



Medicine Buddha Empowerment Wongkur

SADHANA for WONGKUR



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OM VAJRA MUH : May this sacred space be purified and all that hinders be expelled.

May all Beings be Free from Ill Will, Affliction, Anxiety; Free from the Three Root Poisons of Attachment, Aversion, Delusion.

May all Beings Guide themselves to Awakening, Inner Liberation, Enlightenment.

Gautama Buddha's core teachings are summarized in a simple synthesis called the **Four Noble Truths** { **Truths Ennobled** by the nature of **Virtue** } which state:

Noble Truth 1: **Dukkha**. There is **Suffering**.

Noble Truth 2: **Samudaya**. There is a **Cause** for suffering.

Noble Truth 3: **Nirodha**. There is an **End** to suffering.

Noble Truth 4: **Marga**. There is a **Path** leading to the end of suffering.

Noble Truth 4 is the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** { **Ennobled** by **Virtue** } is Gautama Buddha's remedy for the down-going, and ultimately, the end of suffering caused by the Root Poisons. The Eightfold Path can help you awaken your inner Buddha nature and help you liberate yourself from blind uncontrollable rebirth in cycles of suffering in Samsara. The Noble Eightfold Path works sensibly with human nature to develop great human potential. It is a practical and humane process that nourishes and strengthens personal Wisdom, Ethical Behaviour, and Mental Cultivation.

The three groups and eight parts of the **Noble Eightfold Path** are:

<i>Wisdom</i>	Right View Right Thought
<i>Ethical Behaviour</i>	Right Speech Right Action Right Livelihood
<i>Mental Cultivation</i>	Right Effort Right Mindfulness Right Concentration

Meditation Techniques and meditative Tools of Mental Cultivation, such as this wongkur, use and build Right Effort, Right Mindfulness, and Right Concentration.

DEDICATION and HISTORY

This sadhana text for the Menla Medicine Buddha wongkur was designed, crafted, written by Chrys Antaya and edited by Lama Karma Tsundul Lodro in Yukon, Canada. We dedicate the merit of this project to the memory and dharma legacy of Venerable Namgyal Rinpoche, an inspiring brilliant teacher.

Medicine Buddha has several variations imparted through the centuries in many Buddhist lineages. This Wongkur draws upon many sources including:

Wongkur ceremonies and Teaching by the Venerable Namgyal Rinpoche.

Translation of the Medicine Buddha Sadhana and Commentary by the Very Venerable Khenchen Thrangu Rinpoche.

Medicine Buddha Sadhana written by Chagmed Rinpoche, translated by Gelongma Kechog Palmo and Venerable Thrangu Rinpoche, with further revision and editing by Lama Sonam Gyatso.

Buddhist Tantric DEITY MOTIFS

Enlightened Mahāsattva deities (Yidams, Celestial Wisdom-beings) and saintly human Bodhisattvas featured in wongkurs are esoteric avatars of ourselves. They each reflect different facets of elevated spiritual potential we all have. They all represent our ultimate Buddha-nature of transcendent awakened enlightenment. Every aspect of their posture and adornment is a mystical symbol with spiritual meaning. The avatars are depicted as either male or female, but all are of equal benefit to everyone.

Venerable Namgyal Rinpoche : Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

Think consciously, as you are mind-building, “What does this symbol mean?” Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.

Introduction to MEDICINE BUDDHA

The Medicine Buddha represents our own potential for transformative healing and the attainment of good health for every aspect of our being.

Menla Medicine Buddha, known as the King of Medicine and King of Lapis Lazuli Light, is an iconic Mahāsattva and is deemed the greatest of the eight Medicine Buddhas. Menla is a Tibetan word for “health” which includes the concept that good health is the natural state of all living beings.

Medicine Buddha meditations help focus and strengthen your intentions and energy for healing. Medicine Buddha exercises encourage and elevate the perception, insight, motivation, and perseverance that helps an individual make and sustain positive choices which support good health.

The bowl of healing nectar and the healing plant held by the Medicine Buddha are symbolic keys to help individual meditators specifically identify which of the many health resources in our world ~ this bountiful medicine planet ~ can help them personally, leading in steps toward better health.

The immediate goal of Medicine Buddha meditations is to awaken our innate healing wisdom and to help heal illnesses of mind and body. The ultimate goal is to achieve inner freedom and complete liberation from suffering.

The most important exercise in this sadhana is to visualize or imagine yourself as a Medicine Buddha. Additionally, to strengthen your connection to the universe’s vast healing energy, visualize or imagine a cosmic Medicine Buddha who compassionately showers you with blessings and transformative gift waves of personal healing and healing wisdom.



PREPARE for INITIATION



GESTURE of Appreciation and Gratitude

{ Bow your head or those who wish may do a prostration }

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to create, record, preserve, and share teachings which assist the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which assist the down going of your own suffering.

MANDALA OFFERING (to Request the Wongkur Empowerment)

Mentally offer this planet and the solar system to the Lama, as a representation of Menla Medicine Buddha. The mandala offering of our home in the cosmos is both a request for, and expresses appreciation of, this precious teaching.

REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening)

Imagine the sources of Refuge dissolve into light and absorb into you:

*{ Recite Aloud * Repeat after the Lama }*

Like a hunted animal I go for Refuge to the Three Precious Jewels:
the Buddha the Dharma and the Sangha.

Like a hunted animal I go for Refuge to the Three Precious Roots:
the Lama the Yidams and the Protectors.

Personal RESPONSIBILITY

*{ * Repeat after the Lama }*

I sincerely regret any injury I may have caused to any sentient being
and I aspire to cause no further injury to any sentient beings.

VAJRA SATTVA PURIFICATION

*{ * Repeat after the Lama }*

OM VAJRA SATTVA HŪM

BODHISATTVA ASPIRATION

*{ * Repeat after the Lama }*

I strive to awaken to complete enlightenment to help all beings achieve buddhahood.

BRAHMA VIHARAS (Four Divine Abodes)

*{ * Repeat after the Lama }*

I strive to cultivate Friendliness Compassion Sympathetic Joy
and Equanimity toward myself and all beings.

May all beings be happy

May all beings be free from sorrow

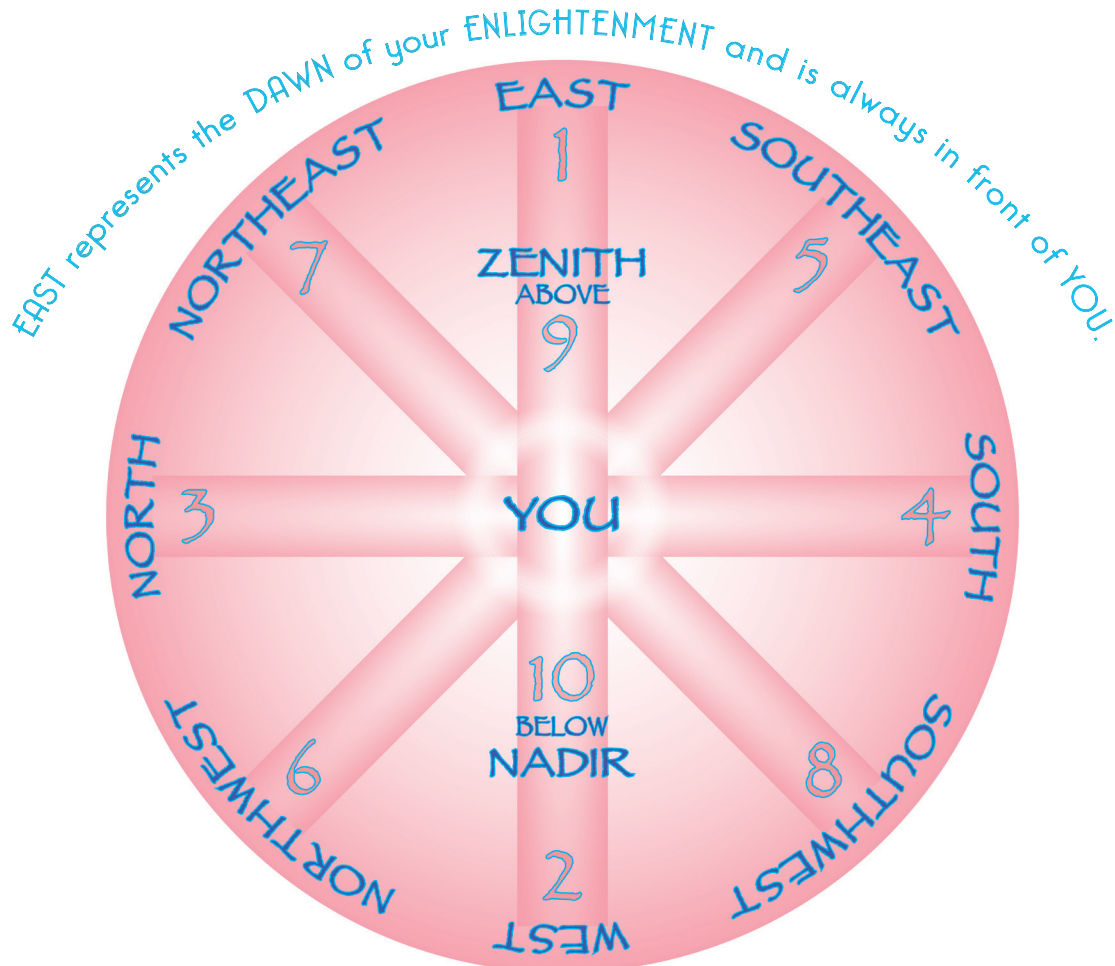
And in the supreme joy that arises

May all beings be established in perfect equanimity.

METTA (Strengthens the Heart; is the first of the Four Brahma Viharas)

Imagine, visualize, or feel a gentle warmth of Friendliness and Kindness in your Heart that overflows to fill your body and streams out through your skin. Guide your heart radiance out into infinite space in the ten directions while saying this prayer for all beings. {*Recite Aloud** *Repeat after the Lama*}

May all beings have happiness and the cause of happiness
May all beings be apart from sorrow and the causes of sorrow
May all beings not be separated from the bliss that is sorrow-less.



WISH for Long Life for the Lamas

{* *Repeat after the Lama*}

May Lamas and all beings who help reduce the suffering of others
.... live long healthy happy productive lives of equanimity.
.... May all their compassionate aspirations be speedily achieved.

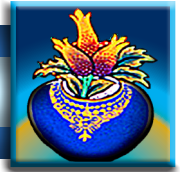
ASPIRATION of Merit

{* *Repeat after the Lama*}

May the merit of these aspirationsand our right actionsremove
all disease all injury all obstacles and all dangers from us.



ROOT INITIATION



OM SVABHĀVA ŚUDDHA SARVA DHARMA
SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure, deathless, bliss void of Sunyata. Attachment to ordinary appearance and clinging to your corporeal form subsides. All feelings, sights, sounds, and thoughts are now emptiness moving in emptiness.

From the vast depths of the pure bliss void of Sunyata emerges the pure realm of Menla Medicine Buddha which expands to fill the entire universe. A glorious Medicine Buddha mandala palace of luminous energy forms around you. A second glorious mandala palace forms in space in front of you.

The two mandala palaces have square foundations. The four outside walls face East, South, West, and North. In the centre of every outside wall is a gateway, all of which are portals to the universe. The outer gates of the palaces are protected by guardians of the East, South, West, and North.

At the centre of both mandala palaces stands a flat, square throne supported by eight lions. On top of each Lion Throne is a beautiful, giant lotus in full bloom. Lying flat in the centre of each open lotus is a perfect moon disk.

Above the centre point of the two moon disks simultaneously appears the bija seed syllable **HŪM**, glowing deep blue and standing upright. **HŪM** represents the wisdom essence of the Medicine Buddha.

TRANSFORMATION

The glowing deep blue bija seed syllable **HŪM** in your mandala palace merges into you and transforms you into a Medicine Buddha.

Your body is the deep vibrant blue of lapis lazuli and radiates azure light. You are seated on a pure moon disk lying flat in the centre of a perfect lotus in full bloom on top of the lion throne in the centre of your mandala palace.

The **HŪM** syllable above the other lion throne transforms into the cosmic Wisdom-being Menla Medicine Buddha who is seated in front and slightly above you in space in the centre of his mandala palace.

The body of the cosmic Wisdom-being Menla Medicine Buddha is the deep vibrant blue of lapis lazuli and radiates azure light.

The cosmic Menla Medicine Buddha in front of you sits on a pure moon disk lying flat in the centre of a perfect lotus in full bloom on top of his lion throne. The two lion thrones are each at the centre of a great eight-petalled open lotus that is in the centre of a vast sixteen-petalled open lotus.

You and the cosmic Menla Medicine Buddha each have one head, two eyes, and two hands. You are both clothed in the style of monks and wear the three dharma robes, the uppermost of which is saffron yellow.

The right hands of you and Menla Medicine Buddha in front of you are in the mudra of supreme generosity and hold a living twig on which grows myrobalan fruit of universal healing, which cures all diseases arising from the Three Root Poisons of Attachment, Aversion, and Ignorance.

The left hands of you and Menla Medicine Buddha in front of you are in the meditation mudra and hold an alms bowl filled with powerful long-life nectar and healing herbs.

The enthroned cosmic Menla Medicine Buddha in space before you sits stable in the pure ground of being. He has all the major and minor marks of perfection showing on his body.

Dharma texts, including the Medicine Buddha Sutra, stand on the front petal of the great eight-petalled lotus beneath the lion throne of the cosmic Menla Medicine Buddha in space in front of you.

The other seven petals of the great eight-petalled lotus each support one of the seven other Medicine Buddhas, seated on a pure moon disks.

Every petal of the vast sixteen-petalled open lotus supports one of the Sixteen Medicine Bodhisattvas, seated on pure moon disks.

Arrayed around the sixteen-petalled lotus are the ten Protectors of the World and the twelve Great Chiefs, with their retinues.

The four portals to the universe, centred in the four outside walls of the square mandala palace in front of you are guarded by the Four Great Kings of the East, South, West, and North, who are Guardians of the World and lead armies to fight evil, protect the Dharma, and guard sacred spaces.

BODY BLESSING

Light rays stream from your heart and enter the hearts of the cosmic Medicine Buddhas in front of you invoking their blessings. From their hearts, which are the Essence of Wisdom, a vast stream of luminous Medicine Buddhas flow to you and are gently absorbed into your body like a sublime tonic.

Lama blesses Heads and Hands with IMAGE
of Menla Medicine Buddha

KAYA ABHIṢIÑCA HŪṂ

STABILIZING

Lama blesses top of Heads with a VAJRA

TIṢṬHA VAJRA

VASE BLESSING

The Buddhas of the Five Transcendent Families and Five Directions represent the pure, illuminated potential of your body, speech, and mind.

Lights rays from our hearts shine out as offerings to these Five Buddhas of Consecration inviting them to bestow purification blessings on us here through the nectar in the Lama's vase.

Visualize, imagine, sense, or feel that refreshing, purifying nectar is filling your entire body and cleansing all delusion, obscurations, errors, and defilements from your body, speech, and mind.

ॐ Buddha family bija seed syllable of White Vairocana in the centre.

हूं Vajra family bija seed syllable of Blue Aksobhaya in the east.

त्रूं Ratna family bija seed syllable of Yellow Ratnasambava in the south.

ह्रीं Padma family bija seed syllable of Red Amitabha in the west.

अं Karma family bija seed syllable of Green Amoghasiddhi in the north.

Lama blesses top of Heads with VASE and pours
Saffron Water into the Right Hands

ॐ हूं त्रूं ह्रीं अं ABHIṢIÑCA हूं

INVOCATION

Lights radiate from the three syllables **ॐ** **ĀḤ** **HŪṂ** in the third eye, throat, and heart of you and all the Buddhas, Bodhisattvas, Protectors, Monarchs, and the retinues in the mandala palace in front of you.

ॐ in the third eye radiates white light.

ĀḤ in the throat radiates red light.

HŪṂ in the heart radiates deep blue light.

ॐ **ĀḤ** **HŪṂ**

We ask the eight Medicine Buddhas, all the noble companions, and all the Wisdom-beings, without exception, to shower us with their great blessings. We ask them to vanquish false guides, dissolve negative karmic influences, dispel obscurations, and remove all obstacles to good health and long life. We ask them to bestow the supreme empowerment on those here in this sacred space who are sincere and respect this teaching.

Lama Sprinkles Water of Purification and Blessing

NAMO MAHĀ BHAIṢAJYE SAPARI VĀRA
VAJRA SAMAYA JĀḤ JĀḤ VAJRA SAMAYA
TIṢṬHA LHEN JĀḤ HŪṂ BAM HOḤ

OFFERINGS

We now present three groups of mystical symbolic offerings which help us accumulate and perfect the Paramis of generosity, virtue, moral discipline, wisdom, diligence, patience, honesty, concentration, kindness, and equanimity.

In outer form, the ceremonial substances are physical offerings. Inwardly, they function as sensory objects evoking transcendental joy. They symbolize our depth aspiration and the activity of awakening. Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

These offerings are mentally given to the Wisdom-beings in the Medicine Buddha palace in front of you.

The first offerings to the Wisdom-beings in the Medicine Buddha palace in front of you are the the Eight Traditional Gifts for honoured guests of pleasant items for body, mind, and the five senses:

Water for washing — also symbolizes removing negativity.

Water for drinking — also symbolizes going for refuge.

Flowers for sight — also symbolize unfolding and enlightenment.

Incense for fragrance — also symbolizes aspiration.

Light for the mind — also symbolizes purification through wisdom.

Scented water for touch — also symbolizes becoming the deity.

Food for taste — also symbolizes abundance and sharing.

Music for hearing — also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

The second offering to the Wisdom-beings in the Medicine Buddha palace in front of you is a mandala of the world, with Mount Meru, which represents the entire multiverse and all its contents.

May the two accumulations of merit and wisdom be perfected.

The third set of offerings is to the Wisdom-being Menla Medicine Buddha in the mandala palace in front of you and are the offerings of Spiritual Cleansing, which represent the due care and purifying of your own being.

I respectfully bathe the Medicine Buddha with clear, perfumed water.

Although the Medicine Buddha is flawless, this creates the auspicious connection for purifying all wrongs and obscurations.

I respectfully dry the Medicine Buddha with a clean, perfumed, soft cloth.

Although the Medicine Buddha is flawless, this creates the auspicious connection for freedom from suffering.

I respectfully clothe the Medicine Buddha with fine saffron-coloured robes.

Although the Medicine Buddha is never cold, this creates the auspicious connection for vitality to flourish.

May all sentient beings perfect the two accumulations of merit and wisdom.

RESPECT and APPRECIATION

Precious Menla Medicine Buddha, Holder of Medicine, you dispel the suffering of illness in sentient beings. We convey our respect and appreciation to you and the other seven Medicine Buddhas, whose titles are:

Excellent Name, Precious Moon, Fine Gold, Free of Misery,
Resounding Dharma Ocean, Dharma Mind, and Shakyamuni.

We convey our respect and appreciation to the three precious jewels of the Buddha, the Dharma, and the Sangha.

We convey our respect and appreciation to the sixteen Medicine Bodhisattvas and all Healers, Helpers, and Protectors in the Medicine Buddha's palace.

SPEECH BLESSING

A deep blue bija seed syllable **HŪM** surrounded by a garland of mantras is glowing in your heart and in the hearts of the Lama, of the cosmic Menla Medicine Buddha, and of all the Wisdom-beings in space before you.

The mantra garland in each heart turns to the right in a clockwise circle around the **HŪM** syllable and accelerates into a blurred ribbon of blue light.

The whirling mantra garland in your heart radiates many-coloured light rays which are offerings to the blue lapis lazuli-coloured Menla Medicine Buddha in the mandala palace in front of you. The light rays return to you carrying his blessings and the blessings of all the Medicine Buddhas.



Medicine Buddha MANTRA



Lama blesses Throats with a MĀLĀ rosary

Sanskrit

TADYATHĀ:

**OM BHAIṢAJYE BHAIṢAJYE MAHĀ
BHAIṢAJYE RAJA SAMUDGATE SVĀHĀ**

Tibetan

TAYATA:

**OM BEKENDZE BEKENDZE MAHA
BEKENDZE RADZA SAMUDGATE SOHA**

MIND BLESSING

Visualize or imagine that from your heart stream out glowing rays of bright light which enter the heart and invoke the blessings of the cosmic Wisdom-being Menla Medicine Buddha in front of you.

From his heart emerges a single thumb-sized luminous form of the Medicine Buddha. This luminous thumb-sized Medicine Buddha is the concentrated essence of health, healing, and healing wisdom inseparable from mind.

It is absorbed through the crown of your head and descends to merge with the **HŪM** glowing in your heart, illuminating and transforming your energy body into the healing radiance of the Medicine Buddha.

Lama blesses Heads and Hands with a TORMA

JAH HŪM BAM HOH!

HEALING ENERGY

The coloured lights radiating out from your luminous Medicine Buddha body and from the blue **HŪM** syllable and mantra garland glowing in your heart flow to the cosmic Menla Medicine Buddha in front of you who sends back to you glowing gift waves of compassionate blessings and healing energy:

In Body form as many luminous Medicine Buddhas, large and small.

In Speech form as the shimmering mantra garland.

In Mind form as mudra hand gestures with the right hand holding the myrobalan fruit to heal afflictions from the Three Root Poisons and with the left hand holding the food bowl filled with precious healing nectar.

All these vibrations and luminous forms of Medicine Buddha energy stream to you and dissolve into you filling your entire being with healing energy.

The DISSOLVING

Now the Four Great Kings of the Four Directions, the ten Protectors of the World, and the twelve Great Chiefs, with all their retinues, dissolve into light and return to their celestial abodes.

The cosmic Wisdom-being Menla Medicine Buddha, the seven other Medicine Buddhas, and the sixteen Medicine Bodhisattvas dissolve into light and return to the celestial realm of the Medicine Buddhas.

The luminous mandala palace in space in front of you dissolves into light and fades into emptiness.

Your own luminous mandala palace surrounding you dissolves into soft light and is gently absorbed into you.

The wisdom vibrations resounding in you, and your commitment aspirations dissolve into your heart. You dissolve into the deep blue **HŪM** syllable glowing in your heart.

The deep blue **HŪM** syllable glowing in your heart slowly shrinks into a tiny luminous blue bindu sphere, a perfect jewel of energy, which completely dissolves into the Sunyata radiant bliss void of primordial purity.

Lama Rings BELL to start the silent meditation

{ Everyone sits in quiet meditation }

Lama Rings BELL to end silent meditation

From out of the natural peaceful emptiness of the Sunyata radiant bliss void of primordial purity, thought patterns and energy currents start to vibrate, like a gentle breeze playfully rippling the surface of a pond of fresh water, and you spontaneously reappear.

Whatever now appears to you is the face of the Menla Medicine Buddha. All manifestation is the kingdom of the Medicine Buddha. All sound is the Medicine Buddha's mantra.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do the Medicine Buddha meditations.

This wongkur is also a gateway to the study of medicine. The Medicine Buddha meditations and the study of medicine enhance each other.

If you want your Medicine Buddha meditations to be more powerful and effective, learn about your own anatomy, your physiology, and how your natural healing processes work.

Your intentions and efforts for healing and for sustaining a long and healthy life will be strengthened the more you understand how your body is constructed and how it functions.

DEDICATION of MERIT

{ *Everyone recite aloud. Repeat after the Lama* }

I regret all wrongs and downfalls I dedicate all virtue and merit gained from this practise to the awakening of all beings.

May all beings be free from sickness free from harmful spirits free from obstacles free from dangers and free from suffering.

May the merit we gain thereby become the cause for all beings to fully attain the awakened state of Chenrezig in this very life.

{ MUSIC } Lama rings Bell

MAY ALL BE WELL AND HAPPY

{ Everyone Give a white Kata scarf to the Lama and Receive a Blessing Cord }



END of WONGKUR



METTA (Friendliness and Kindness) is the first of four Brahma-Viharas (four Divine Abodes, four Sublime Boundless Dwellings, four Immeasurables). A helpful Metta exercise is simply to read and reflect on the Metta Sutta which cultivates pleasant emotions of friendliness and kindness to all sentient beings and helps build inner Metta radiance.

METTA SUTTA

Buddha Gautama's Words about Wisdom and Kindness

This is what should be done
by one who is skilled in goodness and who knows the path of peace:
Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, wise and skillful, not proud and not demanding in nature.
Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety
May all beings be at ease whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease!

Let none deceive another, nor despise any being in any state.
Let none through anger or ill-will wish harm upon another.
Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Set free from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
When set free from all sense desires,
Is not born again into this world.

Basic PRECEPTS (Pancha Sila)

Precepts are a commitment of Right Action you make to yourself in support of your highest aspirations of personal integrity, honour, and humane behaviour.

Precepts uphold your ethical choices, decrease inner turmoil, reduce outer turbulence, earn respect, and elevate other people's opinion of you.

Precepts help do the heavy lifting for you as a support for your path to Enlightenment and the full awakening of the great Buddha-nature within your being.

Precepts have many variations. You choose the scale of precepts that you can add to your life and sustain.

An example of basic precepts popular with many lay people in Buddhist cultures are known as Pancha Sila (Five Virtues, Five Beauties) and are based on the five types of Right Action in Buddha Gautama's Noble Eightfold Path.

The Noble Virtue of Right ACTION aka. Right CONDUCT

Right Action includes the Buddha's five recommendations of "non-harming" which you select for yourself as personal life choices that help extinguish the Root Poisons, help cultivate compassion for other sentient beings, and help improve future outcomes.

You chose for yourself to :

- abstain from killing,
- abstain from stealing,
- abstain from lies,
- abstain from sexual misconduct,
- abstain from indulging in damaging intoxication.

Commitment PRECEPTS (Samaya Vows)

Precepts are a support for your highest aspirations.

Samaya precepts are a more determined level of commitment to which you dedicate yourself to diligently seek wisdom and liberation from the blind becoming of uncontrolled cycles of suffering in samsara to attain the inner freedom of awakened Buddha-nature for the benefit of all, including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate nor insult the words of the Buddha.
6. I will not physically harm nor slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

