends sexual services for himself to a woman who understands the meaning.

5. The remainder of a **go-between**

A gelong purposes to bring about a relation between a man and a woman involving unchastity. As a result of three messages conveyed by himself personally or by someone he delegates, or as a result of some similar activity, the couple's 'server and served' come into contact.

6. **And** the remainder of a **house**

A gelong, personally or by delegating someone, having sought out a site and the requisites, constructs a house on an improper site⁴⁹ for a purpose apart from the Three Jewels, for one actual owner. It is more than 18 cubits⁵⁰ [c. 27 ft, 8.1 m] in length and more than 10½ cubits [c. 15¾ ft, 4.7 m] in width and it is more or less finished.

7. The remainder of a **large house**

A gelong, personally or by delegating someone, constructs a large house on an improper site for the purpose of any of the Three Jewels for a group of actual owners and it is more or less finished.

8. **Then** the remainder of a **baseless** false accusation⁵¹

A gelong, with a thought of wishing that person's degeneration, falsely and explicitly accuses of a defeat one who, if holding to the view of his [the accuser's] own group, possesses the vows of full ordination suitable for restoring or better, or, if holding another group's view,⁵² one who is unstained by a defeat, and the other⁵³ understands the meaning.

9. The remainder of a **vague** false accusation

A gelong falsely accuses an object similar to the one above as before, without connecting the doer to the deed, and the other understands the meaning.

10. **And** the remainder of a **sangha schism**

A gelong who undertakes to split off a non-Dharma faction from a sangha which is in accord with the Dharma is opposed with gentle admonition and a 'four counting the motion' proceeding⁵⁴ but he does not desist.

11. The remainder of taking that one's **side**

A gelong helps the one undertaking to split a sangha. When he is opposed with the five opponents as above,⁵⁵ he does not desist.

12. The remainder of **subverting the lay folk**

A gelong who subverts lay folk and who is banished by the sangha then falsely accuses the sangha. Even though opposed by the five opponents, he does not desist.⁵⁶

13. The remainder of being **displeased with advice**

When a gelong's infractions are being discussed, he stops the other gelongs from discussing his own trainings with him. Even though opposed with the five opponents, he does not desist.

[These are the thirteen remainders.]

Thirdly, the class of downfalls,⁵⁷ which is comprised of the two, forfeiting downfalls and simple downfalls.⁵⁸

Firstly the forfeiting downfalls, of which there are three sets of ten:

Third Class: Downfalls

Forfeiting downfalls, first set of ten

1. From the *Interleaved Summary*: The forfeiting downfall of **retaining** cloth for ten days

A gelong retains in his possession cloth, [plain or stitched],⁵⁹ without blessing it⁶⁰ while, either in its own right or by tainting,⁶¹ ten days elapse.

2. The forfeiting downfall of **being separate** from one's Dharma robes

A gelong becomes separated, in a different zone,⁶² from any of his three Dharma robes, blessed by him as one of his articles of use,⁶³ and dawn breaks.

3. The forfeiting downfall of **putting by** for a month

A gelong, hoping for additional cloth, has retained, without blessing it, a saved piece of cloth in size a cubit or bigger but insufficient to cover the three circles,⁶⁴ and, either in its own right or by tainting, thirty days elapse.

4. The forfeiting downfall of **having wash**

A gelong has a gelongma possessing seven qualities⁶⁵ wash and so forth⁶⁶ any of his Dharma robes or dingwa, blessed by him as his articles of use, and she completes the task.

5. **And then** the forfeiting downfall of **receiving** cloth from a gelongma.

A gelong receives and obtains cloth, [plain or stitched], suitable and of fit size,⁶⁷ from a gelongma who possesses eight qualities.⁶⁸

6. **And** the forfeiting downfall of **begging** cloth from a lay person

A gelong, though his Dharma robes are complete, begs and obtains a Dharma robe from a lay person possessing six qualities.⁶⁹

7. **An upper and a lower robe**—the forfeiting downfall of permissible begging

A gelong whose three Dharma robes are not complete begs cloth from a lay person possessing six qualities and obtains more than enough for a pair of robes. Going into detail there are five forfeiting downfalls within this one, three of begging excess and two of not giving away excess.⁷⁰

8. **Worth**—the forfeiting downfall of begging the prepared.

A lay person possessing eight qualities⁷¹ prepares cloth, [plain or stitched], intending to give it to a gelong. The gelong begs more than that and obtains it.

9. The forfeiting downfall of begging the **individually** prepared

A layman and woman possessing eight qualities⁷² individually each prepare cloth, [plain or stitched], intending to give it to a gelong. The gelong begs more than that and obtains it.

10. The forfeiting downfall of **sending**

A lay donor sends cloth, [plain or stitched], or the price of such, for a gelong with a lay messenger who gives it to the lay steward. The gelong begs for the article by urging or by standing waiting for it more than six times and so forth, and obtains it.

Forfeiting downfalls, second set of ten

11. From the *Interleaved Summary*: The forfeiting downfall of making a **silk rug**

A gelong makes, or has made for himself, a silk rug⁷³ and it is laid out, finished.

12. The forfeiting downfall of making a rug of **only black** wool

A gelong makes, or has made, a rug of only black wool and it is laid out, finished.

13. The forfeiting downfall of mixing **two parts**

A gelong makes, or has made, a rug, mixing white and black wool, but more than half the wool is black, and it is laid out, finished.

14. The forfeiting downfall of a **six-year** rug

A gelong, when six years have not passed since he made his last rug and without having obtained permission, personally or by delegating someone, makes a felt rug and it is laid out, finished.

15. The forfeiting downfall of not patching with a **hand span**

A gelong uses a new dingwa which has not been patched with a Bliss Gone One's span⁷⁴ [of cloth] from an old dingwa.

16. The forfeiting downfall of transporting wool

A gelong **on the road**, if there is no non-fully ordained companion to carry it, carries a load of wool and so forth more than three leagues and an earshot⁷⁵ [c. 14.2 miles, 23.1 km], or, although there is a companion to carry the load, the gelong himself carries it more than one earshot [c. 1,000 yds, 0.9 km].

17. **And wash.** The forfeiting downfall of having wool dressed.

A gelong has a gelongma who is not related to him dress wool and so forth.⁷⁶

18. The forfeiting downfall of **taking gold and silver**

A gelong personally, or through someone he delegates,

touches a precious thing in his possession, which has not been made suitable,⁷⁷ and thinks, 'It is mine.'

19. **And the forfeiting downfall of engaging in financial dealings**

A gelong lays out assets in his possession, substances such as gold and silver and so forth, for a financial gain from a lay person. On obtaining a profit he thinks, 'I have made a profit.'

20. A gelong engages in trading with his own things with a lay person. On obtaining a profit he thinks, 'I have made a profit.'

This is the forfeiting downfall of **engaging in trade**.

Forfeiting downfalls, third set of ten

21, 22. From the *Interleaved Summary*: A gelong does not bless his alms bowl⁷⁸ and, in its own right or by tainting, ten days elapse. And a gelong, although he has an alms bowl, begs and obtains an alms bowl from a lay person having six qualities.

The two forfeiting downfalls of retaining and seeking out **an alms bowl** are, respectively, these **two**.

23, 24. The two forfeiting downfalls of engaging **a weaver** to weave cloth and increasing the woven, respectively

A gelong, personally or by delegating someone, has a weaver unrelated to himself weave cloth without remuneration or reward. After a cubit or more has been woven the gelong definitely decides not to give him any remuneration or reward. And a gelong, to whom a donor has dedicated as a gift the cloth he is having someone weave, personally or by delegating someone, presses for and obtains an increase in the width or the length or an improvement in the quality, these **two**.

25. The forfeiting downfall of **reclaiming a gift**

[A gelong] has given cloth, [plain or stitched], of his own, or a bowl and so forth, to another gelong and, without either a mind of fellowship or the thought that he is stealing, personally or by delegating someone, forcibly reclaims it, generating the thought that he has obtained it.

26. **Last autumn month**—the forfeiting downfall of the suddenly arising

This contains three forfeiting downfalls, early grasping for one's own, early dividing and late keeping of rains [residence]⁷⁹ acquisitions. These are, in order, (1) gelongs receive from a donor, during the rains, acquisitions other than food, which are part of the rains property and the sangha collectively grasp at them as their own and (2) they distribute such acquisitions to individuals during the rains. (3) Gelongs, at the time of the giving out of cloth, do not distribute the acquisitions which are rains property in their possession but leave them [in store] without appointing a cloth keeper and the last part of the night elapses.⁸⁰

27. The forfeiting downfall of **a dweller in the wild's** separation

A gelong, a dweller in the wild, out of fear, leaves any of his three Dharma robes in a town or village. Then, for a Dharma purpose, he remains away from his wilderness dwelling and the place of his robe and the vicinity until the break of dawn on the seventh day—except in the case of hindrances.

28. The forfeiting downfall of a **large rains cape**

This contains two forfeiting downfalls, early seeking, and late keeping. These are, in order, (1) when a gelong seeks and obtains the large cape a month before engaging in the rains residence and (2) he retains the large rains cape and half a month elapses after the time of the lifting of the restrictions in the third rains month.

29. The forfeiting downfall of diverting **the dedicated**

A gelong diverts to himself and obtains cloth, [plain or stitched], or an alms bowl a donor had dedicated as a gift for another gelong.

30. **And** the forfeiting downfall of **hoarding up**

A gelong has done the ‘receiving the given’ procedure on any of the four types of medicine and it has not expired,⁸¹ but either the general or the specific time elapses.⁸²

These are the thirty forfeiting downfalls.

Secondly, the simple downfalls, of which there are nine sets of ten:

Simple downfalls, first set of ten

1. From the *Interleaved Summary*: The downfall of telling a **lie**

A gelong tells an intentional lie, other than one of the four lies,⁸³ to a human being who possesses the five attributes and who understand the meaning.

2. The downfall of **criticizing**

A gelong criticizes another gelong, who understands the meaning, for anything reputed as a fault in that time and place.

3. The downfall of **divisive speech**

A gelong uses divisive speech, whose meaning is understood, intending to set two or more other gelongs apart.

4. The downfall of **reviving a dispute**

A gelong, by speech whose meaning is understood, revives a dispute between two or more gelongs that had been well settled by the sangha.

5. The downfall of **teaching** the Dharma to a laywoman

A gelong without a responsible male companion⁸⁴ teaches

more than five or six sentences of the Dharma to a lay-woman who understands the meaning.

6. The downfall of **reciting**

A gelong recites lines—four is enough—that convey the teachings, or a letter, together with or following someone not fully ordained or one ‘given the training.’⁸⁵

7. The downfall of telling of **a grave wrong deed**

A gelong tells someone who is not fully ordained of another gelong’s infraction, whether a defeat or a remainder, and he or she understands the meaning.

8. The downfall of speaking truthfully about **a higher, human state**

A gelong speaks truthfully about a higher, human state that he has attained to someone not fully ordained who understands the meaning.

9. The downfall of falsely accusing of **showing favouritism**

A gelong makes a false accusation that a sangha acquisition other than food has been wrongly directed to somebody and the meaning is understood.

10. The downfall of **deprecating**

A gelong speaks deprecatingly of the words of the vinaya to another gelong who understands the meaning.

Simple downfalls, second set of ten

11. From the *Interleaved Summary*: The downfall of destroying a **seed** or a plant

A gelong, personally or by delegating someone, with the wish to so damage, damages a seed or a plant that has not been made suitable.⁸⁶

12. The downfall of **denigrating**

A gelong in bad standing denigrates one of the gelong-stewards serving the sangha either in his hearing or indirectly and the meaning is understood.

13. The downfall of being **deaf to advice**

A gelong gives perverse answers to Dharma advice given to him or he answers questions perversely and the meaning is understood.

14. **And beds**—the downfall of leaving without collecting in the beds and bedding

A gelong does not collect in the sangha beds and bedding,⁸⁷ leaving them in a place where they are in danger of becoming spoiled, and either they become spoiled or he goes further than forty-nine fathoms⁸⁸ [c. 98 yd, 88.2 m] away.

15. **And** the downfall of leaving without collecting in the **mats**

A gelong, in a dwelling in the possession of the sangha, personally or by delegating someone, puts down grass or leaf mats. He does not collect them in, leaving them in a place where they are in danger of becoming spoiled, and either they become spoiled or he goes further than forty-nine fathoms away.

16. The downfall of **eviction**

A gelong, personally or by delegating someone, evicts another gelong without it being for his benefit from a dwelling in the possession of the sangha. The other gelong leaves the vicinity.

17. **And** the downfall of **encroaching**

A gelong, in a dwelling in the possession of the sangha, with an overbearing attitude, encroaches on a gelong already staying there.⁸⁹

18. **And the downfall of sitting on legs that perforate**

A gelong, on top of a fully characterized dwelling⁹⁰ in the possession of the sangha, the roof of which is vulnerable to legs which perforate, sits or lies down on something with dagger-like legs capable of being pressed in.

19. **And the downfall of pouring out⁹¹ animals**

A gelong, personally or by delegating someone, for others alone or for a common purpose involving himself and others, uses water or earth or wood and so forth that has living creatures in it, without thought for their lives, and an animal perishes.

20. **Erect [more than] a couple of layers—the downfall of laying three layers of bricks or more**

A gelong, when a temple is being erected, personally or by delegating someone, lays three layers of bricks or more in a day.⁹²

Simple downfalls, third set of ten

21. From the *Interleaved Summary*: The downfall of **teaching the Dharma unappointed**

A gelong who has not been properly appointed as a teacher of gelongmas, teaches the Dharma to gelongmas and they understand the meaning.

22. The downfall of teaching the Dharma beyond **sunset**

A gelong teaches the Dharma beyond sunset to gelongmas and they understand the meaning.

23. The downfall of a false accusation of teaching the Dharma merely for a slight amount of **food**

A gelong falsely accuses another gelong who does not teach the Dharma to gelongmas for food and so forth, saying that he teaches the Dharma for food and so forth, and the meaning is understood.

- 24, 25. **And the two downfalls concerning making Dharma robes and giving Dharma robes**

A gelong makes cloth, [plain or stitched], for a gelongma who is unrelated to him and it is finished; and a gelong, with an action of speech, gives such in his possession to a gelongma who is unrelated to him, who thinks, 'I have obtained it'; these two respectively.

26. **Joint purpose**⁹³—the downfall of travelling along a road in company with a gelongma

A gelong, in company with a gelongma, travels on a route by land for more than one earshot.

27. The downfall of boarding a **boat** in company with a gelongma

A gelong, in company with a gelongma, travels with the current or against the current on a route by water further than one boat crossing and for more than one earshot.

- 28, 29. The two downfalls of sitting or standing in **seclusion**

A gelong, without a responsible companion, and a woman both sit together in a secluded, screened place; and he, without a responsible companion, and a gelongma both stand together in a secluded, screened place; these **two** respectively.

30. The downfall of eating that which a **gelongma causes to be made**

A gelong eats food which a gelongma causes to be made by claiming bogus Dharma qualities for the gelong to a lay person.

Simple downfalls, fourth set of ten

31. From the *Interleaved Summary*: The downfall of **eating many meals**

A gelong, when he is invited by lay folk two or more times

in one day, at the latter [house(s)] eats a further meal which is not for cloth, [plain or stitched], or the acquisition of cloth.⁹⁴

32. The downfall of eating at a dwelling place

A gelong, having stayed there for **one** day, eats a second meal at a Forder⁹⁵ **dwelling place** where the patron is a lay person and where there are Forder objects of devotion.

33. **Flour**⁹⁶—the downfall of taking more than two or three alms bowlfuls

A gelong, from a lay person who is giving alms and who, while not a giver of whatever one wishes, has not set any limit,⁹⁷ takes more than two or three alms bowlfuls of suitable for the morning-time [food], carries it off to another place and eats it.⁹⁸

34. **Solid food**—the downfall of eating the abandoned

A gelong who has abandoned food completely⁹⁹ eats suitable for the morning-time solid or soft food¹⁰⁰ without it being made into extra helpings.¹⁰¹

35. **And** the downfall of **offering** the abandoned

A gelong verbally offers suitable for the morning-time soft or solid food to another gelong who has abandoned food and the meaning is understood.

36. **And** the downfall of gathering **together** to eat

Gelongs collect together—four gelongs being a sufficient number—and, without reason of being sick and so forth, eat away from the dining place, e.g., the kitchen or wherever, of the sangha dwelling within the one natural territory.¹⁰²

37. **And** the downfall of eating at the **wrong time**

A gelong eats suitable for the morning-time food after half the day has passed and before dawn has broken over the place where he is staying.

38. The downfall of eating the **hoarded up**

A gelong eats a mouthful or more of any of the four medicines that have been hoarded up by himself or one of the same rite¹⁰³ as himself.

Here there are eight 'dependent on a factor' misdeeds, the four misdeeds of touching by hand, cooking in a territory, beyond one day and cooking the raw, plus the four misdeeds of eating those four foods.¹⁰⁴

39. **Then** the downfall of eating without doing the 'receiving the given' procedure

A gelong **swallows** a mouthful or more of food that requires the 'receiving the given' procedure¹⁰⁵ without either himself or one of the same rite as himself doing the 'receiving the given' procedure.

40. **And** the downfall of begging the **superior**

A gelong eats what is renowned as superior food in that time and place, having begged it¹⁰⁶ by an action of speech from a lay person who is not related to him.

Simple downfalls, fifth set of ten

41. From the *Interleaved Summary*: The downfall of using water **with living creatures in it**

A gelong, for a purpose of his own, uses water or earth or wood and so forth heedlessly, without investigating whether there are living creatures in it or not, as a side effect of which a living creature perishes.

42. The downfall of **sitting** near the site of preparations for the sex act

A gelong, with no screen between him and them, is directly present within a fathom of a layman and woman who are engaged in sex or are occupied in the preliminaries to that. He sits completely down or the man and the woman are aware of him.

43. The downfall of **standing near** the site where a layman and woman are preparing for the **sex** act
A gelong, with a screen between him and them, stands within a fathom of a layman and woman who are engaged in the sex act or are occupied in the preliminaries to that.¹⁰⁷
44. The downfall of giving food to **one Naked**¹⁰⁸
A gelong, without special reason, with an action of speech, gives food to one gone forth as a Forder, who obtains it.¹⁰⁹
45. The downfall of viewing an **army**
A gelong, without being called upon by his king and so forth, goes beyond the vicinity of his residence and views a proper army, actually doing battle, or occupied in the preliminaries to battle.
46. **And two days**—the downfall of staying with an army
A gelong stays with a proper army beyond two days and nights to no purpose.
47. Go to **incite the troop formations**—the downfall of experiencing the branches of an armed force
This contains three downfalls: having contact with an army, inciting the troop formations and viewing an army. These are, in order, (1) whether called upon by the king and so forth or not, a gelong has contact with an army; (2) he incites the battle formations; (3) when called upon by the king and so forth he goes beyond the vicinity to view an army.
48. The downfall of **striking**
A gelong, with a mind of animosity, wishing to strike, strikes at another gelong, who is thereby hit.
49. **And** the downfall of **threatening** to strike
A gelong, with a mind of animosity, threatens to strike another gelong.

50. **And the downfall of concealing a grave wrong deed**

A gelong, in a situation where there is a proper object¹¹⁰ to divulge it to, conceals another gelong's defeat or remainder and a night elapses.

Simple downfalls, sixth set of ten

51. From the *Interleaved Summary*: **Agreeable**¹¹¹—the downfall of causing food to be cut off

A gelong, by an action of speech, without any beneficial intention, causes the food of another gelong, who has been invited by a lay person, to be cut off, and the lay person understands.

52. **And the downfall of touching fire**

A gelong, without recollecting the occasion, touches proper fire or causes it to be touched.¹¹²

53. The downfall of withdrawing **consent**

A gelong, having given his consent regarding a proper sangha proceeding which is to be performed with a gelong as the object, when the act is finished verbally proclaims the withdrawal of the consent he had given and the meaning is understood.¹¹³

54. The downfall of sleeping in company with someone **not fully ordained**

A gelong and someone not fully ordained both sleep in the same place and three nights pass.

55. **The Dharma**—the downfall of not desisting from negative views

A gelong generates negative views on certain topics¹¹⁴ and is opposed with the five opponents, i.e., with gentle admonition and a 'four counting the motion' proceeding, but he does not desist.

56. **Talk**¹¹⁵—the downfall of siding with the abandoned
 A gelong shares the Dharma and material things with a gelong who has been expelled from the dwelling place of the sangha.
57. The downfall of taking in an ejected **getsul**
 A gelong shares the Dharma and material things with a getsul who has been ejected by the sangha.
58. The downfall of wearing clothing without **changing the colour**
 A gelong uses a cloth article in his possession which is white and such without changing the colour.
59. **And a precious thing**—the downfall of being included in the bases¹¹⁶ for vanity¹¹⁷
 A gelong himself touches, or has another touch, a precious thing, or what is spoken of as precious thing,¹¹⁸ which does not belong to him.
60. And the downfall of bathing
 A gelong, having previously bathed, without either half a month having passed or it being **the time of heat**, bathes in what is reckoned as water in the world, which covers half his body.

Simple downfalls, seventh set of ten

61. From the *Interleaved Summary*: The downfall of killing **an animal**
 A gelong, not incidentally, but with the intention to kill, personally or by delegating someone, kills an animal, which dies.
62. The downfall of **creating regret**
 A gelong engages in creating regret in another gelong by insinuating that he is not a pure gelong. The other understands the meaning.

63. The downfall of tickling

A gelong, with **the fingers** and so forth of his actual, unde-generated¹¹⁹ body, touches the actual, undegenerated body of another gelong with the intention of tickling him.

64. The downfall of **playing** in water

A gelong plays or involves others in playing in what is reckoned as water in the world, which is deep enough to cover the navel.

65. The downfall of sleeping **in company** with a woman

A gelong sleeps in the same place as a woman, both lying down, and a night passes.

66. **And** the downfall of **frightening**

A gelong, through an action of speech of his personally or of someone he delegates, imparts frightening words to another gelong which fully create an unpleasant cause for fear and the meaning is understood.

67. The downfall of **hiding**

A gelong hides, or has someone hide, an article of use, a Dharma robe or the like, of one gone forth in this religion.

68. And the downfall of using **without confidence**

A gelong, with an attitude which is neither a thought of stealing nor a mind of special fellowship, uses cloth, [plain or stitched], or a bowl of his which he had given to another gelong.¹²⁰

69. **Then** the downfall of falsely accusing of a remainder

A gelong **baselessly** and falsely accuses another gelong of a remainder and the meaning is understood.

70. The downfall of going along a road in company with a woman

A gelong **goes** further than an earshot along a road in company with a woman and **without a man**.

Simple downfalls, eighth set of ten

71. From the *Interleaved Summary*: The downfall of going along a road in company with **a thief**

A gelong goes further than an earshot along a road in company with a robber or tax-evading merchant.

72. The downfall of conferring full ordination on someone **not** yet **twenty**

A gelong, as preceptor, confers full ordination by means of a 'four counting the motion' proceeding on a candidate he knows to be not yet twenty.

73. The downfall of **digging the earth**

A gelong, personally or by delegating someone, digs more than four finger-widths¹²¹ down into what is reckoned in the world as solid earth.

74. The downfall of overstaying one's welcome as **a guest**

A gelong takes food either beyond the length of time specified by the lay person inviting him, or if none was specified, for more than four months.

75. The downfall of rejecting **the training**, well set forth

A gelong, by an action of speech, the meaning of which is understood, rejects advice concerning the training given to him by another gelong.

76. **Argument**—the downfall of eavesdropping

A gelong, in order to inflame a dispute, deliberately listens to a discussion between two or more gelongs on the opposite side of the dispute to himself and understands the meaning.

77. The downfall of leaving the site of a proceeding **without informing**

A gelong, when the sangha have assembled for a Dharma

proceeding, goes out of hearing without informing a gelong.

78. The downfall of **disrespect**

A gelong, without excusing himself, goes against the Dharma advice given to him by any of the three—Buddha, sangha or a sangha representative—and does the contrary.

79. The downfall of **drinking alcohol**

A gelong swallows proper alcohol.

80. **And then** the downfall of visiting a town or village at the **wrong time**

A gelong, without informing any of the five types of gone-further, visits a lay person's dwelling after half the day has passed and before dawn has broken over the place where he is staying.

Simple downfalls, ninth set of ten

81. **With food**¹²²—here the downfall of visiting a town or village, of which there are two:

(1) The downfall of visiting a town or village in the morning: a gelong, in the morning in the place where he is staying, when the sangha have been called for food at his bidding, without advising the patron not to let the time of serving out the food go past, visits houses—three is enough; (2) the downfall of visiting a town or village after noon: a gelong, after half the day has passed and before dawn has broken over the place where he is staying, visits a fourth house, a fifth and so forth.

82. The downfall of going to the king's palace at night

A gelong, after the red light has gone from the west and before the last part of **the dawn**¹²³ in the place where he is staying, goes within the vicinity of the queens or to the place of the king's palace.

83. **And only now**¹²⁴—the downfall of deprecating

A gelong, not out of ignorance, when the *Individual Liberation Sutra* is being recited during sojong,¹²⁵ by an action of speech deprecates his trainings in morality and the other party understands.

84. The downfall of fabricating a **needle case**

A gelong, personally or by delegating someone, makes a needle case for himself from the proper materials for making a needle case in his possession.

85. **And** the downfall of fabricating **bed legs**

A gelong, personally or by delegating someone, makes legs for a wooden bed or seat for the sangha in excess of the measure¹²⁶ and they are finished.

86. **Spread**—the downfall of covering with lint

A gelong, personally or by delegating someone, covers sangha bedding with lint.

87, 88, 89. The three downfalls of making a **dingwa**, an **itch-sore cover**, and a **large cape** in excess of the measure

The three, respectively, are a gelong, personally or by delegating someone, makes himself each of the three from its own proper materials, exceeding the measure¹²⁷ by half a finger-width or more, and it is finished.

90. A gelong whose bodily size is not equal to the measure of Buddha's body, personally or by delegating someone, makes any of the three Dharma robes equal to or exceeding the measure of the Bliss Gone One's Dharma robes,¹²⁸ and it is finished. This is proclaimed as the downfall of making a Dharma **robe** to the measure **of the Bliss Gone One's**.

[These are the ninety simple downfalls.]

Fourthly, the class of matters to be confessed individually,¹²⁹ containing four matters to be confessed:

Fourth Class: Matters to be confessed individually

1. [From the *Interleaved Summary*.] The matter to be confessed of receiving food from a gelongma

A gelongma is staying in a **town or village**, in the environs of a town or village or by a high road. One is also residing in one of those three places and one receives food [from her] and eats it.

2. **Other household**¹³⁰—the matter to be confessed of eating without stopping one who has the food served out of order [of seniority]

Three or more gelongas have been invited by a lay person, and a gelongma has the food served out of order. Without stopping her, the gelongas eat the food.

3. The matter to be confessed of breaking **the training** in entering a house

A gelong eats food that he has received with an action of speech from a householder who has been given a 'household in training' injunction.¹³¹

4. **Wilderness abode**—the matter to be confessed arising from not examining a forest

A gelong, without inspecting a fearsome forest, receives food from a lay donor in that fearsome place and eats it.

The complete **Buddha**, the *Bhagavan*, **he of helpful speech**, **has taught** these four infractions **as those** infractions which are matters **to be confessed** individually.

Fifthly, the class of misdeeds,¹³² containing a hundred and twelve misdeeds against the training gathered in nine sets:

Fifth Class: Misdeeds

Misdeeds, first set of ten: arising from the wearing of robes

From the *Interleaved Summary*: **The shamtab first**—the misdeeds of

1. Not wearing it round¹³³
2. Wearing it hitched up high, knees not covered
3. Hung low, covering the ankles
4. Stretching down on one side like an elephant trunk
5. Top folded above the navel
6. Wearing it bagging out between the belt loops like pouches of grain
7. Wearing it below the navel, hooded over like a snake's head

has seven points.

And then the upper robe— the misdeeds of

8. Not wearing it round
9. Wearing it hitched up high
10. Hung low

has three, which make ten.

Misdeeds, second set of twenty: going to houses

From the *Interleaved Summary*: **First well-restrained and so forth, five**—the five misdeeds of

11. Going to houses without maintaining mindfulness
12. Going without wearing the Dharma robes properly
13. Going without desisting from idle chatter
14. Going looking about distractedly
15. Going looking further than a yoke's length [6 ft, 1.8 m] ahead.

With covered head and so forth, five—the five misdeeds of

16. Going with head covered with a piece of cloth which is not a hat

17. Going with Dharma robe hoisted up
18. Going with Dharma robe draped over both shoulders
19. Going with hands clasped at the nape
20. Going with hands clasped at the base of the skull.

And jump and such, another five—the five misdeeds of

21. Going jumping
22. Going bending and stretching the legs
23. Going strutting
24. Going on tiptoe
25. Going with elbows out.

Then twist the body, five points more—the five misdeeds of

26. Going twisting the body about
 27. Going swinging the arms
 28. Going wagging the head
 29. Going bumping shoulders
 30. Going holding hands
- which make twenty.

Misdeeds, third set of nine: sitting in houses

From the *Interleaved Summary*: **The way of sitting in nine points**—the nine misdeeds of

31. Sitting down on a seat without being prompted by the lay person
32. Sitting down on a seat without checking it
33. Sitting by dropping down heavily
34. Sitting with one foot on top of the other
35. Sitting with one thigh on top of the other

36. Sitting with one ankle on top of the other
37. Sitting with feet tucked under one's chair and so forth
38. Sitting with legs stretched out separately
39. Sitting with genitals exposed.

Misdeeds, the fourth set of eight: receiving food

From the *Interleaved Summary*: **Receive the given, eight points here**—the [eight] misdeeds of

40. Not receiving food properly
41. Receiving level with the brim of the bowl
42. Receiving equal amounts of rice and vegetables
43. Not receiving in order
44. Receiving without keeping attention on the alms bowl
45. Holding out the alms bowl before the soft or solid food comes
46. With the wish for either more rice or more vegetables, hiding the one with the other
47. Holding the alms bowl over the food.

Misdeeds, fifth set of twenty-one: eating food

From the *Interleaved Summary*: **The proper way with food in six**—the six misdeeds of

48. Not eating with good manners
49. Eating in small nibbles
50. Eating in big gulps
51. Not eating moderately
52. Opening the mouth before the food reaches it
53. Speaking with the mouth full.

‘Tsuk, tsuk,’ and so forth, noises five—the five misdeeds of

54. Eating making the sound, ‘Tsuk, tsuk’

55. Likewise, ‘Chak, chak’

56. ‘Hoo, hoo’

57. ‘Phoo, phoo’¹³⁴

58. Eating with the tongue protruding.

By separating each grain, five—the five misdeeds of

59. Eating rice grain by grain

60. Denigrating the food while eating

61. Moving it between right and left cheeks while eating

62. Clicking the palate while eating

63. Eating by biting off mouthfuls.

And licking hands, another five—the five misdeeds of

64. Licking food stuck to the hand

65. Licking food stuck to the bowl as well as the hands

66. Shaking off food stuck to the hands

67. Swirling the alms bowl around

68. Shaping the food like a stupa

[which make twenty-one.]

Misdeeds, sixth set of fourteen: using the alms bowl

From the *Interleaved Summary*: **Then denigrate and so forth, four**—the four misdeeds of

69. Denigrating another’s alms bowl

70. Touching the water vessel with a hand smeared with food

71. Splashing a gelong with water soiled with food

72. Without asking the householder, tossing away, wherever

one likes, soiled water such as the water used to wash the alms bowl.

And for the alms bowl ten more points—the ten misdeeds of

73. Putting leftover food in the alms bowl
74. Setting down the alms bowl without a base
75. Setting down the alms bowl by a cliff
76. By an abyss
77. On a steep slope
78. Washing the alms bowl standing
79. Washing the alms bowl by a cliff
80. By an abyss
81. On a steep slope
82. Scooping water with the alms bowl against the flow of gushing water

[which make fourteen.]

Misdeeds, seventh set of twenty-six: teaching the Dharma

From the *Interleaved Summary*: **While standing up and so forth, five**—the five misdeeds of

83. Teaching the Dharma while standing to a seated listener
84. Teaching the Dharma while sitting to one lying down
85. Teaching the Dharma while sitting on a lower, inferior seat to one sitting on a higher, superior seat
86. Teaching the Dharma while walking behind to one walking in front
87. Teaching the Dharma while walking by the side of the path to one walking in the middle.

With covered head and so forth, five—the five misdeeds of

88. Teaching the Dharma to one whose head is covered with a cloth and so forth
89. Likewise to one with garment hoisted up
90. With Dharma robe draped over both shoulders
91. With both hands clasped at the nape
92. With both hands clasped at the base of the skull.

And with a top-knot, five again—the five misdeeds of

93. Teaching the Dharma to one with a top-knot, i.e., a hair-knot on the crown
94. Wearing a hat
95. Attired with diadem
96. Attired with a garland
97. In a turban.

An elephant or other, five—the five misdeeds of

98. Teaching the Dharma to one sitting on an elephant
99. On a horse
100. On a mount other than the above two
101. Teaching the Dharma to one seated in a palanquin
102. Wearing shoes.

With stick in hand, another six—the six misdeeds of

103. Teaching the Dharma to one holding a stick in hand
104. Holding an umbrella
105. Holding a weapon¹³⁵
106. Holding a sword
107. Carrying arms¹³⁶
108. Wearing armour

[which make twenty-six.]

Misdeeds, eighth set of three: to be performed, and ninth set of one: going

From the *Interleaved Summary*: **Then sick and so forth, four points too**—the [four] misdeeds of

- 109. When not sick, urinating or defecating standing up
- 110. And discharging urine, faeces and so forth into water
- 111. And urinating, defecating and so forth on green herbage
- 112. Climbing a tree above a man's height without necessity.

The first three of the four are in the 'to be performed' set and the last in the 'going' set.

[These are the 112 misdeeds against the training.]

These are known as the two hundred and fifty-three infractions, contained in the *Interleaved Summary*, which a gelong must guard against. In other Buddhist regions holders of the Theravada [Elder, Sanskrit: *Sthavira*] vinaya maintain two hundred and twenty-seven training rules: four defeats, thirteen remainders, two indefinites, thirty forfeiting downfalls, ninety-two simple downfalls, four matters to be individually confessed, seventy-five misdeeds and seven measures for the pacification of disputes.

The three forfeiting downfalls of having wash, receiving cloth from a gelongma and having wool dressed, the nine simple downfalls of teaching the Dharma without having been appointed a teacher of gelongmas, teaching Dharma beyond sunset, the false accusation of 'for a slight amount of food,' giving a robe to a gelongma, making a robe for a gelongma, going along a road in company with a gelongma, boarding a boat in company with a gelongma, a gelongma causes food to be made and standing in seclusion with a gelongma, and from the matters to be individually confessed, the matters to be confessed of receiving food from a gelongma and not serving in order: these fourteen infractions require a gelongma as a factor, so the actual infraction does not occur without a gelongma.

Furthermore, except for the infractions which arise upon advice,¹³⁷ the downfall of going to the king's palace and the matter to be confessed of breaking the training in entering a house, which do not readily occur, it is not as if the infractions other than these do not occur under the influence of place, time and so forth, so it is imperative to train properly.

The identification of the five classes of infractions set out above I wrote just simply, in an easy to understand manner, forsaking extensive explanations and detailed amplifications, mainly so that it would arise easily in the minds of beginners of lesser mental capacity. So do not be satisfied with just this, but still, on the basis of works appropriate for your mental level, whether the great vinaya treatises or books on the trainings of the three vows and so forth, listen and consider well how you identify the elements of an infraction, i.e., the basis, the thought, the act and the completion, also the difference between incomplete downfalls and greatly incomplete downfalls and so forth, and also the way that the 'included in brief' infractions come about, according to the pattern of the explicit precepts.¹³⁸ Thus to become well-versed in all aspects of the precepts, concerning what is prohibited, what is to be done and what is permissible, is of the highest importance.

- D. The way to guard [morality] by making your training completely pure.
- E. The way to guard it by relying on the conditions for living happily.

These two topics should be understood from the texts on the vinaya.

III. The way of restoring [vows] if they degenerate.

Just as you accepted in the presence of preceptor and master, do not stain your continuum with even the slightest portion of a misdemeanour or infraction. Simply taking the gelong vows will not do. It is as the compassionate Teacher said [in the *Sutra Beloved of Monks*¹³⁹]:

For some morality is joy.
For some morality is pain.
Morality possessed is joy.
Morality transgressed is pain.

So it is very important to guard morality properly. For morality to be pure, you must know what the four doors through which infractions arise are and close them off.

1. Not knowing is the first door through which infractions arise.

Therefore, as explained above, relying properly on a spiritual mentor, you must become well-versed in the points of what is to be abandoned or adopted through listening well to the topics of the training.

2. Disrespect is a door through which infractions arise.

Therefore cultivate respect for the Teacher, the *Bhagavan*, for his precepts, and for friends maintaining a like purity of conduct.

3. Heedlessness is a door through which infractions arise.

Therefore, as explained above, by keeping a check on your three doors by not letting go of mindfulness which never forgets what is to be adopted or discarded, nor letting go of vigilance, a sense of embarrassment or a sense of shame, you must close the doors through which misdemeanours and infractions arise.

4. Abundance of afflictions is a door through which infractions arise.

Therefore you must apply the antidote for whichever affliction is stronger in your continuum. For example, when attachment is stronger meditate on its antidote, foulness. Likewise, the antidote for anger is love; the antidote for pride is the multiplicity of the constituents, and the antidote for ignorance is dependent relativity and so forth.

Relying on the antidotes for each individual affliction you strive to prevent your mental continuum falling under the influence of the afflictions.

If, under the influence of ignorance and so forth, you do become stained by an infraction, recognize it instantly and do confession and restraint using the complete four powers according to the way of restoring infractions set forth in the texts. The infraction must not accompany you by the day. If you do not do that and the infraction accompanies you by the day, then day by day it will multiply to two, to four and so forth, becoming a great mass of infractions. Please be extremely careful¹⁴⁰ about this.

The immediate benefits or main functions of guarding your training in morality are that, by putting a check on much wrong conduct of body and speech, it pacifies coarse mental wandering to external things, for example the mental wandering to such meaningless activities as working for the downfall of your enemies and championing your close ones, [and so] you abide in happiness in your day to day life. Also, through the power of your using constant heedfulness to maintain proper mindfulness and vigilance with regard what is to be abandoned or adopted, not only the excellent collection of causes for easily achieving meditative stabilization, but also, due to your having pacified coarse mental wandering to externals, the frame of mind that causes you to endeavour at correct, inwardly focused concentration will naturally be induced.

If at that time, as the means to pacify subtle, internal mental wandering, i.e., laxity, excitement and so forth, you achieve calm abiding, which is the essence of the training in meditative stabilization, the mind will engage its object of meditation without wandering away to anything else. This has the benefit of whatever virtuous activity you engage in becoming greatly powerful and so forth, so you should train in calm abiding.

As for the method of training in calm abiding, first you put

in place the collection of its causes: abiding with pure morality in an agreeable, solitary place, avoiding associating with many people and abiding in contentment, with few desires, having eliminated coarse conceptions wishing for objects of desire. With regard to the objects of meditation for accomplishing calm abiding, there are many: 1) universal objects of meditation, 2) objects of meditation for purifying behaviour,¹⁴¹ 3) objects of meditation for expertise and 4) objects of meditation for purifying afflictions. Of these, it is straightforward if you practise calm abiding focusing on the body of the Thus Gone One, plus it has the benefits of recollecting the Buddha and so forth.

Adopt a correct posture: legs crossed in the vajra posture, hands in the meditative equipoise position, waist held straight, teeth and lips set naturally, tip of the tongue touching the palate, head slightly inclined, eyes turned down towards the tip of the nose, shoulders set straight and even. With a single-pointed mind observe the body of the Master of Sages [Buddha], set clearly in the mind's eye as if actually present.

You must meditate in reliance on the eight applications, the antidotes which eliminate the five defects or faults. In the first place the laziness of having no delight in engaging in meditative stabilization is a defect. The antidotes for that are four: the faith that sees the benefits of meditative stabilization, the wish that is intent on meditative stabilization, the enthusiasm that strives for meditative stabilization and the pliancy which is the result of that striving. When you do engage in meditative stabilization, as far as being mindful of the object of meditation is concerned, losing and forgetting it is a defect. The antidote for that is for the mind to focus on the object of meditation single-pointedly and to be intently aware of it. Thus you must rely on mindfulness with a conspicuously taut mode of apprehension.

When you have entered into the equipoise of meditative stabilization both laxity and excitement are defects. The an-

tidote for them is to be on the lookout, investigating whether laxity or excitement are occurring or not, and you should rely on vigilance which recognizes them at once when they occur.

The conditions opposed to generating pure meditative stabilization in your continuum are [firstly] lethargy, which is like a state of drowsiness, with heaviness of body and mind, and lack of clarity with regard to the object. Then there is coarse laxity, which is like darkness descending on the mind, where, although there are clarity and stability with respect to the object of meditation, there is no vividness. Then there is subtle laxity, which is like looseness or slackness, since although there is clarity and so forth, the force of your mode of apprehension is weak. Then there is excitement, which is the scattering of the mind to an attractive object, and so forth. When any of these interrupt your meditative stabilization, not applying the antidote is a defect. You must have recourse at once to the mental application which expressly applies the particular antidote to whatever has arisen, be it lethargy or subtle or coarse laxity or excitement.

That is the way to practise. Thus, expressly applying the antidote when even subtle laxity or excitement are absent and the mind is engaged in unbroken, single-pointed meditative stabilization is a defect. At this point you do not make effort at vigilance and, within keeping an inner tautness, temporarily relax; without applying antidotes you remain in equanimity. Those who skilfully put the method into practice in the above way finally attain fully qualified calm abiding in which their minds are conjoined with the bliss of mental and physical pliancy.

The method for practising the meditative stabilization of calm abiding is given here in but a brief introductory sketch. The details of the method for practising meditative stabilization, how the nine mental states are categorized, and how they are achieved through the six forces and so forth, should be understood from the works of the masters of the Land of Supe-

riors [India] and from the words of experienced spiritual mentors.

If you thus achieve blissful, clear, non-discursive, stable meditative stabilization, in which the mind stays in single-pointed meditative equipoise on the object just as you wish, then not only will the mind abide single-pointedly on the object without wandering away to anything else, but also its power of analyzing the object will be greatly enhanced to an unprecedented degree. Then you must engage in the training of wisdom, the wisdom which analyzes the character of selflessness and focuses on the meaning which you have analyzed, the reason being that, even if you achieve calm abiding, unless you engage in training in the wisdom that analyzes the meaning of selflessness, you will not be able to uproot self-grasping and so forth, the afflictions which engender cyclic existence.

Even if you meditate on such a kind of meditative stabilization for an aeon, you will not attain the state of liberation. Thus you must definitely generate the wisdom realizing selflessness, the antidote which eliminates the afflictions completely. For that, first of all, it is important to identify the object to be negated. Each of the four Buddhist schools of tenets has a different mode of assertion concerning how the self to be negated and the selflessness which negates it should be posited. Of these the best is the Consequentialist view. Thus you must familiarize on the path of method and wisdom which categorically ascertains and then works on the essentials of the view in which the two, emptiness and dependent arising, are seen to be mutually supportive. This is realized by the way of the reasoning of dependent relativity, in consequence of which 'I' and 'mine' and so forth, all the phenomena of cyclic existence and nirvana, have not even an iota of the character of intrinsic establishment, while all varieties of cause and effect, and act and agent may easily be posited conventionally.

In the Hinayana version of the path, having contemplated the general and specific sufferings of cyclic existence and hav-

ing aroused in your continuum the uncontrived determination to strive for the state of liberation which is freedom from them, you mainly listen to and contemplate the meanings of the discourses, in order to attain the enlightenment of the respective paths of either the Hearer or the Solitary Conqueror vehicles. This is on having attained the path of accumulation, where you endeavour to amass the accumulations [of merit and wisdom]. When you attain the wisdom arisen from the meditation of combined calm abiding and insight realizing selflessness, then you attain the path of preparation. Still meditating single-pointedly on the meaning of selflessness you then see the ultimate, the sphere of reality equal to space, directly, at which point you attain the path of seeing. Then, through meditating on your complete insight into the meaning of selflessness, stage by stage you abandon the meditation abandonments of the three realms, the big afflictions, the middling, and then finally, through the vajra-like meditative stabilization of the path of meditation, you abandon forever all the very smallest level afflictions and attain your respective foe destroyerhood.¹⁴²

In the Mahayana you train in the vast-minded resolve of bodhicitta which cherishes others more than yourself and in the vast activities of the practice of the six perfections, giving and so forth, thereby actualizing the path of accumulation and the path of preparation. Then, with the first ground wisdom that realizes emptiness directly, you attain successively the uninterrupted path and the liberated path of the path of seeing, thereby abandoning completely the seeing abandonments, i.e., intellectually acquired true grasping and so forth, and you achieve a surpassing practice of the perfection of giving. On each of the remaining nine grounds you achieve a surpassing practice of the remaining nine perfections in turn.

During the time of the seven impure grounds, stage by stage you eliminate completely the great and the middling of the nine levels of meditation abandonments of the three realms.¹⁴³ At the time of the eighth ground you must simultane-

ously abandon the three degrees of the small meditation abandonments of the three realms.¹⁴⁴ From there up to the tenth ground the obstructions to omniscience are the main object of abandonment and, on the last stage of training on the path, the uninterrupted path at the end of your continuum acts as the actual antidote to the very subtlest obstructions to omniscience and in the next moment you actualize the wisdom of omniscience which engages all objects of knowledge without any obstacle.

However, if you rely on the path of the perfection vehicle to achieve such a state of Buddhahood, it is necessary to amass the immense two accumulations for three countless great aeons. If you desire to attain Buddhahood in this very life, without such a long passage of time, you first proceed by training your mind in the common path, then put yourself under the guidance of a fully qualified vajra master in the proper way and take the vows of secret mantra. On the basis of properly guarding the pledges and vows just as you promised, if you train in the path of mantra as it is explained in the authentic collections of the tantras, you can attain Buddhahood in this very life.

If we go right to the very base and foundation of all the good qualities set out above, we come down just to morality. Therefore, the exceptional basis and foundation for fulfilling the twin purposes of yourself and others is the moral code of individual liberation in your continuum; please endeavour with every effort to maintain it purely, unsoiled by the faults of the stains of misdemeanours or infractions.

To repeat:

Those fortunate to follow you,
The Lord who taught great purity,
How apt they join with faithful minds
In conduct pure beyond reproach.

How wondrous meeting such a way,
The Sage's, pure without, within;

A constant help and bringing joy,
Assisting self and others, all.

O hard to find again; this once!
And those who strive so few. So, with
'Bone in the heart' resolve, take up
Pure conduct in a hundred ways.

The coarsest of afflictions are
Subdued by it, no doubt at all.
It frees one from the *dūkha* of
The household life, what need to say?

The great way path's great centre post,
Sweet altruistic bodhichitta,
Combined calm-insight and the like,
If not induced by it, by what?

The so-swift, final, secret path,
Amazing, wonderful, that turns
Strong poison into medicine:
It serves as basis of this too.

Then hold it dear as cause to speed,
Oh swiftly! to the unity
Inseparable of voidness and
Compassion, Vajradhara's ground.

So, friends of sense, do not despise
Or hold as trivial what comes from
The Hearer followers' discourses,
The *prātimokṣha* moral code.

But know how it is praised thus as
The teachings' basis and their root,
Then study it and analyze.
With mindfulness plus vigilance,

With heedfulness, and sense of shame,
Strive hard to guard it with respect,
Not lazy or indifferent, lest

You snap the root of lasting joy.

These words I spoke but with a mind
To help, small purpose else. So through
Great Father, Lama Manjugosha
And kind true lamas' kindliness,

With heartfelt liking for this code,
This was, forsaking eloquence,
Composed in plain and simple style,
By Tenzin Gyatso, Amdo monk.

Old mother wandering beings, especially
The splendid Land of Snow's bright youth in hosts,
O may you by this virtue yet engage,
Upon this path, the highest Buddha stage!

Written at Theckchen Choeling, Dharamsala, in the Land of
Superiors, on a propitious date during the water ox year of
the sixteenth sexagenary, the 2,100th year since the coming of
Tibet's revered King Nyatri, year 1973 of the Common Era and
2,517 years since Buddha's passing away beyond sorrow, ac-
cording to the system of the Theravada School. May goodness
thrive.

Appendix

Various Procedures

Procedures Concerning Blessing the Robes

1. To perform the article of use blessing on the namjar:

The two people involved in the procedure are known as the object and the base. The object is the gelong in whose presence the base does the blessing. The base is the one doing the blessing, on his own namjar. Both remove shoes. If the object is worthy of prostration, e.g., by being elder in the training, three prostrations to him.

Base: Holy clarifier of the precious doctrine, Preceptor/Master/Elder/Venerable One, Holder of the vinaya, please listen to the rite of blessing the namjar.

(Both stand. Both hold the article to be blessed, left hand underneath, right on top.)

Elder/&c., please pay heed. I, Gelong _____, bless this Dharma robe, made, suitable, fit for use, as my namjar Dharma robe. (3x)

Object: This is the way.

Base: It is well. It is very kind of you to listen to the rite of blessing the namjar.

To bless the other articles of use substitute their names accordingly in the above.

2. To perform the rite of rescinding the blessing on the namjar:

The blessing of a new namjar will not 'take' unless the gelong rescinds the blessing on his old namjar, if he has one.

(Preliminaries as before)

Base: Elder/&c., please pay heed. I, Gelong _____, having blessed this Dharma robe, made, suitable, fit for use, as my namjar Dharma robe, do thus again rescind that on this article. (3x)

(Conclusion as before)

3. To perform the 'due to circumstances' rite of blessing on the namjar:

If a gelong is forced to spend a night separate from his namjar, he rescinds the blessing on his namjar as above and blesses any piece of cloth as follows.

(Preliminaries as before)

Base: I, Gelong _____, bless this as my namjar Dharma robe. (3x)

(Conclusion as before)

On the following day when he has his namjar again he rescinds the 'due to circumstances' blessing and blesses the namjar as before. The same for the chögö as appropriate.

If no other gelong is available, he can perform these procedures alone.

(DL p. 119, 434ff, DRT pp. 505-6, TST vol. 2, p. 225, ZS p. 67ff)

Procedure for Blessing a Precious Article

With the precious article placed in front of the object, both hold their hands over it.

(Preliminaries as before)

Base: Elder/&c., please pay heed. I, Gelong _____, have acquired this unsuitable article. I, Gelong _____, bless this unsuitable article. I establish this unsuitable article as a suitable article. (3x)

(Conclusion as before)

(DRT p. 213)

Procedure for Blessing the Alms Bowl

Place the alms bowl on the palms of the left hands, covering the mouth of the bowl with the right. The blessing of a new bowl will not 'take' unless the gelong rescinds the blessing on his old bowl, if he has one.

(Preliminaries as before)

Base: Elder/&c., please pay heed. I, Gelong _____, bless this alms bowl, seer's vessel fit for using for food, as a vessel for begging. (3x)

(Conclusion as before)

If no other gelong is available, he can perform this procedure alone.

(DL p. 348)

Procedure for Blessing Medicine

To perform the suitable till the day's end rite of blessing on the appropriate medicine:

Having washed both hands, hold the medicine.

(Preliminaries as before)

Base: Elder/&c., please pay heed. I, Gelong _____, bless this suitable till the day's end medicine as suitable till the day's end for the use of myself and those practising a like purity. (3x)

(Conclusion as before)

To bless the other two types of medicine substitute their names and so forth accordingly. If no other gelong is available, he can perform these procedures alone. They should be carried out in the morning.

(DRT p. 519, TST vol. 2, pp. 235-7)

Procedure for Making Food into Extra Helpings

The food having been given and received in the proper way, the gelong who wishes to eat further, the requester, washes his hands and takes the food to another gelong, the maker.

(Preliminaries as before)

Requester: Elder/&c., please pay heed. I, Gelong _____, having partaken of food and having abandoned food and that completely and finally, have acquired solid and/or soft food. For me to partake of the food please make it into extra helpings and make it over to me. (1x)

(If the maker has abandoned food, he does not eat any of it. If he has not abandoned food, he eats two or three mouthfuls.)

Maker: It is yours, go. (Or) Eat as much as you please (or words to that effect).

(He gives the food to the requester.)

The requester's fellow gelongs may also partake.

(DRT pp. 264-5, TST vol. 1, pp. 596-8)

Abbreviations

- AV Guṇaprabha, *Aphorisms on Vinaya*
- CPG Sudhi Vagindra, *Cluster of Pearls Gloss on the Vinaya Verse Synopsis/Holy Dharma Condensed Essence of the Ocean of the Vinaya, Eliminating the Mental Darkness of Those Wishing for Liberation*
- CPL Dharma Rinchen, Gyaltsab, *Clarifying the Path to Liberation Commentary on Valid Cognition*
- DD Losang Tsering, *Vinaya Verse Synopsis/Holy Dharma Condensed Essence of the Ocean of the Vinaya, Eliminating the Mental Darkness of Those Wishing for Liberation*
- DL Dragpa Gyaltsen, *The Vinaya Training*
- DRT Gedun Drub, *Precious Rosary Vinaya Commentary*
- DT Sonam Dragpa, *Vinaya Final Analysis*
- ELD Akya Losang Dondrub, *Elucidation of Some Difficult Terms in the Precious Vinaya Holder's Great Gelong Training*
- EVO Tsongkhapa, *Essence of the Vinaya Ocean*
- EXV *Exposition of the Vinaya*
- GLT Tsongkhapa, *Namtse Dengma Gelong Training*
- GTT Tsongkhapa, *Namtse Dengma Getsul Training*
- ILS *Individual Liberation Sutra*
- LCH Shākyaprabha, *Luminous Commentary on the Three Hundred*
- MP *Handsome Rosary of Pearls Ornamenting the Thought of the Gentle-minded Series*, vol. 44
- PLI Sonam Lhai Wangpo, *Precious Lamp Illuminating the Jewel Heap of Parables*
- THH Shākyaprabha, *The Three Hundred/Getsul Stanzas of the Superiors Who Propound the Existence of All Bases*

- TST Tsonawa Rinchen Zangpo, *The Rays of the Sun Vinaya Commentary, An Ocean of Good Explanations by Way of Scripture and Reasoning*
- TZ Trang Yi Sun, ed., *Great Tibetan-Chinese Dictionary*
- ZHD Jigme Rigpai Lodrö/Tseten Shabdrung, *Lamp Elucidating the Verbal Meaning Which Elucidates the Meaning of Difficult Words in the Root Aphorisms on Vinaya*
- ZS *The Rites of the Three Bases, The Trainings of the Three Vows, Six Sessions and The Namtse Dengma Getsul Training*

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D3: 'dul ba, vol. ca, ff. 21a-292a, vol. cha, ff. 1b-287a, vol. ja, ff. 1b-287a, vol. nya, ff. 1b-269a
2. *Gelongma Individual Liberation Sutra*
Bhikṣuṇīprātimokṣasūtra
dge slong ma'i so sor thar pa'i mdo
D4: 'dul ba, vol. ta, ff. 1b-35a
3. *Great Final Nirvana Sutra*
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Samādhirājasūtra/
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ting nge 'dzin gyi rgyal po'i mdo/chos thams cad kyi rang bzhin
mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po'i mdo
D127: mdo sde, vol. da, ff. 1b-170b
6. *Possessing Perfect Morality Sutra*
Śīlasaṃyuktasūtra
tshul khrims yang dag par ldan pa'i mdo
D303: mdo sde, vol. sa, f. 127a-b
7. *Root Tantra of Manjushri*
Mañjuśrīmūlatantra/Āryamañjuśrīmūlatantra
'jam dpal gyi rtsa ba'i rgyud/'phags pa 'jam dpal gyi rtsa ba'i rgyud
D543: rgyud 'bum, vol. na, ff. 88a-351a

8. *Sutra Beloved of Monks*
Bhikṣuprārejusūtra
dge slong la rab tu gces pa'i mdo
D302: mdo sde, vol. sa, ff. 125a-127a
9. *Tantra Requested by Subāhu*
Subāhupariṣcchātantra
dpung bzang gis zhus pa'i rgyud
D805: rgyud 'bum, vol. wa, ff. 118a-140b
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Vinayavastu
'dul ba gzhi
D1: 'dul ba, vol. ka, ff. 1b-311a, vol. kha, ff. 1b-293a, vol. ga, ff. 1b-293a,
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smra ba'i dge thsul gyi tshig le'ur byas pa'i 'grel ba 'od ldan
D4125: 'dul ba, vol. shu, ff. 74b-162b

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 pa 'dul ba rgya mtsho'i snying po bsdus pa
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 In the *Handsome Rosary of Pearls Ornamenting the Thought of the Gentle-minded series*, vol. 44
 dge slong gi bslab bya gnam rtse ldeng ma
 In blo bzang dgongs rgyan mu tig 'phreng mdzes deb 44
 Mundgod: Drepung Loseling Educational Society, 2000
 Also Collected Works, vol. ka
 Ziling (Xining): Blue Lake People's Press, 2000

Namtse Dengma Getsul Training – GTT

In the *Handsome Rosary of Pearls Ornamenting the Thought of the Gentle-minded Series*, vol. 44

dge tsul gyi bslab bya gnam rtse ldeng ma

In blo bzang dgongs rgyan mu tig 'phreng mdzes deb 44

Mundgod: Drepung Loseling Educational Society, 2000

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English translation: Woodhouse, Geshe Graham. *Essence of the Vinaya Ocean and the Namtse Dengma Getsul Training*. Dharamsala: Institute of Buddhist Dialectics, 2009

21. *Handsome Rosary of Pearls Ornamenting the Thought of the Gentle-minded series*, vol. 44 – MP

blo bzang dgongs rgyan mu tig 'phreng mdzes deb 44

Mundgod: Drepung Loseling Educational Society, 2000

22. *The Rites of the Three Bases, The Trainings of the Three Vows, Six Sessions and The Namtse Dengma Getsul Training* – ZS

gzhi gsum gyi cho ga dang sdom gsum bslab bya thun drug dge tshul gyi bslab bya rnam rtse ldeng ma bcas

Mundgod: Drepung Loseling Press, 2003

Notes

1. *gzhi thams cad yod par smra ba*, those who propound the existence of all bases.
2. For gelongs/gelongpas, i.e., fully ordained men, the *Individual Liberation Sutra*, *Prātimokṣasūtra*, so *sor thar pa'i mdo*; for gelongmas, i.e., fully ordained women, the *Gelongma Individual Liberation Sutra*, *Bhikṣuṇīprātimokṣasūtra*, *dge slong ma'i so sor thar pa'i mdo*.
3. OM the best of happiness!
4. In a correct reasoning the sign is the three modes, i.e., it fulfils the following three criteria:
 1. It is established on the subject (the property of the subject).
 2. It is pervaded by the predicate of the probandum (the forward pervasion).
 3. The negative of it pervades the negative of the predicate of the probandum (the reverse pervasion).In the reasoning: regarding the subject, on the smoky pass, there is fire because there is smoke, 'on the smoky pass' is the subject, 'there is fire' is the predicate of the probandum and 'there is smoke' is the sign.
5. A Bliss Gone One enjoys three features of abandonment:
 1. Excellent abandonment
 2. Irreversible abandonment
 3. Complete abandonmentand three features of realization:
 1. Realization of reality
 2. Firm realization
 3. Complete realization.(CPL vol. 1, pp. 457-60, 569)
6. *Vinayavastu*, 'dul ba gzhi, vol. ga, f. 216a6-7. (There are slight differences in the wording of the *Vinaya Bases* and the quotation as given by His Holiness.)
7. Dharmaśreṣṭhīn (chos kyi tshong dpon), *Vinayastotra*, 'dul ba la bstod pa, ff. 133a5-133b1.
8. The eight types of individual liberation ethics are:
 1. One-day fast: *upavāsa*, *bsnyen gnas*, Tibetan, lit. **abiding close** to virtue
 2. Layman: *upāsaka*, *dge bsnyen*, **close to the virtue** of nirvana
 3. Laywoman: *upāsikā*, *dge bsnyen ma*
 4. Getsul: *śrāmanera*, *dge tshul*, enterer into the **way/path to the virtue** (of nirvana)
 5. Getsulma: *śrāmanerikā*, *dge tshul ma*

6. Gelobma: *śikṣamāṇā dge slob ma*, **trainee in virtue** by way of the twelve abandonments
 7. Gelong: *bhikṣu dge slong*, **seeker of virtue**
 8. Gelongma: *bhikṣuṇī, dge slong ma*
- (EVO p. 112)

9. The seven abandonments are the abandonment of the three physical non-virtuous actions and the four verbal non-virtuous actions. These actions are naturally negative. The adjuncts are those actions like drinking alcohol which are not negative in and of themselves but which Buddha also proscribed for those whose stronger determination to forsake the world makes them ready for a stricter set of vowed restraints.
(TST vol. 1, pp. 30-31)

10. His Holiness quotes a phrase from p. 37 of Sudhi Vagindra's CPG commentary on the DD by Geshe Losang Tsering (*dge bshes blo bzang tse ring*).

11. The 'ten directly present elements' (phrase taken from DD, p. 22) are the presence of:

1. The Buddha (represented by a Buddha image)
2. The Dharma
3. The sangha
4. The preceptor
5. The masters
6. The wish for full ordination
7. The complete freedom from hindrances
8. The monk's articles of use
9. The request to the sangha for ordination
10. The sangha proceeding by which the candidate is ordained.

(DD p. 22)

12. Monastic sitting mat made of cloth. The size is given in note 73.

13. The five stipulations:

1. Of place: I shall keep the vows in this place where conditions are favourable—in other places I shall not be able to.
2. Of time: I shall keep the vows for this duration of time—after that I shall not be able to.
3. Of occasion: I shall keep the vows—except during times of trouble.
4. Of person: I shall not kill and so forth—except this enemy.
5. Of category: I shall keep the major vows—the minor I shall not be able to.

(TZ p. 656)

14. The fully qualified, uncontrived determination to forsake the world (renunciation) or, as Tsongkhapa calls it below, the resolve to pass beyond sorrow, is not easy for every aspirant to generate. Tsongkhapa's advice is:

Qualm: If we cannot generate the individual liberation vows without the resolve to pass beyond sorrow, then the vows cannot be given until we know the failings of cyclic existence in toto and until we have generated an uncontrived state of mind wishing to be done with it.

Reply: Here the resolve to pass beyond sorrow does not mean the intense experience of our mind being transformed by contemplating the faults of cyclic existence and the benefits of peace but rather a firm understanding of the instructions on refuge.

(GLT in MP, p. 22)

Relying simply on the latter we can develop the initial level determination to pass beyond sorrow. We may not have discerned all the nuances of the truths of suffering and origin but our determination is heartfelt, if still contrived in the sense of not yet being spontaneous and ever-arising.

15. *Subāhupariprcchātantra*, *dpung bzang gis zhus pa'i rgyud*, f. 119a7.
16. *Mahāparinirvāṇasūtra*, *yongs su mya ngan las 'das pa chen po'i mdo*, vol. ta, f. 164b3-6.
17. Sachen Dragpa Gyaltzen (sa chen grags pa rgyal mtsan), *zhen pa bzhi dral*, p. 7.
18. Gampopa (sgam po pa), *dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan zhes bya ba theg pa chen po'i lam rim gyi bshad pa*, p. 212.
19. Longchenpa (klong chen pa), *man ngag mdzod*, f. 16.
20. Tsongkhapa (tsong kha pa), *lam rim mdor bsdus*, p. 104.
21. The two obstructions are the obstructions of the afflictions and the obstructions to omniscience. Abandoning the former is the means to attain personal liberation from cyclic existence and abandoning both is the way to omniscience.
22. Āryasūtra (slob dpon dpa bo), *Pāramitāsamāsa*, *pha rol tu phyin pa bsdus pa*, f. 224b3-5.
23. f. 224b7.
24. The Tibetan word translated as trainings here is *bslab gzhi*, literally 'bases of training.' Getsul vows condense into ten trainings whereas a gelong's trainings are usually enumerated as 253. (TZ p. 3057)
25. *Samādhirājasūtra*, *ting nge 'dzin gyi rgyal po'i mdo*, f. 128a6-7.

26. *Śrāvakabhūmi, nyan thos kyi sa*. See for instance the section on the ten benefits of maintaining morality, ff. 24a1-25b1.

27. *Bhagavan*. Epithet for the Buddha, in Tibetan, *bcom ldan 'das*: one who has overcome the four demons, has the six excellent qualities and has gone beyond both the world and peace. (TZ p.756)

28. *Vinayavibhaṅga, 'dul ba rnam 'byed*, vol. ca, f. 21b2-4.

29. Elapatra, *e la'i 'dab*, was a *nāga* king who, when the Thus Gone One was staying at Rṣipattana (now Sarnath), came to visit him in the guise of a magnificent universal monarch. His appearance highly impressed many of Buddha's followers but after the *nāga* had prostrated and sat down to one side the Buddha scolded him. 'You broke the training in Buddha Kashyapa's time for which you took a lower rebirth. Now you wish to deceive my disciples. Go away and come back in your ordinary form.' When he returned next day he was of monstrous size, tail in Taxila and seven serpent heads in Varanasi. Out of each head grew a pomegranate tree buzzing with a hundred different kinds of insects and swarms of bees and stinking with dripping pus and blood. Buddha's followers were appalled. 'Who is this?' they wondered.

When the *nāga* had prostrated and sat down to one side the Buddha said, 'This is the one who came yesterday emanating as a universal monarch and who so impressed you all. Now you see his actual nature.' The *nāga* king asked the Thus Gone One to prophesy for him and the Buddha replied, 'The Buddha Maitreya will do that for you when the human lifespan reaches eighty thousand years.' After the *nāga* had prostrated and left, the gelong sought an explanation from the Buddha.

The Buddha replied, 'Long ago in Buddha Kashyapa's time this one went forth in the teachings but one day, while dwelling in solitude, as he was walking by a pomegranate tree a leaf struck him on the forehead. Enraged he cut the tree down and chopped it into pieces. Buddha Kashyapa had seen the fault in such an action even against something inanimate and without feeling and had prescribed a training rule. This birth came about as the ripening result of that action.'

(PLI pp. 114-117)

30. See for instance f. 27b1-2.

31. *Śīlasamyuktasūtra, tshul khirms yang dag par ldan pa'i mdo*, f. 127b2-3.

32. *Mañjuśrīmūlatantra, 'jam dpal gyi rtsa ba'i rgyud*, f. 157a3-4.

33. Resident lama. The teacher who supervises and takes care of one on a day to day basis. He should possess morality, be conversant with vinaya procedures and have love and compassion for the sick. His followers should keep the vinaya purely. He should be assiduous in helping them with Dharma and

material things and should give them timely advice.
(THH f. 73b3-4)

34. See note 90 for another version of the four activities.

35. Actions contrary to a particular vow are that vow's discordant class.

36. "The discordant class is victorious and defeats the antidote, hence "defeat."
(DT p. 158)

37. A gelong holding the precept. The first gelong to have sexual intercourse, however much he was going against conduct expected of the sangha, was not breaking any explicit precept. After rebuking him Buddha formulated this rule enjoining the sangha to celibacy. Thereafter all gelongs have been holders of, i.e., obliged to keep, this precept. This exemption applies to the rest of the vows also. The action of the original doer of the subsequently proscribed deed is not in the discordant class. The actions of an insane monk when insane and of one delirious with pain are likewise not infractions of any of the vows.

38. The vagina, the anus, and the mouth.

39. Any suggestion that orgasm is required for the full infraction of this vow is a dismal error.

40. Of significant value. First alternative: having a value such that the judicial authorities would castigate the one stealing it as a thief and he would deserve to be punished under the law of the land. Second alternative: having a value of not less than five *masakas*, a unit of money used in Buddha's time. The ILS details only the first alternative (f. 3b2-3). The second is found in the EXV (vol. ca, f. 58a4). Tsongkhapa says:

Being neither cooked food nor some charnel-ground thing such as an executioner chances upon and takes possession of, it is not a mean item.
(GLT in MP, p. 45)

Many later masters have tried to determine what five *masakas* would have been worth in their own day but there is no reliable consensus to report.

41. A person is a forming human being from being conceived up to the end of the eighteenth week in the womb, and is formed thereafter, since all the sense faculties should have arisen by then. A forming human being in this sense is a human being.
(TST vol. 1, p. 325)

42. Higher, human state, *mi'i chos bla ma*. The main way of deciphering this traditional phrase in the commentaries is to say that 'higher states' are those that are included within the form and formless realms and which Buddhists

and non-Buddhists alike can generate, i.e., the states of meditative stabilization beginning with calm abiding, plus the powers of clairvoyance and so forth that can arise from them. 'Human states,' on the other hand refers to the specifically Buddhist paths which actually remove the mental obscurations which bind one to cyclic existence, plus the fruitions of those paths, including the ultimate of fruits, the state beyond sorrow.

(GLT in MP, p. 52; GTT in MP, p. 141-42; TST vol. 1, p. 340)

43. Speech possessing five characteristics:

1. It is one's own.
2. It is speech.
3. It relates to oneself.
4. It expresses one's own thought.
5. One speaks clearly, directly.

Therefore, to incur the defeat proper one must talk, not write or merely gesture, about one's own, spurious, attainment, not tripping over one's tongue and saying something one did not mean to say, and one must make an explicit claim, not just an insinuation.

(DRT p. 145; TST vol. 1, p. 339-40)

44. One who possesses the five attributes:

1. Is a human being
2. Is able to speak
3. Understands meaning
4. Is in his/her right mind
5. Is neither a neuter nor a hermaphrodite.

(DRT p. 145; TST vol. 1, p. 338)

45. 'Restoration of it involves the sangha and a slight remainder of the vow is left for reviving, hence "sangha remainder."'

(DT p. 158)

46. Further to being fully characterized: that which is used to bring about the emission is a still attached part of an at least formerly living body, which latter is undeteriorated in the sense of being sexually serviceable.

(TST vol. 1, p. 346)

47. The gelong who incurs this infraction is aiming at emission from his penis, emission of semen in the usual sense. However, three types of or stages in the emission of semen are distinguished. Firstly it is emitted from its original location. As far as the actual infraction (*dn̄gos ḡzhi*) is concerned, one has performed the complete proscribed act of emitting semen when, through deliberate stimulation of the penis, just this movement has taken place. Secondly, having gathered at the testicles, it is emitted from there. Finally it is discharged from the tip of the penis. One knows that semen has moved from its original location when during stimulation one feels a strong access of desire and a heightened sensation of pleasure, accompanied by physical changes

such as the fluttering of the heart.

Here Gedun Drup (*dge 'dun grub*) says

If immediately at the first onset of the movement of semen one desists from one's mental and physical effort, since one has not quite performed the complete act of emitting semen, a grave violation (*sbom po*).

(DRT p. 151)

There is a similar remark by Tsongkhapa in his GLT (in MP, p. 55). A grave violation is a slightly less serious infraction than the actual full infraction.

The Tibetan word translated here for simplicity's sake as semen is *khu ba*, pronounced *khuwa*. In fact *khuwa* is found all over the body, 'like gum in a pine or oil in a seed' (TST vol. 1, p. 347). This is the original location His Holiness refers to. And indeed, although *khuwa* is the generative essential fluid associated with the male principle, women have it too (DRT p. 338).

48. The qualities of a fully characterized woman indicated here include

1. Possesses a functioning female organ
2. Serviceable, i.e., capable of serving one sexually
3. Body not degenerate, i.e., it has not lost the sensation of touch
4. Abides in her ordinary form.

(DRT p. 155)

49. Improper site. A place infested with snakes, scorpions or termites is not suitable. Disputed land is not suitable. A site too near a well, a stream, or the edge of a ravine is not suitable.

(DRT p. 167)

50. The cubit being the length of the respective gelong's forearm, it is a variable measure. The conversions to modern measures, using a standardized cubit of 18 in, 45 cm, are therefore for convenience only. See also note 75.

51. The accusation is baseless in the sense that the accuser has 'neither seen, nor heard, nor suspected' the defeat that he accuses of.

(TST vol. 1, p. 394)

52. Here own and other groups' views and, elsewhere, concordant and discordant views, same and different views, do not refer to views concerning the existence or non-existence of a self. Rather they refer to views concerning whether an action does or does not transgress the limits of a precept, whether or not it is an impediment obstructing higher states and definite excellence. (ELD in MP, p. 201)

53. The other is a third party who is different from the accuser, possesses the five attributes (see note 44) and is in his or her ordinary form.

(TST vol. 1, p. 394)

54. If gentle admonition does not bring the offender round, the gelong of

the territory, in a further attempt to make him see sense, meet in his presence to reprimand him formally. A territory (*mtshams*, lit. boundary) is a designated locality within which all the sangha are of one community. A motion of censure is proposed and the actual act of censure is the triple recital, in the assembly, of a statement censuring him. The gelongs are invited to voice their objections with every repetition. They show assent by keeping silent. This type of sangha transaction, which consists of a motion plus three repetitions of the matter, is called a 'four counting the motion' proceeding. (DRT p. 433)

55. The five opponents are the gentle admonition and the 'four counting the motion' proceeding mentioned just above in remainder no. 10.

56. A gelong's unbecoming behaviour upsets lay people to the point where they begin to lose faith. When the sangha expel him he persists in maligning the latter and disparaging their motives. (TST vol. 1, p. 415)

57. "The person who possesses it in his continuum falls to an evil migration, hence "downfall."" (DT p. 158)

58. Forfeiting and simple downfalls are both made good by confession in the specified way, but before a gelong may confess a forfeiting downfall he must forfeit the article that was the basis of the infraction, usually only for a day, however. (TZ pp. 1089, 1650)

59. Gos, the Tibetan word translated as cloth here, refers both to articles already stitched up and also to pieces of plain cloth. To incur the actual downfall (*dnqos gzhi*) the stitched article or the cloth must be in material, colour and shape suitable for the cloth articles of those gone forth, and a piece of plain cloth must be a cubit or more in size. (DRT p. 189; DL p. 115; TST vol. 1, p. 452)

60. When a gelong acquires a cloth article already stitched or a simple length of fabric, in most cases he needs to bless it. This is by means of the recitation of a short formula in the presence of a fellow gelong, assuming there is one available. See the Appendix for sample procedures. Depending on the gelong's particular requirements and the cloth item's size and suitability, it would fit into one of the three categories of articles and thus he would bless it by means of an article of use (*'tsho ba'i yo byad*) rite of blessing, a needful article (*mkho ba'i yo byad*) blessing or an extra article (*lhag pa'i yo byad*) blessing. The articles of use are listed in note 63. (TST vol. 1, p. 224)

61. By tainting (*shan*). For instance, a gelong acquires a piece of cloth that

in its own right will lead to the forfeiting downfall of retaining if he keeps it for more than ten days without blessing it. He keeps it without blessing it and a day or more later during that ten days acquires another piece of cloth and keeps that without blessing it either. When the ten day time limit of the formerly acquired piece of cloth expires he incurs a forfeiting downfall for that piece of cloth. He also at the same time incurs a second forfeiting downfall for the latter cloth. Through its having been tainted by association with the former cloth—by tainting—its ten day time period expires prematurely.

An unblessed article will also taint one of a similar type that has been blessed. A *gelong* receives two pieces of cloth at the same time. He blesses only one. At dawn on the eleventh day he again incurs two forfeiting downfalls. The unblessed cloth gives rise to one in its own right and the blessed one to the other due to the effect of the unblessed one on it—by tainting. (TST vol. 1, p. 440)

62. A building, and its enclosed garden or yard if it has one, belonging to one owner counts as one zone. In a multi-roomed building with rooms having different owners, each separately owned portion counts as a different zone. In the case of householders, a group of people, e.g., a family, who hold their property in common count as one owner. In the case of *goneforthers* a community whose members share concordant views (see note 52) counts as one owner. The area under a grove of trees whose branches or leaves touch is one zone. In contiguous thick forest one zone is limited to the distance of an ear-shot around the place where one left one's robe. In a completely open, empty place one zone is as far as one can reach with arms or legs. (DRT p. 193; DL pp. 116-8)

63. The three Dharma robes are the first three in the list of the articles of use below. The articles of use are the primary items of clothing and other items made of fabric needed for taking care of the body which are specified for those gone forth.

The thirteen actual articles are:

1. *Namjar*: the outer upper robe (*gelong* level of ordination only)
2. *Lagö*: the upper robe usually known these days as the *chögö*
3. *Tangö*: the lower robe, usually known these days as the *shamtab*
4. Underwrap or underskirt: lower garment often known as the *meyog*
5. Nightwrap or nightskirt: lower garment for sleeping in
6. Sweat shawl: same size as the *chögö*, worn underneath
7. Night sweat shawl: like no. 6 but for use when sleeping
8. Face cloth
9. Pus shawl: large undercloth for covering sores discharging pus
10. Itch-sore cover: large undercloth for covering areas of itching and festering skin
11. Head shaving cloth: catches the falling hair
12. *Dingwa*: cloth mat for sitting/lying on; protects the bedding and so forth
13. Large rains cape: for protection from the rain during the monsoon

There are slight variations on this list.

The minor articles of use are the hat, belt and so forth.

(DD p. 221; DRT p. 204; TST vol. 1, p. 484)

64. According to some scholars the three circles are the two knees and the back. Others say the two knees and the navel.

65. The seven qualities of a gelongma indicated here are

1. Possesses gelongma vows unvitiated by a defeat
2. Holds concordant views (see note 52)
3. Possesses three attributes (able to speak, understands meaning, in her right mind)
4. Abides in her ordinary body
5. Is not a relative
6. Is not one who can emanate
7. Her organ is serviceable.

(TST vol. 1, p. 474)

66. Wash, dye, or beat

67. Suitable and of fit size. See note 59 for the meaning of suitable. The fit size indicated there, a square cubit or bigger, is the general fit size for a piece of plain fabric. Monastic garments such as the namjar or shamtab, and other cloth articles such as the dingwa each have their own specific fit size. The general 'suitable and of fit size' specification applies to the other vows which involve plain cloth and where no particular size, etc., is indicated.

(DRT p. 202; DL p. 115; TST p. 480-1)

68. The eight qualities of a gelongma indicated here are the seven given in note 65 plus she lacks faith and is not broad-minded.

(TST vol. 1, p. 478)

69. The six qualities of a lay person indicated here are:

1. Is a lay person
2. Possesses five attributes (see note 44)
3. Keeps his/her property separately from one's own
4. Is not a relative
5. Is in his/her ordinary form
6. Is not a giver who will give whatever one wishes before one begs for it.

(DRT p. 203)

70. Three of begging excess and two of not giving away excess. The gelong is lacking at least the three Dharma robes and is begging from one householder.

Three of begging excess:

1. Begging with a Dharma robe like a namjar that will require cutting in mind, he obtains enough for a goneforther's upper and lower robe of the largest size. If he begs for more than that and obtains an extra

cubit or more, he commits the downfall.

2. Begging with a cloth like a sweat shawl or an underwrap (*meyog*) that will not require cutting in mind, he obtains enough for a layman's upper and lower robe of the largest size. If he begs for more than that and obtains an extra cubit or more, he commits the downfall.
3. Begging with something that will not require cutting in mind, he obtains enough for a layman's upper and lower robe of the least or middling size. If he begs for additional cloth and obtains enough to make it up to the middling or largest size and so forth, he commits the downfall.

Two of not giving away excess:

1. Having begged with something like a *namjar* that will require cutting in mind and having obtained more than enough for a goneforther's upper and lower robe of the largest size, he commits the downfall if he does not give away excess cloth a cubit or more in size.
2. Having begged with something that will not require cutting in mind and having obtained more than enough for a goneforther's upper and lower robe of the largest size, he commits the downfall if he does not give away the excess as above.

(TST vol. 1, p. 483)

71. The six qualities given in note 69 plus
 7. Has prepared cloth for the *gelong*
 8. Is not a person of substance.

(TST vol. 1, p. 487)

72. The first seven qualities given in note 71 plus
 8. Are people of substance.

(This is evinced by the fact that husband and wife are each able to prepare cloth on their own account.)

(TST vol. 1, p. 487)

73. The rug or mattress should not be confused with the *dingwa*. The former may be stuffed or made of felt and protects the user from cold. The latter is sewn from pieces of simple cloth and protects the bedding or seats from dusty feet. They are both the same width, 1 cubit, 6 finger-widths (c. 3 ft 4½ in, 1.125 m) but the rug may be longer, up to 4½ cubits (c. 6 ft 9 in, 2.025 m).

(DRT p. 207; TST vol. 1, p. 492)

74. The Bliss Gone One's span (the distance between tips of thumb and little finger when the hand is stretched) is reckoned at 1½ cubits (c. 2 ft 3 in, 67.5 cm), much larger than an ordinary person's.

(DRT p. 210)

75. Three leagues and an earshot. At this point the main Tibetan commentaries set out the traditional system for measuring length, derived from the Abhidharma literature (modern equivalents approximate):

	Vinaya	Imperial	Metric
6 barley grain-widths =	1 finger-width	0.75 in	19 mm
12 finger-widths =	1 span	9 in	23 cm
2 spans =	1 cubit	18 in	45 cm
4 cubits =	1 bow/yoke's length/fathom	6 ft	1.8 m
500 bows =	1 earshot	1,000 yd	0.9 km
8 earshot =	1 league	4.5 mi	7.4 km

(DRT p. 212; TST vol.1, p. 501)

76. Card/spin/dress, wash, or dye

77. A gelong and anyone else who has gone forth should render suitable precious substances such as gold, silver, pearls, or lapis lazuli, or similar things such as turquoise or antique armour that comes into his or her possession. This may be done for a Dharma purpose only. There are three ways to make the precious item suitable:

1. The gelong gets the donor to consider it belongs to him or her and the gelong thinks, 'It is the donor's.' With a mind like this the gelong may handle it.
2. As no.1, substituting lay steward in charge of purchases for donor.
3. Alternatively the gelong may perform the rite of blessing on it. See the Appendix.

(DRT pp. 212-5; TST vol. 1, pp. 502-7)

78. See the Appendix for the procedure for blessing the alms bowl.

79. The rains residence (*dbyar gnas*). After the hot season in India comes the monsoon, which is at its height in north India during July and August. Buddha ordained a three month period of settled residence in one place for the sangha during the rainy season. It concludes with the ceremony of the lifting of the rains restrictions (*dgag dbye*).

80. Acquisitions are gifts and so forth received by the sangha. When received during the three month rains residence they are stored away and only distributed afterwards. 'The suddenly arising' refers to those gifts that are made in pressing circumstances, offerings by or on behalf of the sick or the dying, by someone undertaking a long journey or who is called away as a soldier to war, for instance. Only grasping at rains acquisitions other than those that arise from sudden contingencies is grounds for the first downfall, 'early grasping for one's own,' but distributing the 'suddenly arising' type of gifts early, as with any other rains acquisition, is grounds for the second downfall, 'early dividing.'

If the (proper) day of distribution is the day following the lifting of the rains restrictions, it will either be on the first day of the last autumn month (*ston zla ra ba*) or the day after the full moon of that month, hence the name **last autumn month** in the summary verses. The purpose of the third rule,

‘late keeping,’ is to prevent robes or cloth becoming spoiled by being left in storage untended.

(TST vol. 1, pp. 524-7; DT pp. 249-50)

81. The term medicine here refers to the food, drink and the usual kinds of orally taken medication that are permitted for monks and nuns to consume, with the exception of plain water. According to vinaya terminology the food and drink taken to nourish and replenish the body are a form of medicine, counteracting the illnesses of hunger and thirst. All medicine a gelong consumes is first given to him, or a fellow gelong, and received by him, or a fellow gelong, according to the proper procedure. See note 105 for details.

There are four classes of medicine:

1. Suitable for the morning-time medicine

The Tibetan is *dus su rung ba'i sman*—literally, suitable for the time medicine: **suitable**, i.e., permitted, **for** an ordained person to take during **the morning-time only medicine**. It mainly counteracts hunger, but also wind diseases. It includes food made from flour, seeds, grains, fruit, vegetables, milk, curds and so forth.

2. Suitable till the day's end medicine

The Tibetan is *thun tshod du rung ba'i sman*—literally, suitable for an interval medicine: **suitable**, i.e., permitted, **for an** ordained person to take till the end of the last **interval** of the day **medicine**. The day's end is when the last light fades from the western sky. This category of medicine mainly counteracts thirst and is made up of strained, thin drinks, such as strained buttermilk, whey, juices such as fruit juices without pulp and so forth.

3. Suitable for a week medicine

The Tibetan is *zhag bdun du rung ba'i sman*. **Suitable**, i.e., permitted, **for** an ordained person to take day or night up to the end of the seventh night, i.e., **for a week medicine**. It mainly counteracts hunger and disease. It includes refined or unrefined, liquid, lump, crystallized or powdered sugar, confections mostly sweet, honey, butter, clarified butter, oil pressed from seeds and so forth.

4. Keep till cured medicine

The Tibetan is *'tsho ba'i bar du bcang ba'i sman*. For an ordained person to **keep** and use **till** he or she is **cured medicine**. It counteracts ‘classified diseases’ (*dus pa'i nad*). These are illnesses in the usual sense of the word, which in the traditional Tibetan system of medicine and the Indian system of Buddha's time are classified as stemming from imbalances of the three humours: wind, bile and phlegm. Mostly vegetable and mineral extracts are mentioned in this category.

(DT pp. 455-9; DRT pp. 513-8)

82. Either the general or the specific time elapses. A gelong incurs this downfall for keeping medicine too long. He incurs the downfall for medicine that has not been blessed when the general time elapses, or for medicine that has been blessed when the permitted time of its specific time elapses. There

are three general time periods. Medicine which has been given and received in the morning, if unblessed, can only be kept till noon; that given and received in the afternoon, only till the end of the evening; that given in the first part of the night only till dawn.

All four types of medicine must be properly given and received. Suitable for the morning-time medicine does not need blessing. Only the general time parameters apply to keeping it therefore. The permitted usage (storage and consumption) times specific to the last three types of medicine are given above in the previous note. A sample procedure for blessing medicine into one of the last three categories is given in the Appendix.
(DL pp. 170-1; DT p. 250; TST vol. 1, p. 530)

83. One classification of lying is into the five: lying which is a defeat, lying which is a remainder, lying which is a grave violation, lying which is a misdeed and lying which is, as here, a downfall. The four lies in the phrase 'other than the four lies' are the first four in the list. A grave violation is a slightly less serious infraction than the actual full infraction in the case of defeats and remainders. There are of course several other downfalls which involve lying: simple downfall no. 23, the downfall of a falsely accusing of teaching the Dharma for a little food and no. 69, the downfall of falsely accusing of a remainder, to name but two. The commentaries exclude all these from the scope of this vow also.

(DRT p. 230; GLT in MP, p.85; TST vol. 1, p. 534, 538)

84. A responsible male companion is a male human being who is in his right mind, sensible, able to see and hear and within hearing.

(DL p. 177; TST vol. 1, pp. 353-4)

85. The term 'given the training *gelong*' (*bslab byin gelong*) refers to a *gelong* who has incurred a defeat without concealment and is undergoing the restoration procedure. A defeat with concealment obliges the fallen monk to give up his ordination. If he does not conceal his defeat even for a moment, he may remain in the ordained community, but only as a 'given the [punishment-]training *gelong*', i.e., stripped of all privileges, he performs menial tasks in the lowest rank. Spiritual progress is still possible however, and he has no more purification to do if he reaches foe destroyerhood. Otherwise, if he follows the punishment-training properly for the rest of his life, his defeat is thereby purified, it is said. A *getsul* who incurs a misdeed similar to a defeat is dealt with similarly.

(TST vol. 2, pp. 313-4; GTT in MP, p. 142)

86. The term seed or plant here refers only to items that are capable of further generation. In general seeds or plants are made suitable, i.e., allowable, by someone who is not fully ordained (symbolically) damaging them, by touching them with fire, by scoring them with a knife or fingernail, by removing their roots or by snapping them, as appropriate. A cluster of grapes containing seeds or a heap of nuts may be just touched by fire or marked with

a knife in two or three places, in order to make them allowable for gelongs to eat, for instance.

(DRT p. 239)

87. Seats, cushions and sitting mats are included here.

(ILS f. 12a3)

88. The fathom here is the length covered by the respective gelong's out-stretched arms. The standard fathom used to calculate the approximate distance in modern terms is 6 ft, 1.8 m. See also note 75.

89. The Tibetan word *phyis gnon* is translated as encroach here because, according to Gedun Drup, in this context it conveys a physical aspect of intrusion. Explaining the word, he speaks of the offending gelong encroaching on another's place in spite of the other's discomfiture.

(DRT p. 249)

90. A fully characterized dwelling. Fully characterized in the sense of being mostly enclosed and covered, and big enough for the four activities of standing, walking, sitting and lying, but in this case with an easily perforated roof (made of earth for instance) all the same.

(DRT p. 163; TST vol. 1, p. 567)

91. It is the ILS (f. 12a6) and the Sanskrit (*sincet*) which prompts the translation of the Tibetan word *'debs pa* as **pour out** here. The ILS describes the offending gelong as pouring out water containing bugs on to grass, soil or dung, possibly to moisten those substances. The rule as it is found in more extensive presentations generalizes to prohibit the heedless use of other materials besides water that contain living creatures, such as dead wood or earth.

92. The bricks here are unfired mud ones which cannot bear their full load until properly dry. Walls built too quickly with fresh ones are in danger of collapse therefore.

93. **Joint purpose.** The catchword for this vow in the mnemonic verses is taken from the ILS (f. 12b3). Though not stipulated by His Holiness, some older commentaries say that the actual infraction of this vow requires that the gelong makes a prior arrangement to travel with the gelongma. This is what 'joint purpose' refers to. If one is helping the other because of illness for instance, or if the road is dangerous, then no fault.

(TST p. 582)

94. If the gelong's object in going to the later house(s) is to receive a prepared offering of a cubit or more of cloth or the wherewithal to make or acquire such, then he incurs no fault in eating there as well.

(TST vol. 1, p. 588)

95. Forder (Sanskrit, *tīrthika*). A name for a follower of one of the non-Buddhist Indian schools, who propose their own fords to the farther shore of liberation.

96. **Flour**, the catchword for this vow in the summary verses, is taken from the ILS (f. 13a1) where it mentions 'flour(-preparations) and pastries.' The commentaries interpret that to mean any suitable for the morning-time food in the context of this vow.
(TST vol. 1, p. 593)

97. The donor is a wealthy giver of whatever one wishes, or he or she sets a higher limit than two or three bowlfuls, or else specifically indicates there is no limit to the amount one may take: then taking more than two or three bowlfuls is not a fault. This rule is for those occasions when how much one may take is not so clear from the donor's side, so then it is up to the gelong from his side to show moderation.

98. Two bowlfuls means one large-sized and one small-sized, or two medium-sized bowlfuls. Three bowlfuls means three small-sized ones.
(TST vol. 1, p. 593; ZHD in MP, p. 222)

99. A gelong definitively abandons suitable for the morning-time food for the rest of the day and night after he has finished eating his pre-noon meal. He does this basically by saying to someone not fully ordained—it could be the server of the food—'I have partaken; I have finished eating,' or simply, 'That's enough,' without the addition of any qualifier such as, 'for the time being.' He then quits the dining area.
(DRT p. 264; TST vol. 1, pp. 594-5)

100. There is a traditional division of food into two, literally food that is chewable (*bca' ba*) and food that is eatable (*bza' ba*), here solid and soft food, for want of a better translation.

A. Five solid foods

Food derived from edible:

1. Roots
2. Stems
3. Flowers
4. Fruits and seeds (apart from the staple grains)
5. Leaves.

B. Five/six soft foods (a variable list)

1. Cooked grains not made into flour or meal, e.g., boiled whole or parched.
2. Paste made from grain flour or meal, such as the Tibetan style *pag* (*spags*) made from parched barley flour with liquid, etc., added.
3. Meat of those animals whose flesh is allowed to monks and nuns. Human, elephant, snake, dog meat and such are not allowed.
4. Flour preparations neither in a paste nor fried in oil. Some refer to

gruel here.

5. Fried pastries and biscuits; dough or batter made from flour and fried in oil.

6. Fish.

(AV f. 79b7; LCH f. 144a2-3)

101. Even if he has abandoned food completely for the day, still a gelong may, as necessary, eat suitable for the morning-time food that day if there is food available, provided it is before noon and he or a like gelong performs the procedure of making the food into extra helpings. See the Appendix for the formula.

(DRT pp. 264-5; TST vol. 1, pp. 596-7)

102. As mentioned in note 54 a territory is a designated locality within which all the sangha are of one community. A natural territory is one defined by natural features or by already existing limits, such as a wall or a government administrative boundary.

103. One of the same rite as himself. The other has the same level of ordination as himself (gelong-gelong) and is not of different views. For the latter see note 52.

(TST vol. 1, p. 604)

104. In sum a gelong incurs a misdeed if he touches gelongs' food or food in preparation that has not been properly given and received. For the 'receiving the given' procedure, see the next note. He incurs another misdeed if he eats food that he has thus touched. He incurs a misdeed if he stores any of the four medicines overnight anywhere in the natural territory except in the designated kitchen-cum-food/medicine storage area, the *rung khang*, lit. the 'suitable house.' Another misdeed for consuming medicine so stored. A gelong incurs a misdeed if he cooks raw food and another if he does the cooking in his own quarters, those of a fellow gelong or anywhere in the natural territory outside the designated kitchen area. As before, misdeeds also for eating food so prepared.

(TST vol. 1, pp. 605-13; DRT pp. 269-75)

105. The 'receiving the given' procedure. Medicine (any of the four types) to be used by a gelong is first given to him by someone generally not fully ordained, able to lift it up and wishing to give it. The user gelong himself or one of the same rite as himself receives it with palms upturned and the procedure is complete.

Some circumstances in which the 'receiving the given' procedure expires:

1. The medicine is stolen
2. Falls down where it cannot be retrieved
3. Changes substance, as when milk becomes butter
4. Begins sprouting

5. Is touched by someone not fully ordained
 6. Is thrown away where it cannot be retrieved
 7. The gelong gives it away to someone not fully ordained
 8. Falls from his vows
 9. Undergoes a spontaneous sex change.
- (DRT p. 275; DT pp. 271-3; TST vol. 1, pp. 613-4)
106. Reading *bslangs* for *blangs* in accordance with ILS f.13a7 and TST vol.1, p. 617.
107. Corresponding to the last vow, the completion here is that either the gelong stands up completely or the couple are aware of him.
(TST vol. 1, p. 622)
108. Some monks ordained in the Jain religion renounce wearing clothes. Such are the Naked Ones referred to in the title of this vow, here standing for all those gone forth in different non-Buddhist traditions.
109. Without special reason. Possible reasons include:
1. The person is a relative
 2. Is ill
 3. Previously trained one in the path of virtue
 4. One is giving food with the objective of freeing that person from unwholesome views.
- One may get someone else to give food but this must be done discreetly, not openly.
(DL p. 240; DRT p. 286-7; TST vol. 1, pp. 622-3)
110. The proper person to divulge it to is another gelong, of the same sex, holding concordant views.
111. **Agreeable**, the tag in the mnemonic verses for this vow, comes from the ILS (f. 14a1) where the offending gelong says to the gelong he has deprived of food, 'It is not agreeable to sit and talk with you... Go away.'
112. A gelong does not incur this infraction if he touches fire, or causes it to be touched, for a Dharma-related purpose (e.g., lighting a butter lamp to offer to the Three Jewels) provided that he precedes his action with a remembrance that on such an occasion it is permissible to touch fire. A sick gelong is allowed the use of fire for a purpose related to his illness also, without performing the act of recollection.
(TST vol. 1, p. 630)
113. When the gelongs of one territory are to meet for a sangha proceeding, those who are unable to attend because of sickness and so forth send their consent to the meeting and whatever conclusions are reached.

114. In particular denying that certain things that Buddha identified as obstacles to liberation are in fact obstacles. Wrong view per se, i.e., the wrong view contained in the ten non-virtuous actions, is not meant here, for if one abjured the Three Jewels or denied the law of karma, then one's roots of virtue would be cut and one would lose one's vows altogether.
(TST vol. 1, p. 641; DRT p. 296; DL p. 254)

115. **Talk**, the tag in the mnemonic verses for this vow, comes from the ILS (f. 14b2). It says there in the context of this vow that chatting with an expelled *gelong* is also to be avoided.

116. Reading *gzhir* for *bzhir*

117. Being included in the bases for vanity. The name for this vow is taken from AV (f. 44a3). The vow is named with reference to the unwholesome state of mind keeping it is intended to prevent. For a *gelong* to finger precious things without good reason only leads to conceit. If there is a good reason, for instance one is receiving a gift of something valuable that a donor is offering to the monastery, or one is saving something from getting spoiled, then no fault is incurred.
(TST vol. 1, p. 647)

118. What is spoken of as a precious thing. This refers to weapons of war and musical instruments here.
(DRT p. 300; TST vol. 1, p. 647)

119. Undegenerated. I.e., tactile sensation not defunct.

120. That is, he uses the item heedlessly, without the proper confidence that the other *gelong* will not mind.

121. See note 75.

122. **With food**, the tag for this vow in the *Interleaved Summary*, is a phrase taken from the ILS (f. 16a7) where it speaks of an invitation to a house that includes food.

123. The last part of dawn is when it is just light enough for the stars to be no longer visible.
(DT p. 218; TST vol. 1, p. 432)

124. **And only now**, the tag for this vow in the summary verses, is a phrase taken from the ILS (f. 16b2) where a *gelong*, who cannot genuinely claim ignorance as his excuse since he has heard the sutra recited at least twice, is portrayed as mocking his trainings by saying, 'Only now do I understand [this training rule] is included in the sutra!'

125. Sojong (Sanskrit: *poṣadha*) is the fortnightly ceremony concerned with restoring and purifying the monastic vows.

126. The measure here is up to a cubit in height.
(DRT p. 326)

127. The correct size for the dingwa is 3 cubits (c. 4 ft 6 in, 1.35 m) by 2 cubits 6 finger-widths (c. 3 ft 4½ in, 1.125 m). The correct size for the itch-sore dressing is 6 cubits (c. 9 ft, 2.7 m) by 3 cubits (c. 4 ft 6 in, 1.35 m). The correct size for the large rains cape is 9 cubits (c. 13 ft 6 in, 4.05 m) by 3 cubits 18 finger-widths (c. 5 ft 7½ in, 1.6875 m).
(DRT p. 327)

128. The size of the Bliss Gone One's upper robes is 15 cubits (c. 22 ft 6 in, 6.57 m) by 9 cubits (c. 13 ft 6 in, 4.05 m).
(DRT p. 328)

129. 'Although concealment of it is not a fault, one should individually reveal and confess it, hence "matter to be confessed."'
(DT 158)

130. **Other household** (*khyim gzhan nyid*). No explanation has been found for why this particular phrase is used for this vow in the summary verses.

131. Sometimes a family is so generous to the sangha that they impoverish themselves. The sangha protects them with a 'household in training' injunction which puts their house out of bounds to monks and nuns on alms round.
(DRT p. 331)

132. 'Being not correct, it is something amiss, hence "misdeed."'
(DT p. 159)

133. The shamtab should be worn wrapped round the body with the bottom border even all round.
(TST vol. 1, p. 691)

134. Representing sounds one might make when the food is sweet, sour, hot, or cold respectively. The Sanskrit is, *cuccat*, *śuśaśut*, *thutyut* and *phuph-phuph*.
(DD p. 164)

135. A spear
(TST vol. 1, p. 693)

136. A bow and arrow
(TST vol. 1, p. 693)

137. Remainders 10-13, for instance.

138. The explicit precepts (*dgnos bcas*) are the ones set out in this book which Buddha himself formulated in detail. For cases that did not arise in his lifetime and for which he did not formulate an actual precept Buddha left a simple and brief guideline. In the words of the AV (f. 100a3):

If it accords with what is not suitable and is contrary to what is suitable, then it is included in what is not suitable and if it accords with what is suitable and is contrary to what is not suitable, then it is included in what is suitable.

The further training points extrapolated in this way are the 'included in brief vinaya.

(TST vol. 1, p. 34)

139. *Bhikṣuprārejusūtra*, *dge slong la rab tu gces pa'i mdo*, f. 126b1-2.

140. Reading *gzab* for *zab*.

141. Reading *spyad pa* for *dpyod pa*.

142. Meditation abandonments are the objects of abandonment which are abandoned by the path of meditation. To reach Hinayana foe destroyerhood or nirvana the practitioner has to abandon, i.e., remove forever from the mind, all the afflictions and their seeds. Some he or she removes on the path of seeing (the seeing abandonments), some on the path of meditation. Some pertain to the Desire Realm, some to the Form Realm and some to the Formless Realm: the three realms. The objects of abandonment of the path of meditation are also divided into three in another way, into big, middling and small. The big are the easiest to remove and are forsaken on the early stages. The smallest are the hardest to remove and it takes the most powerful, final stage of the Hinayana path of meditation, the vajra-like concentration, to remove the subtlest of the subtle.

143. The meditation abandonments of the three realms mentioned in the previous note further divide into nine: first there are the afflictions which pertain to the Desire Realm; then those that correspond to each of the four levels of the Form Realm, the four concentrations; then those that correspond to each of the four levels of the Formless Realm, the four formless absorptions.

144. The objects of abandonment of the path of meditation which are obstructions of the afflictions (see note 21) divide as mentioned in note 142 into big, middling and small. Each of these three also subdivide into three to make another set of nine. The three degrees of the small which the bodhisattva abandons on the eighth ground are the big small, the middling small and the small small. Having finished removing the obstructions of the afflictions on the eighth ground, he or she then switches to removing the obstructions to omniscience.

