

2. It is the proper time, but you suspect it is improper
3. It is the improper time and you know it is improper
4. It is the improper time and you suspect it is improper
5. It is the proper time and you know it is proper
6. It is the improper time, but you think it is proper time

1 through 4 are a problem, 5 and 6 are not.

These permutations can be applied to any vow in which the conception of that vow is your primary motivator for breaking it. Basically, this is any of the vows except for sexual misconduct.

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*mu*

5) How do you break Vow #33? How does this apply to modern life? (Tibetan track: name the vow in Tibetan)

**33) Thinking that some money is yours.**

**You break this vow if you take possession of gold, silver, or any other kind of monetary instrument, considering it your own and failing to remain mindful of the impropriety of owning money.**

**In modern life, monks and nuns are forced to care for themselves and must carry money to purchase things for themselves and others. You can do a ritual to purify these necessary actions. The attitude, however, of not considering your money your own, and not going to great lengths to obtain money is a holy one, as it reminds us to always be in service to others, and to use our resources to maintain ourselves and benefit others.**

གསེར་དངུལ་བདག་གིར་ལེན་པ།

*ser ngul dak gir lenpa*

Vows 28 and 29 concern a throne or seat that is too expensive. Vows 30 and 31 concern a throne or seat that is too high (more than one cubit in height). You sit there for your own pleasure and without compelling need. Again, you do not break these vows if you honor a lama by seating him or her on a high or expensive throne or seat, or if you need a higher throne or seat for health reasons.

མཐོན་པོའི་བྲི་ལ་འདུག་པ།

མཐོན་པོའི་སྟོན་ལ་འདུག་པ།

*tun pu tri la dukpa*

*tun pu ten la dukpa*

3) Name and discuss vow # 32. (Tibetan Track, name in Tibetan)

**32) Eating food after noon.**

You break the vow referred to as “food after noon” if you eat any time between the point where noon has passed up to the point of the first moment of the next day’s daybreak, which is to say that you eat at the improper time. Even while you know or suspect its not being the proper time as not being the proper time to eat, you partake of food or drink out of a desire to do so. The apricot or walnut or whatever food you eat or drink would have been proper at the proper time. You are not possessed of a special allowance to partake because of being ill or the like. If under these conditions, you partake of food, you break this vow with every bite you take.

ཕྱི་དྲོ་ཁ་བས་བྲ་བ།

*chi dro kase sawa*

4) What are the 6 permutations involved with Vow #32? What other types of vows can you apply these permutations to? (Tibetan track: Give the Tibetan for “permutation”.)

The six permutations are:

1. It is the proper time, but you “know” it is improper



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Part II

Answer Key Six: Cutting the Ropes

1) Name and describe vows number 28 and 29. (Tibetan track: name the vows in Tibetan.)

28) Sitting on an expensive throne.

རིན་ཆེན་བྲི་ལ་འདུག་པ།

*rinchen tri la dukpa*

29) Sitting on an expensive seat (or bed).

རིན་ཆེན་སྟོན་ལ་འདུག་པ།

*rinchen ten la dukpa*

**The part of the phrase that says “expensive thrones or seats” includes both vows number 28 and 29. You break 28, if you sit or sleep on a throne which is of great value: that is, a throne which is encrusted with precious substances such as ivory, gold, silver or the like, or a throne that is wider than a full cubit, for your own pleasure, without a compelling reason to do so. This is true regardless of the height of the throne. You break 29, if you sit or sleep on a seat of the same kind.**

**You do not break this vow if you make such a seat or throne to honor a lama who is teaching the dharma.**

2) What is the difference between these two vows and vows number 30 and 31? ((Tibetan track: name the vows in Tibetan))