

**Commentary on
Je Tsong-kha-pa's
Lam Rim Chen Mo
By Venerable Jih-Chang**

**English Commentary Book 11, ver 1.0
(Lamrim Vol 1, Chapters 20 & 21)**

Purpose:

This book (version 1.0) contains the translation of Master Jih-Chang's commentary of the *Lamrim Volume 1, Chapter 20 "The Origin of Suffering" and Chapter 21 "The Twelve Factors of Dependent-Arising"*. This book is for use by BW Monastery students only. It serves to facilitate students' understanding of the Lamrim as explained by Master Jih-Chang.

Student Feedback:

The translation of Master's commentary in this book is still a draft and will be improved. All students are welcome to provide your feedback to improve the translation. Kindly submit your feedback via the feedback form that is available in the BW Monastery web page, where this book can be downloaded from.

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Chapter 20

The Origin of Suffering

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[72B, 22.33 (手抄稿 第九冊 p281L14)]

[p.298, English LR Vol 1]

2' Reflection on the process of cyclic existence in terms of its origin The origin of cyclic existence is explained in three parts:

This says why do we go through the process of cyclic existence? What is the reason? This is divided into three parts.

[72B, 22.43 (手抄稿 第九冊 p282L2)]

[p.298, English LR Vol 1]

- 1. How the afflictions arise**
- 2. How you thereby accumulate karma**
- 3. How you die and are reborn**

Why do we go through cyclic existence? It is because of the causes. What are the causes? They are afflictions and karma, or delusions and karma. That's it. So how do afflictions arise? We must understand that first. And why would afflictions and karma bring about cyclic existence? So he will then explain how one accumulates karma. But how is death and rebirth brought about? So then on how one dies and is reborn, this principle is then expounded next. Through these, we will find the causes [for cyclic existence]. Then we can look at the causes to see how we can clear them away. Next page,

[72B, 23.39 (手抄稿 第九冊 p282L8)]

[p.298, English LR Vol 1]

a" How the afflictions arise

Karma and the afflictions are both necessary as causes for the creation of cyclic existence, but the afflictions are primary. [233]

We have now come to understand that the real root of suffering stems from afflictions and karma. "**Afflictions**" are called ignorance, or delusions. "**Karma**" or compositional activities, they can be called a variety of names. There are various names for that. In brief, it is about these two things. In the twelve dependent arising, it talks about ignorance and compositional activities. These describe exactly these two things. Or you can say they are craving, grasping and potential existence. Craving and grasping are afflictions. Potential existence is karma. That's what they are. So then even though these two things are required, but the primary one is the delusions, or the afflictions. Let us read on.

[72B, 24.30 (手抄稿 第九冊 p283L1)]

[p.298, English LR Vol 1]

For, just as a seed without moisture, soil, etc. will not produce a sprout, so in the absence of afflictions—even though you have accumulated immeasurable karma in the past—

So why are afflictions the primary one? That is, suppose your afflictions are gone, stopped. Then, even if you have accumulated immeasurable karma in the past, even if they are countless, much like "seeds" in the absence of other conditions such as the soil, the moisture, and the sun, I'm sorry, they can't sprout. They can't sprout. They cannot issue the effects.

[72B, 25.08 (手抄稿 第九冊 p283L5)]

[p.298, English LR Vol 1]

there will be no sprout of suffering because the karma lacks the necessary cooperating conditions.

Therefore, in order for karma to issue effects, what has to happen? There must be "**cooperating conditions**" - which are delusions, afflictions. Only when the cooperating conditions are present can the karma issue effects. What are cooperating conditions? What are cooperating causes? We can just use anything as an example. For the clothing that everyone is wearing, my piece of clothing here, it is made of cloth, right? How is the cloth made? It is made of the warp and the weft. The warp is the cooperating condition or the cooperating cause for the weft. The weft is the cooperating condition for the warp. For a stand normally, say there is a stand with three legs. It is supported by three legs. Hence one leg is standing up with the support of the other legs. Hence they are the cooperating conditions. If the other legs are missing, I am sorry, you won't be able to have it stand up. Understand? That's what it is. Therefore, without afflictions, even though there has been accumulated karma, I am sorry, it will not succeed, will not issue effects. But if you look at this in the reverse,

[72B, 26.26 (手抄稿 第九冊 p283L14)]

[p.298, English LR Vol 1]

A further reason afflictions are primary is because—even without previously accumulated karma—if afflictions are present, you immediately accumulate new karma, and will thereby appropriate aggregates in the future.

Even if you do not have previously accumulated karma, but you have afflictions, the afflictions will provide the conditions for you to accumulate karma. Eh! Since there are afflictions, you will then immediately pursue that to accumulate karma. As soon as you accumulate karma, both conditions of afflictions and karma are met. So you will be appropriated aggregates in the future. Hence from understanding this, among the causes of cyclic existence - affliction and karma, we have found the primary one to be the delusions, the afflictions.

[72B, 27.06 (手抄稿 第九冊 p284L5)]

[p.298, English LR Vol 1]

Similarly, Dharmakirti's *Commentary on the "Compendium of Valid Cognition"* says:⁵¹³

The next part references the scriptures.

[p.298, English LR Vol 1]

**The karma of one who has transcended
craving for existence Lacks the potency to
project another birth
Because its cooperating conditions are gone.**

If we wish to transcend existence, existence is comprised of the three realms of existence. What are the three realms of existence? They are the desire realm, the form realm and the formless realm. "Existence" is karma. Why is it called "existence" instead of karma? This is because it is a force that will surely issue a new rebirth. This sort of karmic force will be explained in detail in the twelve dependent arising. It will be explained. This is said that should you wish to transcend cyclic existence. Then for the cravings that you have for all of existence...craving is afflictions. If you can transcend craving, can transcend it, then nothing else can cause you to accumulate karma. This is why it says that it "**lacks the potency to project another birth.**" There is no potency to project another birth. Why? "**Because its cooperating conditions are gone.**" That is for the cooperating conditions, the cooperating conditions said earlier are completely eliminated. They are eliminated. It is like how you weave a cloth, even though the warp has been laid out, but without the weft, I am sorry, there can only be the warp. It cannot become a piece of cloth. For anything that you do, if something [essential] goes missing...let's say for a lamp, even though everything else might be ready, but without electricity, it won't work [as a lamp]. Also, even if you have electricity, if you don't have a light bulb, it won't light up either. That's how it is. This applies to everything. When two people argue, you need two for an argument. There is no argument when only one is present. This is how things work in the whole world. It works exactly that way. Therefore, this is the type of things that we should understand.

[72B, 28.58 (手抄稿 第九冊 p285L5)]

[p.298, English LR Vol 1]

and also:

Because the aggregates will arise again, if you have craving.

Take the reverse angle of this. If you have craving, and craving is afflictions, if the craving remains, I am sorry, as the afflictions arise, you will immediately pursue it to accumulate karma. As soon as one accumulates karma, when both conditions of afflictions and karma are present, one will continue to have rebirth.

[72B, 29.15 (手抄稿 第九冊 p285L8)]

[p.298, English LR Vol 1]

Consequently, it is very important to rely on a remedy for the afflictions.

Since we know the causes for cyclic existence are these, we went further to comprehend that the primary cause is the afflictions. So then what are afflictions? How do you remedy them? If you want to apply a remedy to them, you must understand the nature of them. This is foremost important.

[73A, 00.03 (手抄稿 第十冊 p3L1)]

Therefore at this point, we should pause for a moment. We have all now begun our practices. May I ask this, what have you practiced? Where do you begin your practice? It is right here, right here. Hence we should think about this, we say that we want to practice. Remember what I said earlier, "Don't be cultivating the "ego self!" If we cultivate the "ego self," the more we cultivate it, the greater it will become. We won't be able to escape cyclic existence! In regards to this point, for those who have not heard this, you need to make up by listening to the previous lessons. Otherwise, you will have wasted your time coming to this class.

We have all come here to cultivate the "ego self." And we don't even know it. We are even pleased with ourselves. As a result, the "ego self" is only bigger after cultivation. We have only seen our ego self expand. Since our ego self has expanded, we will whirl in cyclic existence. This life of ours will have been spent in vain. We want to learn from the Buddha, and it is because only the Buddha can solve all the problems with the right precision and measure. He knows what to do. So the very first thing to do is to take the time to understand. Now that he has told us this here, we've come to realize that so this is where the problem is! If you want to apply a remedy to the root to cyclic existence, you have now finally found that you need to apply a remedy to the afflictions. Therefore you will now need to know how the afflictions work, and how you should remedy them. What do you do?

[73A, 01.15 (手抄稿 第十冊 p4L1)]

[p.298, English LR Vol 1]

Moreover, since this requires understanding the afflictions,

You must first know what afflictions are.

[73A, 01.20 (手抄稿 第十冊 p4L3)]

[p.298, English LR Vol 1]

you should become knowledgeable about the afflictions.

You must first become knowledgeable before you can rely on a remedy for them! This is the same for anything that you do. It is the same if we ask you to uproot the weeds, if we ask you to sweep the floor, if we ask you do anything. If we ask you to sweep this floor today, you will sweep, but you don't know what you are sweeping. We are asking you to sweep away the trash on the floor, but you may end up sweeping away the books on the table. So what would

this do? Isn't that a joke? But it's just like that. Therefore, you must know the things to which you are applying a remedy to. You must understand them very clearly. After you recognize them, understand what you are supposed to apply a remedy for, you will need to know what the remedies you will use to treat them are? What are the remedies and are they correct? What are the quality (the right medicine), the quantity and the stages of the treatment at every point?

[73A, 02.12 (手抄稿 第十冊 p4L10)]

So now, we have further analyzed one layer after another to find the root cause of cyclic existence. It turned out to be afflictions. After finding this, we will now go a step further to understand what is affliction? Read this next,

[73A, 02.36 (手抄稿 第十冊 p4L12)]

[p.298, English LR Vol 1]

There are four parts to this:

1. Identifying the afflictions

The first one will describe what afflictions are. We must first understand this. We must understand what afflictions are in accordance to the teaching.

Secondly,

[p.298, English LR Vol 1]

2. **The order in which they arise**

3. **The causes of the afflictions**

4. **The faults of the afflictions**

1" Identifying the afflictions

Why do we need to know the order in which they arise? From the order in which they arise, you can find this...Oh! This is the root source of it. And then you will see what the causes are for this and what the faults are. After you understand this, know the faults, you will then be prepared to destroy them. To destroy them, you must find the cause, the roots. Just like that. You will find all these, including the subjective aspects of afflictions. Once you clearly know every aspect of this, that's when it will be easy to apply the remedy. After you apply the remedies to the afflictions, all your sufferings will be alleviated. Only when you have solved your own problems can you then help others! Therefore, in this final analysis, whether it is the Mahayana or the Hinayana, whether you want to benefit the self or benefit the others, the root of it lies here.

Therefore this place is called "the path that is shared with persons of medium capacity." If you only take care of yourself, then this all that you learn. But if you wish to go down the Mahayana path, you will begin that here as well. Read the text,

[73A, 04.07 (手抄稿 第十冊 p5L10)]

[p.298, English LR Vol 1]

Asanga's *Compendium of Knowledge* gives a general definition of an affliction: 514

An affliction is defined as a phenomenon that, when it arises, is disturbing in character and that, through arising, disturbs the mind-stream.

Thus, when it is produced, it disturbs the mind-stream. —

This says that for any phenomenon, this "phenomenon" refers to all phenomena of form or mind. So whenever anything arises, when it arises, it will give rise to something that is disturbing and disquieting in character. When this sort of characteristic appears, it will cause our mind-stream to be disturbed continuously. This is the characteristic of afflictions. This is the characteristic of afflictions. Hence now, since we have not experienced the state of being

"undisturbed," therefore, the characteristic of afflictions is not readily apparent. However, the coarser ones are easily recognized. For instance, when you rage, you will feel, "Ah!" That's when you are restless sitting or standing, when the blue veins on your temples stand out, and your heart is beating fast. Ah! At this point, you could do anything and anything could happen. This is the same when your attachment arises. At that moment, the mind is intensely volatile. But when you are not in such intense states, it's very difficult for you to take notice of the subtle states that you are usually in. Only when you learn meditative concentration, when you sit down, you will feel this in your mind, "Ah, it doesn't seem to work!" Hence you will have to learn an opposite state of being serene before the state of being disturbed can be revealed. And that's when you will come to realize the characteristic of compositional activities. This is a point that I want to make a special explanation for here.

[73A, 05.53 (手抄稿 第十冊 p6L9)]

On the contrary, once you have that kind of experience, it will be easy for you to feel, "Oh, I am developing afflictions!" When this arises at any given moment in your mind, you will recognize it. Normally for us ordinary beings, when we first begin to understand what afflictions are, we think that afflictions only happen when one is angry. No, no. It is that for any states that you are in now, you are amidst afflictions. But this type of affliction is more subtle, or you may be in a state of ignorance. This is what we must understand. This is the general definition of it. If you go by the specific definitions, there are ten different ones, ten different ones. This is what we would ordinarily call the five dull and the five keen. Attachment is the first one.

[73A, 06.39 (手抄稿 第十冊 p6L14)]

[p.299, English LR Vol 1]

The specific definitions of the ten afflictions are as follows:

1) *Attachment* means noticing a pleasant or attractive external or internal object and desiring it. When attachment clings to its object and grows stronger, it is hard to tear yourself away from the object, just as it is difficult to remove oil which has soaked into a cloth.

This is the characteristic of attachment. It doesn't matter if your mind noticed something that is internal or external. External would mean all the external sensory objects. Internal would include your own body and mind. This goes to the extent of the views in your mind. You may think that this is my status, my reputation, my something. These things. For these things, you cannot let go of them, you are stuck on them. This sort of thing is just like oil that has soaked into a cloth. There is even another saying that describes this from our past masters: it is like putting oil into flour. You can still wash it clean when the oil is soaked into a cloth. But if you put the oil into flour, you have no way of removing it. That's how difficult attachment is.

[73A, 07.37 (手抄稿 第十冊 p7L7)]

So he further says, "**When attachment clings to its object and grows stronger.**" The characteristic of attachment is a state such that you enjoy what you find pleasant, that it would be unbearable for you to be apart from it and that you would find it difficult to part with. That's how your mind would be! That's the characteristic of attachment. So when our attachment arises normally, you can do absolutely nothing about it. And this characteristic of attachment is something that you cannot seem to see exactly, but it is ever present. Oh, that's how it is. This is not only the case where we say we want to look at something pleasant, eat something delicious, do something fun, have lots of money and so on. For anything before you, you will naturally feel that you have to choose something better, "Ah, when you are tired, you have to lie down. When you are a little dissatisfied, you will think... It all concludes down to all sorts of "self" clinging. That's the characteristic.

[73A, 08.30 (手抄稿 第十冊 p7L13)]

[p.299, English LR Vol 1]

2) *Hostility*

This is the second one.

[73A, 08.33 (手抄稿 第十冊 p8L1)]

[p.299, English LR Vol 1]

means observing origins of suffering-such as living beings, pain, weapons, or thorns-and giving rise to a harsh, tormented mind that contemplates harming these objects.

[234]

That's how hostility is. To the "living beings" - that would be the other person! "Pain and weapons," Pain would be the suffering and pain themselves. Weapons are things used to harm us. For things which cause us harm, such as knife, rods, or other things, if they have harmed you, you will do this, "Alright, this thing, you!" For instance, if you run somewhere, and something hits you, you will certainly get rid of it. That's it, that's the weapon. You will develop a mental state that finds it unbearable. You will want to with a mental state that is harsh and hostile harm the sensory object you feel hostile toward without good reason.

[p.299, English LR Vol 1]

3) *Pride* means observing—either internally or externally—qualities that are high, low, good, or bad, and, based on the reifying view of the perishing aggregates, allowing your mind to become inflated; you assume an aspect of superiority.

Pride, how does that come about? There is a reifying view of the perishing aggregates. For the reifying view of the perishing aggregates, we would normally call that "the conception of the self." But a formal translation of that is not the conception of the self, but that of the perishing aggregates. When we talk about the reifying view of the perishing aggregates, we will go into that. But in general, we will refer to this as the "ego self." To have pride is to go by what the self wants. I am better than him or I am worse than him. Because of this, internally or externally, this is what will appear. One will always want to be better than the other person, be better than others.

[p.299, English LR Vol 1]

4) Ignorance means possessing the affliction of misunderstanding on account of a mind that is unclear about the nature of the four truths, karma and its effects, and the three jewels.

This is called ignorance – not understanding the real truth. These four things (four noble truths) are the real characteristics of the mundane world. The real characteristic of everything in this world is suffering. But you don't understand that, you just feel there is suffering. There is a reason for this suffering, but you don't understand that either, you think...you would get it wrong and find a wrong cause for the sufferings. For instance, if we have suffering now, we should seek to understand the cause of the suffering and tackle the root. But we do not normally know this, do not normally know this. If we do know the cause of the suffering, then when others scold you, you would certainly tolerate it. Why? The reason he scolds me is due to a debt I owe him in the past. It would be fine after I repay it! But in reality, this is not what we would normally do. Why? It is because we do not know the cause of suffering. Therefore, this is the second — we do not know the cause of the truth either. At the same time, we whirl through cyclic existence without knowing. There is indeed suffering and you hope to thoroughly eliminate this. There is a method to thoroughly eliminate it and this is called the truth of cessation and the truth of the path. These are things that we are even more unaware of! This is how it is in the mundane world. Yet for those who tell us these principles, we think we are intelligent and call these [principles] superstition! The mundane world is truly flawed! "**Karma and its Effects**" refers to how the karma produces the effect. "**The Three jewels**" and so on, since one is unclear of this, this is a misunderstanding, a mistake and an affliction of misunderstanding. This is foolishness. This foolishness (ignorance) is stained and defiled. Therefore it is the root to cyclic existence.

[73A, 11.50 (手抄稿 第十冊 p9L12)]

[p.299, English LR Vol 1]

5) *Doubt* means considering those three—the four truths, karma and its effects, and the three jewels—and being uncertain whether they exist or are real.

This is doubt. This is doubt. The opposite of doubt is faith. Don't think we have faith now. We're not at the point where we can say we have faith! We have sprouted the seeds of faith and are walking down this path. But for those who have truly gained pure faith, for example, the noble beings such as stream-enterers, they have unflinching faith. Their faith is pure. By then, they would certainly rather starve to death than to engage in non-virtue. This is because they know the certainty of the cause and effect relationship. When an effect presents itself, he will not have a single doubt. For us, even though we know cause and effect, we seem to know when we talk about it. But when we do things, we forget everything. We know that we shouldn't be doing something. But when the time comes to do that, we just do it. That's how it is. This reflects what? That our faith has not been purified, that doubt remains.

[73A, 12.51 (手抄稿 第十冊 p10L5)]

So these are what we would normally call the five dull envoys - attachment, hostility, ignorance, doubt, and pride. The next five are called the five keen envoys. This is how we normally refer to them. Why are they called the dull and the keen? This is because [for the five dull keen envoys,] their characteristics are very keen and intense. For the other ones, the former five, they are not very keen and intense, but instead, very deeply ingrained. Since this concept was not mentioned here, we will not go into it for now. So next is

[73A, 13.20 (手抄稿 第十冊 p10L8)]

[p.299, English LR Vol 1]

6) *The reifying view of the perishing aggregates*

Normally, we would call this the conception of the self.

[73A, 13.24 (手抄稿 第十冊 p10L10)]

[p.299, English LR Vol 1]

is an afflictive intelligence that observes the appropriated aggregates and regards them as "I" or "mine," that is, as the self or that which belongs to the self.

This is to say that I regard them as "I" or "mine." So why is it called "**The reifying view of the perishing aggregates?**" Actually, is there a real self? Are there things that are truly mine? No. So what are these? They are just aggregates, aggregates. Or you can call them "**the appropriated aggregates.**" The aggregates are categories. It is an assembly of these five things. What are the five things? They are the forms, feelings, perceptions, compositional activities, and consciousness. And these things are deteriorating under the power of impermanence. They are a sham and are devoid of any merit. But we have an "**afflictive intelligence**" - a defiled understanding. Wisdom is an ability to analyze. But this analytical ability has been stained and defiled. You can't see clearly, you mistook it for something else. We think that there is an "I" or "mine." Here, it is called the reifying view of the perishing aggregates. Once you understand this thing, you will know that this thing, we are busy for this self all day long. But this is what actually? The perishing aggregates. What is truly deceiving you is this!

[73A, 14.43 (手抄稿 第十冊 p11L6)]

[p.299, English LR Vol 1]

Here, since "perishing" means impermanent and "aggregates" is plural, ⁵¹⁵ the terms indicate that what are apprehended are simply impermanent and multiple phenomena; there is no permanent and unitary person. This is why it is called "the view of the perishing aggregates."

So I will explain this. Why is it "**perishing**?" It is because it is impermanent! "**Aggregates**" means an assembly of a few things. This thing that we are looking at with our afflictive intelligence is [actually] "**impermanent**" and "**multiple**." There is no permanent and unitary person. "Person" is a living being. That's it. To speak of this person or living being with respect to myself would be the "I". This point of the text asserts this to be the view of the perishing aggregates. The root to everything comes from this. The root to everything comes from this. It is impermanent and multiple. The so called "**unitary**," what is that? It means that we always feel that there is an "I", that this thing is me. It is innately that way. It is unitary. It is just that. But actually, it is not. The concept of self would bring about the idea of having control. But actually, there is no control at all over this. We have discussed that before. As for impermanence, it is something we understood long ago. Under any circumstance, you cannot stop things from passing for a minute, a second or any single moment.

[73A, 15.58 (手抄稿 第十冊 p12L1)]

As for the "**unitary**," unitary is the opposite of multiple. But actually, are you really unitary? No! This is evident in your body and mind. If you are unitary, then if you take your arm and say that is you, is it still you? If you are only unitary, then indeed this one arm should be you because you are not apart from the arm. But if you cut off your arm, I am sorry! You are still you. You are still there, just missing an arm. So you can deduct that this theory is not the reality. Using the same trend of thought, if "your arm" or "my arm," not to mention "mine" or "yours," whatever that belongs to you is not actually you. Isn't that very obvious? Hence this also

illustrates that it is not unitary. If this is the case for an arm, it is the same for a leg and this extends to even your heart. That's just how it is. This is my mind - that should be mine, right? Similarly, "my mind" is "my mind," oh, but the mind is not me. This is the same principle. This is very plain and clear.

[73A, 16.56 (手抄稿 第十冊 p12L9)]

And then, do you have control? We have already discussed this before. But now that we are here, I will expound on this some more. So we would say "I," we might as well start a dialogue. For instance, the two of us are having a discussion and I would say, "You have no control." So you think about this for a while, "Yes! I don't have control." Of course you don't have control. But someone will be unconvinced and say, "No! I do have control." But the moment you say that you have control, it is already a dependent reaction. Right? I said that you are this way, and then you say, "Eh, but I think I am this way." So you are reacting. So may I ask, if you are reacting to what I say, can you say that you have "control"? What is control? Control means you act on your own initiative. But you are completely reactive [in this case]! Therefore when you say, "I really don't have control." Of course you don't. But when you say, "I can have control." You still don't. Humans are just that topsy-turvy! Like that. But indeed, within a relative scope of things, he does seem to have some form of spurious control. This is similar to what was mentioned earlier about having spurious happiness. But this is exactly called being topsy-turvy! Hence it is called an afflictive intelligence. The analytical ability to view things is stained. This is much like wearing a pair of colored glasses. This thing is white. But after one wears a pair of yellow-tint glasses, one will see it as yellow. If you use a pair of red-tint glasses, you will see the object as red. This is the view of the perishing aggregates.

[p.299, English LR Vol 1]

7) ***An extremist view is an afflictive intelligence that observes the self as apprehended by the view of the perishing aggregates and regards that self either as permanent and eternal, or as subject to annihilation in such a way that there will be no rebirth from this life into a future life.***

So what is an "**extremist view**"? An extremist view is such that one holds on to one extreme. One would either hold this self to be permanent and eternal, or to be subjected to annihilation. But to hold this view of the self to be permanent and eternal, or to be subjected to the annihilation is not something done without a good reason! These began with the reifying view of perishing aggregates. When we look at this "self," some would say that this self is permanent and some would say that it is subjected to annihilation. What is permanent, and what is annihilation? Those who hold the view of annihilation, [some of] the scientists in this world [actually] hold the view of annihilation. They would say that nothing else is left after a person dies. That it is done, everything stops there. This is called annihilation. As for the permanent and eternal, it would be like the Indian non-Buddhists in the earlier days, which is the same case as those who now claim that there is a soul. To them it would seem as if the soul would move from this house to another. Even though the house has changed, but this thing remains the same. I am sorry! That is the view of the permanent and eternal. Some who hold this permanent view would go to the extent of claiming that people will always be reborn as people and dogs will always be reborn as dogs. This is exactly the view of the permanent and eternal. Since we do not ordinarily know the reality, we will all cling onto this. Therefore the true "extremist" view - the cling to the annihilation or the permanent and eternal actually mean that! This is what we should understand.

[p.299, English LR Vol 1]

8) ***A belief in the supremacy of wrong views is an afflictive intelligence that observes one of the three views—the view of the perishing aggregates, an extremist view, and a wrong view—along with a viewholder's aggregates on the basis of which such a view occurs, and regards such a view as supreme.***

"**A belief in the supremacy of wrong views**" would be our own views...that we cling onto our own views. This is how every one is usually, my way is the right way, my way is the right way, my way is the right way! So what is the primary reason for that? It is based on the view of the perishing aggregates, the extremist view, and the wrong view. These views are wrong themselves - these primarily stem from having the "self." And for the objects such you cling onto, you believe they are permanent or they are subjected to annihilation. Other than those, it could also be the wrong views. This would mean that amidst your incorrect understanding, you recognize something to be a certain way, you recognize something to be a certain way - this is called "**afflictive intelligence.**" When we discuss any issue, there will always be a view that we hold on to, "Ah, I feel this way." This view is either the wrong view or a belief in the supremacy of wrong views.

[73A, 20.42 (手抄稿 第十冊 p14L10)]

[p.299, English LR Vol 1]

9) ***A belief in the supremacy of ethics and religious discipline is an afflictive intelligence which observes an ethical discipline that renounces faulty ethical discipline, or a religious discipline which requires certain forms of dress, manner, speech, and physical behavior, as well as the mental and physical aggregates***

[p.2300, English LR Vol 1]

on the basis of which these forms of ethics and asceticism occur, and regards them as cleansing you of sin, freeing you from afflictions, and removing you from cyclic existence.

A belief in the supremacy of ethics and religious discipline, this is another one. It is "**an afflictive intelligence which observes an ethical discipline that renounces faulty ethical discipline.**" The ethical disciplines that the Buddha has explained to us, he has his reasons for doing so. Why did the Buddha stipulate ethical disciplines? He is telling us that if you do this, you will obtain this kind of effect. If you wish to obtain this kind of effect, then you must observe these ethical disciplines. Between these, there is an inevitable and accurate cause and effect relationship. But this religious discipline that you observe, ah, I am sorry about this! These are incorrect, these should not be done. Hence these should be renounced, they are faulty. So based on these incorrectly set ethics, you would act and set rules accordingly. You will follow to practice the incorrect ethical disciplines.

[73A, 21.45 (手抄稿 第十冊 p15L4)]

Now all kinds of people have their own religious ethics to follow. One would ask the diviner to tell his fortune. The diviner would say, "Ah, this year will bring misfortune for you. Do not go in the direction of southeast." "Ah, you should do this when you go out the door today." These are it. This is what everyone does normally. This goes on to include many things. Does this make

any sense? It makes sense within a certain relative scope. But what are all these things? These are "**beliefs in the supremacy of ethics and religious discipline.**" One will think that by doing these, he can cleanse his sins, can free himself from afflictions or he can be removed from cyclic existence. If this is true then the Buddha is not needed anymore.

[73A, 22.23 (手抄稿 第十冊 p15L9)]

Actually this has been said earlier, for the ordinary people now, not to mention the ones who have no faith in the Buddha, even those who take faith in the Buddha may not necessarily value the unexcelled wisdom of the Buddha. They will actually look at what the diviner says, what the doctor says, and what the mundane world people say, "Ah-ya, this is what the doctor says." This is much like when little kids go to elementary schools and say, "Oh, this is what the teacher says." Ah! It is as if what they say is infallible. This is how we are. What is this exactly? These all come down to the belief in the supremacy of ethics and religious discipline. These are all very well not beyond the scope of that. Therefore a way of describing this normally would be, "To say something is the cause when it is not. To say something is the effect when it is not." The cause is not this, but you got it wrong. For instance, sometimes we would get sick. Ah-yo, we would pay great attention to nutrition and all sorts of things. Isn't that right? It is one of the reasons. That's not wrong. This is because sickness of the body would often come from the imbalance of the four elements. You will need medicine for the imbalance of the four elements. However, the reason for this sickness is not only limited to that. This is what we should understand. We should understand that. Furthermore, the imbalance of the four elements could be influenced by both the body and the mind. If you only focus on one part, I am sorry! It would be wrong. This is a belief in the supremacy of ethics and religious discipline. The last one is the "**wrong view.**"

[73A, 23.35 (手抄稿 第十冊 p16L3)]

[p.300, English LR Vol 1]

10) *Wrong view* is an afflictive intelligence that denies the existence of things such as past and future lives or karma and its effects, or that believes that the cause of living beings is a divine creator or a primal essence, etc. ⁵¹⁶

This wrong view has been explained earlier, it has been explained. Due to the lack of understanding of emptiness and dependent arising, thus all kinds of things are created. If the nature of things is emptiness and dependent arising, then the earlier karmic cause will produce an effect in the future. There are also these other things. So one would deny this and say, "No such thing exists!" Since everything is subjected to cause and effect, hence everything arises out of cause of effect. This person now clings onto something else and says it doesn't work that way. He says that there is a divine creator or a primal essence. That's what it is. Hence these erroneous judgments are called an afflictive intelligence.

[73A, 24.25 (手抄稿 第十冊 p16L9)]

[p.300, English LR Vol 1]

I have explained these ten afflictions in accordance with the *Compendium of Knowledge and Levels of Yogic Deeds* and with Vasubandhu's *Explanation of the Five Aggregates (Pancaskandha-prakarana)*.⁵¹⁷ [235]

This is the reference. These treatises have explained these afflictions to us.

[73A, 24.39 (手抄稿 第十冊 p16L11)]

[p.300, English LR Vol 1]

2" The order in which the afflictions arise

Secondly, the order in which the afflictions arise. So further, we will discuss the order in which the afflictions arise. We will look for the order. We will now go further.

[73A, 24.49 (手抄稿 第十冊 p17L1)]

[p.300, English LR Vol 1]

One way to look at this is to consider ignorance as distinct from the view of the perishing aggregates. For example, when twilight falls on a coiled rope, its status as a rope will be unclear and someone may imagine that it is a snake.

This is now on the order in which the afflictions arise. We will now go a step further. This deepens one step after another. We will now look to see where afflictions begin, where the root is. So he tells us, where did they originate? The view of the perishing aggregates. There are some who would say it is **"the view of the perishing aggregates."** There are others who would say it is the **"ignorance."** Actually, these two things can be said as two or one. So the great lama explains this very clearly. He said that some would see the view of the perishing aggregates and ignorance as two things. Why do some people view these as two things? He explains the scenario of seeing a rope coiled on the ground during twilight. Since it is dark outside, you cannot see clearly that it is only a rope. You will see this, "Oh! Here is a snake." This snake, you will feel that it's a snake. But in fact, it is only a misunderstanding on your part. What's the reason for this?

[73A, 25.57 (手抄稿 第十冊 p17L10)]

[p.300, English LR Vol 1]

Similarly, according to this view, the misapprehension of the aggregates as a self arises due to the darkness of ignorance, which prevents clarity about how the aggregates exist. The other afflictions then develop from this misapprehension.

It is because of what? It is because "...which prevents clarity about how the aggregates exist." This says you have seen it clearly, and therefore you are ignorant. Due to this darkness, you will see the rope on the ground as snake. This is an analogy for what? It is that for our five aggregates, since you cannot see them clearly, you see them as the "self." The same principle applies. Hence he is saying that if you look at the view of the perishing aggregates separately from ignorance, nah, the root of it is here. It is right here. It is because of the self, because of ignorance that you cannot see things clearly. But you not being able to see things clearly will cause you to see the five aggregates as the self. All afflictions will come from this. This is the first one.

[73A, 26.59 (手抄稿 第十冊 p18L3)]

[p.300, English LR Vol 1]

On the other hand, if you hold that ignorance and the view of the perishing aggregates are identical,

If you think of these two as one,

[73A, 27.04 (手抄稿 第十冊 p18L5)]

[p.300, English LR Vol 1]

then the view of the perishing aggregates is itself the root of the afflictions.

Then the view of the perishing aggregates is the root of the afflictions. Next,

[73A, 27.12 (手抄稿 第十冊 p18L7)]

[p.300, English LR Vol 1]

When the view of the perishing aggregates apprehends a self,

Since you don't understand that the reality is the five aggregates, but that you see that it's "the self." So once there is "me," there has to be "you"!

[73A, 27.25 (手抄稿 第十冊 p18L9)]

[p.300, English LR Vol 1]

discrimination arises between self and other.

This distinguishes me, you and him.

[73A, 27.30 (手抄稿 第十冊 p18L11)]

[p.300, English LR Vol 1]

Once you have made that distinction, you become attached to what is associated with yourself and hostile toward that which pertains to others.

For whatever that is associated with ourselves, we will have all sorts of attachments for the self and that which belongs to me. To those whom you do not get along with, you will become hostile. This is how attachment and hostility arise.

[73A, 27.44 (手抄稿 第十冊 p19L2)]

[p.300, English LR Vol 1]

As you observe the self, your mind also becomes inflated.

Because there is this self, there will be pride.

[73A, 27.47 (手抄稿 第十冊 p19L4)]

[p.300, English LR Vol 1]

You develop a belief that this very self is either eternal or subject to annihilation.

Once you develop a belief of this self, because you cling onto this self, you will then think about what comes after? It will be either eternalism or annihilation. So the extreme view will arise.

[73A, 27.56 (手抄稿 第十冊 p19L7)]

[p.300, English LR Vol 1]

You come to believe in the supremacy of a view of the self and the like, and you also come to believe in the supremacy of the detrimental practices associated with such views.

What is this? The belief in the supremacy of a view of the self and so on will all follow.

[73A, 28.05 (手抄稿 第十冊 p19L9)]

[p.300, English LR Vol 1]

Similarly, you develop the wrong view that denies the existence of things such as the Teacher who taught selflessness and that which he taught—karma and its effects, the four truths, the three jewels, and so forth;

Hence, with regard to all the principles that the Buddha has told us such as the karma and its effects, the four noble truths, y you develop the wrong view - by denying the existence [of things taught by the Buddha] or claiming something else. These are the wrong views.

[73A, 28.27 (手抄稿 第十冊 p19L12)]

[p.300, English LR Vol 1]

or else you become doubtful as to whether such things exist or are real.

For all the ten afflictions, they arise due to the root cause of reifying view [Satkāya-dṛṣṭi]. Oh, so you have found this. Aren't we going to eliminate afflictions? The root cause to the afflictions is right here.

[73A, 28.48 (手抄稿 第十冊 p20L3)]

[p.300, English LR Vol 1]

Dharmakirti's *Commentary on the "Compendium of Valid Cognition "*:⁵¹⁸ Once there is a self, there

is an idea of an other.

On behalf of self and other, there is attachment and hostility.

**All of the faults come about
In association with these.**

Since there is a self, similarly, you will find an other. Since there is this self and the other, I will become attached to the self and feel intolerant towards others. Hostility will arise, then all of the faults associated [with the afflictions] will arise. Further, we have found the order in which afflictions arise. From the order in which afflictions arise, we have found another root cause to afflictions.

[73B, 00.08 (手抄稿 第十冊 p21L1)]

Earlier, you were looking for the causes of suffering. The causes of suffering which are the afflictions and karma, you narrow it down to afflictions. Afflictions are mental disturbances. From all the characteristics of afflictions, you have finally found its root cause over here. Next, you want to look into the reason for afflictions. What is the reason for afflictions? Number three, ah, this is just excellent! Every segment is divided and explained in detail one after another, and finally the root cause is found. When you do anything, as long as you eliminate the root cause, you can solve all the problems.

[p.301, English LR Vol 1]

3" The causes of the afflictions

These are sixfold as presented in the *Bodhisattva Levels*:

- 1) *Basis* refers to the latent proclivity for afflictions.**
- 2) *Object* refers to the appearance of objects conducive to the arising of an affliction.**

These are the two main causes. It is a concept called "the basis and the object." What is the basis for afflictions? It is the latent proclivity for afflictions. It is our latent habituated tendencies, the seeds from beginningless lifetimes. This is the causally concordant effect that was mentioned earlier! Causally concordant effect - the same type of cause, it used to be like this and it will be the same in future. If you do not apply the remedy for it, it will continue to be the same forever. But by just having this, will afflictions arise? They will not arise because you will still need the object, the external object that will induce your afflictions. When the external object appears, here you go. This external object may not necessarily mean something external such as the form seen with your eyes or the sound heard with your ears. There is also the phenomenon which you focus on with your mind. The phenomenon includes both the internal and the external. It could be something you have seen that comes through the five sensory faculties, or a store consciousness from the past, "Hmm, I remember now!" These are the objects. Due to these objects, all kinds of afflictions will rise. So the following four are what we would see in general. It says,

[73B, 01.53 (手抄稿 第十冊 p22L5)]

[p.301, English LR Vol 1]

3) ***Social context*** refers to the influence of bad friends and foolish people.

This is being close to bad friends. So there are all kinds of bad friends outside, this is the most terrible, the most terrible thing. None of us can be an exception in this case.

[73B, 02.09 (手抄稿 第十冊 p22L8)]

[p.301, English LR Vol 1]

4) ***Explanation***

This means all kinds of things that he says are not associated with the teaching.

[73B, 02.14 (手抄稿 第十冊 p22L10)]

[p.301, English LR Vol 1]

refers to listening to wrong teachings.

So, one is the inappropriate person externally and the other is the inappropriate teachings. These are the two things. The inappropriate teachings would be a part of "**The appearance of objects conducive to the arising of an affliction**" consisting the person and the teaching, these two things.

[73B, 02.28 (手抄稿 第十冊 p22L13)]

[p.301, English LR Vol 1]

5) *Habituation* refers to the process of becoming accustomed to past afflictions.

This is habituation. The strength of habituation is very strong. When the time comes, it would just show up.

[73B, 02.34 (手抄稿 第十冊 p23L2)]

[p.301, English LR Vol 1]

6) *Attention* refers to incorrect attention that projects "pleasantness" onto what has an unpleasant character, conceives an impermanent thing to be permanent, and the like [the four erroneous conceptions that mistakenly consider things that are actually impermanent, painful, impure and lacking a self to be permanent, pleasant, pure and possessed of a self]. [236]

This is the one! This "attention," it is a terrible thing in our mind, very terrible, very terrible, very terrible! There are a few things that we usually commit. The latent proclivity for afflictions, this is not something we are ready to destroy now, not something we are ready to destroy now. Normally for the sensory objects [i.e. situations we encountered] , this is why the first thing for us to do when we become renunciates is to stay far away. We must stay far away and live in... Not only should we live in the monastery, this monastery should be far away from the cities. You must wait until you can solve your problems before you can move on to help others. As soon as you go outside, it becomes a complete mess. You are finished!

[73B, 03.28 (手抄稿 第十冊 p23L8)]

Among the sensory objects [i.e. the situations we encountered], one of them is people. Everyone feels that it's pretty good. Ah! They seem so close to you and help you in many ways. And then he will give you all kinds of suggestions, "Oh, this thing is good for you! This is nutritious! This is cheap but excellent in quality! That's the way it is!" In your mind, you don't feel anything wrong - you are finished! There are all kinds of wrong views, including scientific knowledge in the present days, there are many concepts like this. If you understand it, within a relative scope, it has some value to the humankind. If you can understand it this way, then you won't need to be afraid of it. It is much like seeing a con artist, even though he has come to deceive you, when you can recognize him, "It doesn't matter! I can recognize you now." Right! It is what you do that matters, you do not guard against him and still allow him to carry out his actions. But as long as you can recognize him, [it will be alright]. The problem now is that we do not recognize it [i.e. wrong views], yet somehow you will pay attention to it. Usually we will always think, "Ah, this fellow!" You were originally fine, but then you [start] thinking without rhyme or reason. Here comes the trouble!

[73B, 04.31 (手抄稿 第十冊 p24L3)]

There is another reason why you pay incorrect attention. It was mentioned earlier. For instance, it is something that we usually say. We often get upset for no reason. You may have a little bit of resentment, so when you see those two people sitting together, you will think, "These two fellows are talking about me again!" Actually, they have nothing to do with you! What is this? This is called "incorrect attention." Or you could be sitting there wondering about the weather ah! you will think about, "someone, or how's thing going on." All sorts of strange thoughts will appear. This is the primary cause for the arising of afflictions. Once you understand this cause, you will be able to apply remedies to it. This is how it is everywhere.

[73B, 05.08 (手抄稿 第十冊 p24L9)]

However before we formally explain the remedies, there is also the faults of afflictions. You need to understand its faults first. After understanding its faults, you see it as your enemy. That's when you know the reason for it to arise, and the root cause to that. Then you will try to find the way to rectify. Once you find the remedies, since you know how it arises and it's root cause, it will be very easy for you to eliminate it. This is how cultivation is being done! This is what we need to understand. This is the most important.

Next, it says,

[73B, 05.44 (手抄稿 第十冊 p24L14)]

[p.301, English LR Vol 1]

4" The faults of the afflictions

It tells us what are the faults of the afflictions?

[73B, 05.51 (手抄稿 第十冊 p25L2)]

[p.301, English LR Vol 1]

When an affliction arises, at first it completely afflicts your mind, causing you to err with regard to what you are observing, reinforcing your latent proclivities, and causing the same sort of affliction to recur. It may harm you, others, or both; it leads to misdeeds in this life, in future lives, or in both. It creates experiences of pain and anguish, as well as the sufferings of birth, and the like. It takes you far from nirvana, your virtue is destroyed and your resources are depleted. In society you feel apprehensive, joyless, and devoid of confidence, while your notoriety spreads in all directions, and excellent persons such as teachers and protectors rebuke you. You die with regret, your aims unfulfilled, and after death you are reborn into a miserable realm.

There are lots of them, ah, it's terrible! Beginning from that point, it explains from a very subtle point. As soon as afflictions arise, as soon as they arise, your mind is afflicted. This is the root cause to everything. First, you become "afflicted," your mind is afflicted [or contaminated]. But we cannot even feel it right now. We cannot feel it at all. Once it arises, it will cause you to **"err with regard to what you are observing."** After the mind becomes afflicted, it will start to observe. This is the function of your consciousness. The consciousness has a unique characteristic, it is like a monkey. It has to latch onto a certain object. It will roam all over the place to latch onto things. You will open your eyes and see. You want to listen with your ears. I'm sorry, even if you do not want to listen, you will have to! When there are people talking, you just can't help but to listen. When your eyes are open, you just want to look. You can't stop yourself from looking. That's the trouble. Unfortunately, with what you see, what you hear, and what you think, you are flawed in your judgment, you are mistaken. Hence it says that you **"err with regard to what you are observing."** Once you are wrong, after you mistaken...why does that happen? This is because of the latent proclivity from the past. So

consequently, this latent proclivity from the past, which are the seeds from the past, these are being strengthened. Hence you are

"reinforcing your latent proclivities." Therefore this latent propensity from the beginningless times becomes more solid, stronger, bigger and greater. It is all about this. It is **"causing the same sort of affliction to recur."** It will keep going incessantly, this is the root cause.

[73B, 07.51 (手抄稿 第十冊 p26L3)]

What happens after this arises, that is it! It will harm yourself and harm others. Therefore it will impact yourself and others. It could be harmful only to yourself, or harmful only to others, or harmful to both parties. For this life or next life, it leads to all kinds of misdeeds. After you've done all these, you will have to go through experiences of pain and anguish. Pain and anguish can be the same when we put these two words together. If we talk about these two words separately, what you experience physically is called **"pain."** What you experience mentally is called **"anguish."** You would feel upset and frustrated. It is difficult to bear the pain on your body! And then there will be **"the sufferings of birth."** There is suffering in the present and it will continue for the future. And then, **"It takes you far from nirvana."** You could have eliminated [all suffering]. But if you continue this way, you will never have peace. You will destroy all virtues and deplete all resources.

[73B, 08.45 (手抄稿 第十冊 p26L9)]

Because of this, **"In society you feel apprehensive, joyless, and devoid of confidence."** That's the way it is. Ah! There are all kinds of faults with this thing. Don't think that only ordinary people feel apprehensive and joyless. Even for the president, or a wealthy person, how could he not have the feeling of apprehension! It is actually the poor who do not feel apprehensive. The wealthy people will feel even more apprehensive. Oh, someone could be incredibly rich, very rich! So why did he say that this person couldn't sleep all day long? It's because he thinks of his money. "Ah, I hope I won't lose my

capital [in the investment]!" If he buys stocks, he will worry that the stock prices will drop. If he is doing business, he will be afraid that the market is not very good. Just like that. When he becomes the president, he has to keep an eye all day long, oh, what if things don't go well and he can't be elected for the next term, or something else. This is it. As a matter of fact, whether you are a pauper or a rich man, whether you have low or high social status, no one is an exception to this. **"While your notoriety spreads in all directions,"** ah! That's how it is with everyone. On the surface, people will praise how great you are and how great am I. Behind your back, they will say, "This fellow!" This is the idea. We also know that, but what do we do? We deceive ourselves and deceive others, then we are deceived by others. It is truly distorted! What is this? The faults of afflictions, we should recognize them!

[73B, 10.22 (手抄稿 第十冊 p27L5)]

Therefore, **"excellent persons such as teachers and protectors rebuke you."** What a true Buddha will protect is this. Now we pray to the gods, prostrate to the Buddha and the protectors, it's no use! This is what the protectors would rebuke at. So everyone would say, "Ah! The protectors will protect you." But the protector is protecting the "Dharma." They are not protecting "you." This is something that you must remember! When you talk about this "self," the protectors are absolutely not protecting this self. What is the protector trying to protect? The elimination of this self. If you can strive to remove your "ego self," the protectors will come to protect you. Let me tell you. The protectors are protecting this, they are protecting the Dharma! If your views are distorted and you engage in things that are contrary to the teaching, how could he be called a protector if he comes to protect you? He won't be called a protector! Hence this is exactly what the protectors would rebuke at. It would be the same for the excellent persons with true wisdom. Then after you have been busy your entire life, **"You die with regret, your aims unfulfilled, and after death you are reborn into a miserable realm."** Ah! In regards to the benefit for yourself and others, ah, there are these great faults brought on by the afflictions. There is not a single advantage to having this. Oh! Now

he pointed out the characteristics. He will immediately cite from the following scriptures.

[73B, 11.31 (手抄稿 第十冊 p27L13)]

[p.301, English LR Vol 1]

Furthermore, as the *Ornament for the Mahayana Sutras* says:⁵¹⁹

Through afflictions, you destroy yourself, destroy other beings, and destroy your ethical discipline.

After you have ruined your joy, you are shunned; your protectors and teachers rebuke you.

Disreputable, you will be reborn in a leisureless condition.

You suffer great anguish in losing the virtue you had or have yet to attain.

This is easy to understand. For what you have already obtained, you will lose it. For what you have not obtained, you won't obtain it. You will even suffer great anguish.

Next,

[73B, 11.53 (手抄稿 第十冊 p28L2)]

[p.301, English LR Vol 1]

**Further, you should be aware of the faults as described in
Engaging in the Bodhisattva Deeds: ⁵²⁰**

[p.302, English LR Vol 1]

**Enemies such as hatred and craving
Have neither feet nor hands,
And are neither brave nor intelligent.
How, then, have they enslaved me?
While they dwell within my mind,
They are pleased to do me harm.
They are not to be endured without anger—
Tolerance of them is ridiculous!**

These words are very interesting. It is like this. It says that we now have many enemies. Ah! They are all very formidable. Yet this affliction, it is marvelous. This affliction is unlike our regular enemies. Regular enemies are powerful. But this affliction enemy has no hands or feet.

It is neither brave nor intelligent —Affliction in itself is ignorance. There is no bravery in it.

However, what has it consequently turned me into? A servant. What does this mean? What are we busy for? May I ask this, what are we busy for? Every one of us is busy and busy every day. We are busy for this "ego self" all day long. What is this "ego self"? This "ego self" is the afflictions. That is why every one of us is a slave to the afflictions. Right? No one is excluded from this. Attachment, attachment is an affliction. But you just keep pursuing it. Hostility, hostility is an affliction, but you just keep pursuing it. Pride, pride is an affliction, but you just keep pursuing it. No one is excluded from this. Therefore, it commands us as if we are slaves. And where is it? Hey, it dwells in my mind. This is amazing! When you do others a small favor, they will come around to help you. Now for this affliction, whatever happiness or joy, whatever pleasure you give it, it will turn around and harm you. This is a special characteristic of affliction.

[73B, 13.40 (手抄稿 第十冊 p28L14)]

When others slightly rub you in the wrong way, you already have no tolerance for that. But this affliction produces such great harm to you, yet you can take it without being angry at it, without being angry at it. Therefore, **"they are not to be endured."** You have endured the wrong things. This is not something you should endure. This is what you should be angry with. Do you understand? Hence there is this line here, **"they are not to be endured without anger."** With little things now, when we feel like we can't take it anymore, we are completely wrong. What should we not endure? We should not endure the afflictions. When attachment comes, I should not endure that, sorry, I must defeat you! When the thought of the "ego self" comes up, "I am sorry, I must beat you down!" That is what we should not endure. That's then right! We have endured the wrong things. Hence, they are not to be endured. We have endured the wrong things. These are what we should be angry at, what we should be really angry at.

[73B, 14.43 (手抄稿 第十冊 p29L8)]

[p.302, English LR Vol 1]

**Even if all the deities and demigods
Should rise up as my enemies,
They cannot lead me or force me
Into the fires of the Unrelenting Hell.**

It doesn't matter who we are talking about in this mundane world, not to mention the humans, or even the deities. Ah! The deities are mighty, so are the demigods. But no matter how powerful they are, they cannot send me to the Unrelenting Hell. Hey, but this is the marvelous part!

[73B, 15.05 (手抄稿 第十冊 p29L11)]

[p.302, English LR Vol 1]

**But this powerful enemy, the afflictions, [237]
Casts me in an instant into fires
So hot that if they met even Mount Meru
Not even ashes would remain.**

The afflictions, the affliction enemy, its power is enormous. Even the Mount Meru can be cleared away completely. It can send me anywhere in an instance. It can send me to hell.

[73B, 15.29 (手抄稿 第十冊 p30L1)]

[p.302, English LR Vol 1]

**The enemy that is my afflictions
Has lasted a long time, without beginning or end.
No other enemy has the power
To last for such a long time.**

Much like all the enemies, it would be impossible for anyone to be an enemy for that long. However, there is one exception - affliction. This affliction enemy lasted without beginning or end. Ah! No enemy can be like that. Contrary to that, for any affliction enemy,

[73B, 15.56 (手抄稿 第十冊 p30L4)]

[p.302, English LR Vol 1]

**Given appropriate service and attention
Everyone helps you and makes you happy,
But if you serve your afflictions
They only inflict further suffering.**

For others, even if they are enemies, if you can smile at them nicely, can give them appropriate service and attention, they will more or less say, "Fine, fine, fine, seeing that you have done this, I will ease up a little." But afflictions are not like that! I am sorry. You may have taken it with great care, but it will come back and harm you even more. Hence **"they are not to be endured without anger"**! When we talk about cultivation, we don't know what we are cultivating. If we don't even know this, can we even say we are cultivating? Hence this is what we must know.

[73B, 16.31 (手抄稿 第十冊 p30L9)]

[p.302, English LR Vol 1]

You must have an understanding

Once you understand the faults, you won't want to endure it. If you don't want to endure it, you will look for its remedies. When you look for the remedies, you will want to get to its root. That's when you will have the opportunity to eliminate it. Once you can eliminate affliction, all sufferings will be alleviated. Next, a past master said,

[73B, 16.50 (手抄稿 第十冊 p30L12)]

[p.302, English LR Vol 1]

that accords with what Gon-ba-wa said:

To eliminate afflictions, you must know the afflictions' faults, their characteristics, their remedies, and the causes for their arising. After you have recognized their faults, regard them as defective and consider them enemies. If you do not recognize their faults, you will not understand that they are enemies. Therefore, it is said that you should reflect on this, following what is said in the *Ornament for the Mahayana Sutras* and *Engaging in the Bodhisattva Deeds*.

The past master told us, "Do you not want to **eliminate afflictions**"? If you want to eliminate them, you must know the **faults** of afflictions. This is the same for everything. Once you know that they have brought you harm, that's when you will want to eliminate them. For instance, we are now all extremely busy. If what we are busy with things that have no relevance to us, why would we get busy for that? It has nothing to do with us. Just like that. Therefore then, for instance, for those in the Africa, there may be things that are good or bad for them. But I am so busy with the things that are right in front of me, why would I worry about those things? You will feel that there is no relevance. But here, this thing that is right in front of you brings you such great harm, ah, you will immediately get going on it. Therefore, the first thing I need to understand is how great is the harm from afflictions. Like that.

[73B, 17.47 (手抄稿 第十冊 p31L8)]

After you understand the harm, you will then want to apply the remedies. But to apply remedies for it, what is it [that we are dealing with exactly]? You must recognize it. Hence you will further need to recognize their **characteristics**." What are the characteristics of afflictions? For those who have practiced for a long time but did not achieve anything, what have you been practicing all this time? You don't know! So how will you train? Therefore, you must firmly remember this analogy: If you want to pull out weeds, you must first recognize what weeds are. If you don't recognize what weeds are, after being busy for a while, the more you cultivate, the greater will be the "ego self." This is the problem. Many practitioners will have cultivated for a few decades, but ah, they are still as miserable as ever. The reason for that is right here. Therefore, one needs to further understand the characteristics, the nature of afflictions. After you understand it, you need to find the **remedies**." How do you apply the remedies? There, you should know that to apply remedies, you must apply the remedies at the root. You must know how it arises. Therefore, you must know **the causes for their arising**!"

[73B, 19.04 (手抄稿 第十冊 p32L3)]

This order, there are necessary conditions to meet for every step. Thus, after you know the fault, then you will conceive this, "Ah! So that's what it is!" That's when you will consider them as the enemies. You must be able to do that. If you do not understand that, you won't want to apply remedies. Hence the aforementioned treatises have all been telling us this. And this is the principle that we should truly reflect and train in. Hence this is what we should truly train on at present! This is what we should truly train.

[73B, 19.38 (手抄稿 第十冊 p32L8)]

After you understand this, everything becomes a cinch. Why should we recite the Buddha's name? It is because in your every arising thought, you are nevertheless amidst afflictions. Now I understand, "Sorry! This thing can't seem to help me at all. It only harms me. So, I can only recite the Buddha's name with my whole heart!" That's when you can sustain our recitation of the Buddha's name. Even if we ask you not to do it anymore, you can't stop. Why? This is because you know too well that as soon you let go of the recitation, you will be overcome with afflictions which could only bring harm. Why do you practice the Zen? It is because you are practicing to destroy [afflictions]! If you do not know that, ah, you will be extremely miserable. Why are you doing this? Why don't you enjoy yourself instead? But now that you understand this, "Oh, this is not it. This is not!" So, for all the disciplines, Zen, Pure Land, Ethical Disciplines, Mantra, why do you adopt the vows? Vows are maintained on this basis as well. If you can practice as such, that's how you can destroy afflictions! Hence if you don't know this, for the Buddhism practice in its entirety, if you do not know this, to be speaking of cultivation would be simply saying it in jest, would be saying it jest! Hence this is the root to cultivation! It has told us this before time and again that if you do not understand this, it is just like shooting an arrow without knowing where the target is. You just shoot wherever. This does not make sense.

Let us continue.

[73B, 20.56 (手抄稿 第十冊 p33L3)]

[p.302, English LR Vol 1]

And also:

Study Vasubandhu and Asanga's texts on knowledge as well in order to understand the characteristics of the afflictions. At the least, study Vasubandhu's *Explanation of the Five Aggregates*. Once you know the root and secondary afflictions, then when any attachment, hostility, or such arises in your mind-stream, you can

[p.303, English LR Vol 1]

identify it—thinking, "This is that; now it has arisen" – and fight the affliction.

Alright! Now that we're here, we know, oh, so this is where you begin to truly cultivate! Now, since we need to identify these things, what will you have to do? You will have to listen to the texts on knowledge. You must listen to them. **"Texts on knowledge** (the corresponding law, Abhidharma)," what are these? These are the treatises, the commentaries. Even though the scripture has explained things to you, but the scriptures did not explain the principles in subtle layers. So when we only read the scriptures, we may not necessarily understand. So why did the Buddha teach us the sutras? This principle has been explained earlier. I will explain it again here. This is to say that some people have already met the conditions, they have adequate virtuous roots. So when you explain to them the issue at hand, it will solve his problem. Like that. But for us here, we have not the qualifications. So even if we were told the same things, they are useless to us. It is useless. It is useless.

[73B, 22.19 (手抄稿 第十冊 p33L13)]

Let me just give you any example. Let me just give you any simple example. For instance, say you are studying. When one reads a book, there may be a word or a term that one does not understand. For those people, once they understand the word or the term, "Oh!

So this is the idea." They will then completely understand the contents. But to you, it would seem that he has only found an explanation of a term and understood that. For you, since you don't understand any of the words inside, so you will also try to learn that particular term, the word. May I ask you, would this book become meaningful for you after that? Just because you now know a couple of terms, but for the explanations of the ideas in this book, that has not really helped you [to understand it]! Therefore you must be able to clearly understand the book's contents in entirety. This is an essential condition.

[73B, 23.07 (手抄稿 第十冊 p34L5)]

So at this point he has shown you the entire content. This is the time you can distinguish according to the teaching with a valid cognition to see, "Where is my problem?" If you already know, indeed, you will succeed upon hearing anything. There are many people who have recited the Buddha's name for many lives. An old lady could hear just one recitation of the Buddha's name, "Ah-ya, this is great!" When she returns home, she will let go of everything and succeed in her recitation. For the sixth patriarch, he let go of everything after he heard someone said one verse from the "*Diamond Sutra*." He was then awakened. The Buddha sat next to the river, lifted his head to see the moon, and he became a Buddha. Yes!

[73B, 23.59 (手抄稿 第十冊 p34L12)]

Therefore with the earlier foundation, we have come to this point step by step. We have understood it and advanced step by step to this point. If we want to recognize the afflictions, we must listen to the texts on knowledge. The texts on knowledge are the treatises and commentaries. They will focus on the particular attribute of a teaching and tell you how to use this teaching to treat your sickness, to apply remedies to your afflictions. If you can understand it, of course your afflictions will be purified! In the very least, it says that you should listen to the *Explanation of the Five Aggregates*. Why should we listen to the *Explanation of the Five Aggregates*? Where is the root to our afflictions? It is the five

appropriated aggregates. Therefore the *Explanation of the Five Aggregates* tells you, "Nah, nah, nah! This is not you. It is not me, not mine. What is it exactly? It is the five aggregates - the root to cyclic existence. It is these things that are making havoc! After it distinguishes it for you, you will then understand the root. You will understand what the root afflictions are, and the secondary afflictions that follow them. You will know all these.

[73B, 25.04 (手抄稿 第十冊 p35L5)]

Once you understand the situation, then in your mind-stream, whenever an affliction arises, as soon as it arises, you will know, "Oh, this is attachment!" As soon as it arises, you will know that it is hostility. You will recognize it. Once you recognize it, oh, you know, "So this is my enemy that puts me in cyclic existence. I must fight it today!" Otherwise, if you don't recognize it, oh-yo, for instance, this is what we would normally say what we see something good, "Oh-yo, this is exactly what I want!" Actually, you are completely immersed in your attachment! "Oh-yo, this is what I want! I want nutrition. I want this. I want delicious food. I want to get busy and I want to do this...." You don't recognize it at all and will deviate further and further. But now when it arises and you have understood what it is, you will see that the physical body itself is an object of form, something issued by bad karma. And then the attachment that arises is an affliction. This is the culprit for everything. As soon as you can pinpoint that, you will come to know this clearly, "Ah-ya, good heavens! I used to see you as a part of me, something very dear. It turns out you are the greatest enemy from beginningless times!" That's when you will no longer be deceived by it. No matter how strong your latent propensities are, you will say, "Hey! This is what I should really be busy with. This is what I should really fight. This is what I should not endure!" That's when you will adopt the vows. "Ah-ya, fortunately the Buddha has stipulated the vows!" That's when you can begin to talk about ethical discipline! To learn any teaching method, you will have to begin it here. Hence this is what you should know.

[73B, 26.38 (手抄稿 第十冊 p36L3)]

So now we will summarize this. This part includes the most fundamental roots, the fundamental roots to all of cultivation. This began by helping us to understand the reality of the mundane world. What is the reality of the mundane world? Suffering. Even though pain is suffering, but even pleasures are suffering as well. Through this we deduced the suffering of conditionality. And where does this "**conditionality**" reside? Within the five appropriated aggregates. Ah, therefore you would develop a disgust of it. But even though you are disgusted by it, you can't do anything about it. You have to see what is the cause to this? The cause is in the origin. The origin is afflictions and karma. Among afflictions and karma, the primary one is afflictions. And then from that you further recognized the character of afflictions and the order in which it arises. The cause is this and there are all these faults to it. After you understand these, this is the time to go further. That's it.

[73B, 27.47 (手抄稿 第十冊 p36L10)]

Up to this point, this is the concept that we must be clear of. However, having just understood the above is not adequate to train on the path. Even though it is not adequate, but there is at least a great difference when compared to your understanding before. We used to say that we should train on the path, train on the path. Now we have gradually come to understand, "Oh, this is why we would frequently comment on how we are cultivating the ego self, cultivating the ego self." As we learn Buddhism, with regard to the difference between learning to follow my own ways versus learning from the Buddha, this has become more and more clear, more and more obvious to us.

[73B, 28.22 (手抄稿 第十冊 p36L14)]

If you do not understand this, indeed! Many years ago, when I had first become ordained, that was more than twenty years ago. At the time, as a matter of fact, I didn't understand that principle. The person I followed paid particular attention to maintaining the ethical disciplines and frowned on many enjoyments of the mundane world. But I didn't understand it very well. As a result, I

clung to that. What did I cling to? I clung to the side of ascetics. Therefore I would not wear any good clothes. I had to wear something that is worn out. But actually, now I understand this: when there are only worn out clothes, I can wear them; when there are good clothes, I can wear them too. It doesn't really matter! But I was at a point where I had to wear only worn out clothes. And then for food, I always rejected what was good and only ate the leftovers. Others would tell me, "So and so! Don't be like this. This is where you will have to use that which is false to cultivate the true!" When I heard his words, this seemed to make sense. To use this false body to cultivate the true, this sounds very reasonable. But I didn't quite take his advice then. But when I thought it through later, I thought that was not wrong. However, I discovered that this could develop into what in the end? It is that you could work on the false and misconstrue it to be true.

[74A, 00.07 (手抄稿 第十冊 p41L1)]

In fact! If I had worked on the false and misconstrued it to be true earlier, that would not have been that bad. But the problem is I never recognized that these are false!

Consequently, since I did not recognize them earlier, and adding to that, others would tell you, "Oh-yo, you need to use that which is false to cultivate the true." Since you had never figured it out clearly, perhaps there might have been some hope before. But by the time [others tell you this] and you work on the false while misconstruing it to be the true, you would cling on to certain things all day long. You would feel that for yourself, "Ah-ya! When you eat, you must be well-nourished. And when you prostrate, it has to be so many number of times. At night, you must practice to not sleep. You must do this other thing..." You would be busy for these all the time. And then you would look at others and see how this person is wrong and that person is wrong. But for me, I am reciting the Buddha's name tens of thousands of times, I am practicing to not sleep at night, I am keeping the ethical disciplines and he is not capable of doing these things. Ah! Now that I think about this, I feel that I had been so ridicules and I also feel quite miserable. Therefore I want to tell this to you now, what I have said are the wrong experiences that I have had. I was fortunate

enough to see the compassion of the Buddha who has told me this principle. Therefore I can only say that I have revealed to you all of my painful experiences. Pay attention here! For those who really desire to learn the teaching, you absolutely do not want to be like me. The correct principles are all listed here. If you can truly grasp them, you will certainly solve your problems.

[74A, 01.16 (手抄稿 第十冊 p42L1)]

Let us open up *The Great Treatise on the Stages of the Path to Enlightenment* to page 173 (English text, page 303). So now for the first one, it said that within the origin, in regards to how one whirls in cyclic existence, the first problem is the affliction. The contents to affliction have been explained. So how does one accumulate karma? How does one accumulate karma?

[74A, 01.55 (手抄稿 第十冊 p42L4)]

[p.303, English LR Vol 1]

b" How you thereby accumulate karma

In the truth of origin, this "origin" means to accumulate, to amass. In general, it depicts this attribute, that all contaminated seeds will create, amass and issue the effect of life in cyclic existence which is characterized by suffering. This is called origin. Within origin, there are in general four characteristics, namely, arising, origin, cause and condition. We will not talk about these for the meantime. In brief, it is because of these, this phenomenon, that one will be issued life in cyclic existence. In other words, this is the cause for suffering. In regards to this principle, we will now try to understand it.

[74A, 02.56 (手抄稿 第十冊 p42L9)]

[p.303, English LR Vol 1]

1. Identifying the karma that you accumulate

We should first understand what is the cause to having a life in cyclic existence? It is karma. So it will first explain karma. We have talked about karma, have talked about karma before. However, only the characteristics of karma have been explained. We talked about the certainty of karma, karma will magnify, the actions that one does will not perish and that one will not experience the effects of actions that one did not do. But what is karma itself? This was not explained at the time. This is where we will get to understand it.

[74A, 03.34 (手抄稿 第十冊 p42L13)]

[p.303, English LR Vol 1]

2. How you accumulate karma

How does one accumulate karma? Let us take a look.

[74A, 03.41 (手抄稿 第十冊 p43L2)]

[p.303, English LR Vol 1]

1" Identifying the karma that you accumulate

(a) Karma that is intention

Look at the explanation.

[74A, 03.46 (手抄稿 第十冊 p43L4)]

[p.303, English LR Vol 1]

The *Compendium of Knowledge*.⁵²¹

What is intention? It is mental karma that involves the mind; it acts to engage the mind in virtuous, nonvirtuous, and ethically neutral activities.

It is this. "Intention" - intention is one of the mental processes that we would speak of in general. It is a state of mind. This state of mind will cause our mind to engage in activities. It is just like that. When we think in our minds, "Eh! I see something, I like it." At this time, our minds will like it. We will then think of ways to obtain what we like. If you dislike it, you will then reject that which you dislike. Hence, our various actions come from this kind of state of mind. You may not like something, "Hmm, how can I avoid this." Just like that. From this, all sorts of related thought processes will be evoked - this is all in the mind. This is intention. Hence this type of intention, after engaging in a variety of mental actions, physical and mental actions, this will produce an effect that is virtuous, nonvirtuous or ethically neutral. What is ethically neutral? It is something that cannot be determined to be virtuous or nonvirtuous. In other words, the power of this is weaker. This power of this is weaker. Like that. Hence this would be called ethically neutral. And this kind of mental state is called karma.

[74A, 05.32 (手抄稿 第十冊 p44L1)]

[p.303, English LR Vol 1]

Thus, intention is mental karma, a mental process that moves and urges the mind with which it is associated toward objects.

This describes "**the mind with which it is associated toward objects.**" This "with which it is associated," what is that? It is the afflictions that arise in your thoughts. These afflictions accord with

your mental actions. This is the "which it is associated." Like that. So inside your mind, for the object that you have focused on, for instance, you will see, "Eh! You like this." And then, your mind will pursue it. So for this object, you will think this and think that about this object. You will cling to this object. It describes "**moves and urges**," this kind of mental process, this kind of mental process is called intention. And intention is a mental karma.

[74A, 06.33 (手抄稿 第十冊 p44L7)]

[p.303, English LR Vol 1]

(b) Karma that is the intended action

This is the physical and verbal action motivated by intention.

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So what is next? Beginning from the mental process of intention (compositional activity) in your mind, immediately following that would be [actions of] your body and speech. All kinds of [physical and verbal] actions will ensue. This is called "**intended actions**" which are the subsequently motivated actions.

[74A, 07.01 (手抄稿 第十冊 p44L10)]

[p.303, English LR Vol 1]

The *Treasury of Knowledge*:⁵²²

Karma is both intention and what intention produces.

Intention is mental karma;

What it produces are physical and verbal karma.

It cites from the *Treasury of Knowledge*. In other words, there are different explanations by different schools. But the specific attribute that is explained is all the same. Karma is what? It is "**intention**" and "**what intention produces**." Intention itself is something we understand. What intention produces is that which is motivated by

the intention. Intention is exactly the mental karma. What it produces, what is produced? The intention in turn produces the physical and verbal karma. The words are as such. For the mental state, I think this is something that is very easy for us to understand. When you see something that pleases you, you will want to obtain it. Since you want to obtain it, you will stand up, walk over and perform all kinds of actions. You may open your mouth to speak and so on. Your goal is nonetheless to think of ways to obtain what you want. Hence it says "**intention and what intention produces,**" these are all the contents there is of karma.

[74A, 08.12 (手抄稿 第十冊 p45L4)]

[p.303, English LR Vol 1]

The Vaibhasikas divide physical and verbal karma into two types, the perceptible and the imperceptible,

Further, it says that among the physical and verbal karma, it can be further divided into two types: one is called the perceptible and the other the imperceptible. What is called the perceptible? One type is something that can be expressed. The other type cannot be expressed. Mental karma is something that cannot be expressed. But for physical karma, for instance, when you stand up to walk, when you talk, that is something that can be expressed. But there is one type that cannot be expressed and that would be called the imperceptible.

[74A, 08.54 (手抄稿 第十冊 p45L9)]

[p.303, English LR Vol 1]

and hold that both types always have form. Vasubandhu refutes this, asserting that physical and verbal karma are intentions that work along with perceptible physical and verbal behavior; thus, both forms of karma [intention and intended] are actually intentions.⁵²³

These are the different views held by the different schools. The reason the views differ is due to the varying level of understanding. But we will not go into detail to explain this for now. In the future, if we are able to formally learn at a deeper level, perhaps we may be learning the *Treasury of Knowledge*, or we may be learning in the school of the consciousness-only, this will then be explained in detail. "**Vaibhasikas**" is the realistic school, Sarvāstivādaḥ. The realistic school is in general a branch of the Vaibhasikas, and it asserts the reality of all phenomena. Thus it is inclined towards the aspect of the foundation. As you go further step by step, such as for the Vasubandhu Bodhisattva, we know that he is in the Mahayana tradition. He belongs to the consciousness-only school of the Mahayana tradition. So the Vaibhasikas claim that all these have forms. It doesn't matter whether they are perceptible or imperceptible, they all have forms. What are forms? That would be what we can see. There are physical matters. For physical actions and speech, you can...physical actions are things that you can see. When your mouth speaks, you can hear it. Therefore, there is something that you can come in contact with, and so that which can be expressed has forms.

[74A, 10.22 (手抄稿 第十冊 p46L4)]

What did the Vasubandhu Bodhisattva say? He said that's not it. What is it then? "**Physical and verbal karma are intentions that work along with perceptible physical and verbal behavior.**" He said that this karma, it is true that the physical and verbal karma are things which you can see. But at the same time, there is the mental process of intention (compositional activities) at work. This should

be the point of reference. This should be it. So then, for both of these types, whether it is perceptible or imperceptible, they should be a part of intention. Even though physical and speech actions appear to be external, but to truly produce these karmas, there has to be a concordant mental state at the same time. Hence even though they are physical and speech actions, they are still included as intentions. Hence "**both forms of karma [intention and intended] are actually intentions.**" For this here, with regard to this point, we just need to get a general idea of it. If you have learned this before, you may have a deeper understanding of it. Or perhaps in the future, you will go further to understand it. But here, since it is not the most important point here, so we will not discuss this for now.

[74A, 11.38 (手抄稿 第十冊 p46L11)]

[p.303, English LR Vol 1]

In general, karma is of three types: virtuous, nonvirtuous and ethically neutral, but here we are concerned only with the first two.

So then in general, when we speak of karma, it can be divided into three types, virtuous, nonvirtuous and ethically neutral. The karma in reference here by the truth of origin is the first two: virtuous and nonvirtuous. Virtuous and nonvirtuous karma, these are the two things that will continue to accumulate the karma that will propel one to whirl in cyclic existence. Ethically neutral karma has no ability to do that. So the text will not explain this here.

[74A, 12.21 (手抄稿 第十冊 p47L1)]

[p.303, English LR Vol 1]

Virtuous karma is of two types, contaminated and uncontaminated. I will only discuss contaminated virtuous karma,

Virtuous karma is further divided into two types, one is the contaminated and the other is uncontaminated. What is called "**uncontaminated**"? This will not cause one to have rebirth. Since one will not have rebirth, one will not whirl in cyclic existence. Since one will not whirl in cyclic existence, this is naturally not a part of the origin. Therefore the text here will only talk about the contaminated karma. So then,

[74A, 12.50 (手抄稿 第十冊 p47L5)]

[p.303, English LR Vol 1]

of which there are two types: that present in a noble being's mind and that present in an ordinary person's mind. Only the latter need concern us here.

(Translator note: according to Master's explanation of the Chinese text, it is more like this, "**of which there are two types: [the intermediate state] that [is] present in a noble being's mind and [the intermediate state] that [is] present in an ordinary person's mind. Only the latter need concern us here.**" So Master will go on to explain this.)

Among the contaminated karma, there are two types, one is the karma created by the noble being and there is the other karma created by the ordinary person. Noble beings will still whirl in cyclic existence, but that kind of whirling is different from an ordinary person's. Therefore the "**ordinary person**" spoken here would be the regular living beings. Ordinary person refers to a regular living being. The intermediate state in the mind-stream of a regular living being, "the intermediate state" is the intermediate body that you take after death. This will be explained in detail later. What is explained here is the latter one. In other words, among the virtuous, the nonvirtuous and the ethically neutral karma, the ethically neutral karma is excluded. And then among the virtuous karma, there is the contaminated and the uncontaminated karma. But the uncontaminated karma is not explained here because it will not cause rebirth. And then even though there is contaminated karma, the noble beings will create contaminated karma, but the rebirth that is issued thereof is different than ours. We won't explain that here either. This is because what we should avoid now is to avoid the reacting dependent nature of an ordinary person, the problem of not having control. This is what causes us to suffer. Noble beings are independent and choose do so in order to save us. They will not have to endure suffering. Hence this is not discussed here.

[74A, 14.22 (手抄稿 第十冊 p47L14)]

So then among the ordinary persons, it refers to exactly this, the so called intermediate state that continues in the body and mind. What is the "intermediate state"? When a life ends and before the next life begins, the intermediate state is exactly that. Actually, this thing is not something that exists only after a death and before a birth. It is something that is present in our lives now. It is there still. In other words, this is the heart of life. It is this thing

[74A, 14.54 (手抄稿 第十冊 p48L4)]

[p.303, English LR Vol 1]

Nonvirtuous karma is karma that is nonmeritorious. Meritorious karma is virtuous karma in the minds of beings of the desire realm. Invariable karma is contaminated virtuous karma in the minds of beings of the form or formless realms. Similarly, the *Treasury of Knowledge* says:⁵²⁴

The other one, "nonvirtuous karma" is what? It is the opposite.

[74A, 15.03 (手抄稿 第十冊 p48L6)]

[p.303, English LR Vol 1]

Meritorious karma is virtuous karma in the minds of beings of the desire realm. Invariable karma is contaminated virtuous karma in the minds of beings of the form or formless realms.

It further divides down to "**meritorious karma.**" These are the virtuous karma in the minds of beings of the desire realm. There is another kind called "**invariable karma.**" What is invariable karma? It is that of the form and formless realms. Why is it called invariable? It will explain this next.

[74A, 15.27 (手抄稿 第十冊 p48L9)]

[p.303, English LR Vol 1]

Similarly, the *Treasury of Knowledge* says:⁵²⁴

[p.304, English LR Vol 1]

Merit is the virtuous karma of the desire realm.

Invariable karma produces the higher [deities'] realms.

What is meritorious karma? It is the karma of the desire realm.

What is invariable? It is of the higher realms, the form and formless realms. Why is it called "invariable"?

[74A, 15.45 (手抄稿 第十冊 p48L12)]

[p.304, English LR Vol 1]

Why is it called invariable karma? In the desire realm, karma that should bear fruit while you are a deity may instead bear fruit while you are a human, an animal, or a hungry ghost; thus, its effect is variable. In the higher [deities'] realms, karma that should bear fruit at a certain level does not mature at levels other than that; thus, it is invariable.

So why is it called "**invariable karma**"? In the desire realm, say there is a karma that you had created and it should bear fruit for your next life. In other words, you should be a deity in your next life. But suddenly, due to some special circumstances, ah! It could change. And the new circumstances could cause you to not be born in the heavens, to not be born in the heavens. You may instead be born in the human realm or fall into the miserable realms. This fruit could change. It could possibly change. But if you have created an invariable karma in the desire or the form realms, when it bears fruit, it will definitely not be altered.

[74A, 16.43 (手抄稿 第十冊 p49L6)]

There is a very famous story in China - the wife of the emperor Liáng Wǔ Dì. It is said that at the moment of her death, a servant was fanning her and accidentally touched her, touched her. So at the moment of death, she gave rise to one thought of hostility and therefore fell into the miserable realms. Just like that. If that one thought did not arise, she may not have gone down. Just like that. In other words, this is why for ordinary beings, at the moment of death, we should pay particular attention to not touch them, to not do things to them. This is because at that time, they are at a juncture to ascend or descend for their next life. So if you can help a [departed] person at the moment of death by evoking his particular virtuous karma, then even though he was not supposed to go to a better place, but you would have helped him to ripen that seed first. Contrary to that, if you make him suffer and bring out his hostility, his future life could be altered to something else. These are what we would call karma of the desire realm. But the invariable karma is different. Invariable karma cannot be altered. If one is to receive the effects of an invariable karma, then this is the only thing that would happen.

[74A, 17.58 (手抄稿 第十冊 p49L13)]

[p.304, English LR Vol 1]

Thus, the *Treasury of Knowledge*.⁵²⁵

Why? Because the fruition of karma On these levels is not variable.

These are the levels in which the invariable karma would issue effects, the form and the formless realms. When it matures, it is not variable. So what this place is telling us is that for the karma we accumulate, what are the [different] karmas? We now understand that the contents to karma are intentions and intended actions. And these are our physical, verbal, and mental actions. Among them, what is the primary one? It is intention (compositional activities).

The primary one is intention. Even though physical and verbal actions are karma, but what are physical and verbal actions? They arise at the same time as our compositional activities. It's just like that. Therefore this is the karma accumulated that would put us in cyclic existence. This is the karma accumulated. If we wish to obtain a virtuous effect, we should then strive on the cause that we accumulate. We should pay attention to not stray down the wrong path, to not stray down the wrong path. If we wish to avoid suffering, we should think of ways to avoid nonvirtuous karma. Now that you are clear on this concept, then when you want to cultivate, you will have a correct understanding. You can then practice.

[74A, 19.33 (手抄稿 第十冊 p50L8)]

[p.304, English LR Vol 1]

2" How you accumulate karma

So how does one accumulate karma? In other words, how does karma bring about rebirth? Here it will tell us, how you accumulate karma? Before the effect of rebirth is issued, how does one accumulate the karma?

[74A, 19.59 (手抄稿 第十冊 p50L11)]

[p.304, English LR Vol 1]

In general, noble beings create and accumulate only virtuous karma, yet stream-enterers and once-returners [noble beings on lower levels] may accumulate nonvirtuous karma.

However, such noble beings do not accumulate karma that would impel them into a cyclic existence of either happy or miserable realms.

Let us take a look at what noble beings are like first? Noble beings create only virtuous karma. Although their karma may not be uncontaminated, but they will certainly be virtuous. So then they are always among the virtuous karma. Not only will they create but will keep accumulating. But amongst the noble beings, for the stream-enterers and the once-returners, "stream enterer" is the first fruit for Sravakas. Stream-enterer is the first fruit for Sravakas. "Once returner" is the second fruit for Sravakas. These two types of noble beings may at times accumulate nonvirtuous karma. Even though they will create nonvirtuous karma, but they will certainly not accumulate karma that will impel them into a cyclic existence of miserable realms. They will certainly not create projecting karma. We have explained the projecting and the completing karma earlier. A certain type of karma has the ability to project you into cyclic existence. Another type of karma will complete the projected fruition. It will provide all the conditions in a projected life. Therefore after one obtains the noble fruit, one will certainly not create a projecting karma of cyclic existence in the happy or the miserable realm.

[74A, 21.38 (手抄稿 第十冊 p51L6)]

[p.304, English LR Vol 1]

For, as Nagarjuna's *Fundamental Treatise on the Middle Way (Mulamadhyamaka-karika)* says:⁵²⁶ [239]

**As the root of cyclic existence is compositional activity,
The wise do not create activity that impels rebirth.
Unwise are those who do.
The wise do not because they see reality.**

It then cites from this treatise and explains the meaning of projecting karma (activity that impels rebirth) at the same time. This says, what is the root of cyclic existence? It is "**compositional activity**." Therefore what is the primary reason that one whirls in cyclic existence? Compositional activity. Compositional activity is actually karma. The karma that is in reference at this point is which one in particular? It is specifically referring to projecting karma. Therefore the true "**wise**" ones, those with wisdom - this is specifically referring to noble beings. Even if it is the first fruit, the stream-enterers, the very least [of the noble beings], or the once returners, they will never create this type [of karma]. Those who will are foolish ordinary beings. Why? It is because they do not have wisdom. They have not seen the state of truth, which is the nature of reality. What is the nature of emptiness, they have not seen this. Since they have not seen this, therefore they are the foolish ones. It is due to this that they will create this [type of karma].

[74A, 22.56 (手抄稿 第十冊 p51L13)]

[p.304, English LR Vol 1]

Also, the master Vasubandhu says:⁵²⁷

When you have seen the truth, you are not impelled to rebirth.

As soon as one sees the state of truth, one will no longer create this type of karma. And therefore two sources were referenced to explain this. Whether it is the lineage of the

Madhyamaka, passed through the Vasubandhu Bodhisattva or the lineage of the

Dharmalaksana passed through the Asanga Bodhisattva, they agreed on this one point. This is agreed upon throughout Buddhism. There is no dispute on this. Those who are noble beings will not create any more projecting karma.

[74A, 23.32 (手抄稿 第十冊 p52L3)]

[p.304, English LR Vol 1]

Consequently, as long as you operate under the influence of the conception of a self, you will accumulate karma that will impel you into cyclic rebirth.

So now it will say this next. What is projecting karma? What is the attribute of a projecting karma? What is the root of it? He said that is when you do anything with the "**conception of self.**" In other words, you have not broken through this conception of self. So we'll follow this conception of self around. At this time, you will create the projecting karma that will impel you into cyclic rebirth. What has a stream-enterer seen in the very least? He has seen, "Oh! So there is no such thing as the "self." He has seen emptiness. We would normally call it "the selflessness of the person." Oh, this "person," we see it as something real. But for one who has seen the path, who has seen the truth, he will discover that there is no actual self. Since that is non-existent, he will naturally not put in efforts for it for nothing. Therefore though he still has latent propensities which will make him do a certain contaminated virtuous or nonvirtuous karma without him being aware, but he has truly seen the conception of the "self." So he will absolutely not do anything for it. And for us? It is because we do not understand, that is why at all times, we are busy for this [self] all day long. Therefore what is this thing? It is the root of cyclic existence. Hence the compositional activity that is addressed here is specifically pointing to that.

[74A, 25.10 (手抄稿 第十冊 p52L14)]

[p.304, English LR Vol 1]

Once you have perceived reality—that is, selflessness—you may still be reborn in cyclic existence by the power of former karma and afflictions, but you will not accumulate any new karma that can impel such rebirth.

It also says this next. Once he has seen the characteristic of the "self," what is the characteristic of the "self"? Emptiness. So there isn't a self to be found! It has come about only through these five aggregates. It is through this condition that there is an evolving and continual growth. It is a continuum that connects from the previous to the next. And within this, we can't find this so called "self." We can't find it. Therefore as soon as one directly perceives the real truth - [one discovers that] there is no actual self. This constitutes seeing the path, seeing the path. However, his beginningless karmic latent propensities still remain. Since the karmic latent propensities remain, without one becoming aware, one will still follow his karmic latent propensities. Therefore, although he will create more karma and afflictions in cyclic existence and that there is still force that remains which will give rise to another rebirth, but he will no longer create any new "**karma that can impel such rebirth**," any new karma that can impel such rebirth.

[74A, 26.22 (手抄稿 第十冊 p53L7)]

In regards to this principle, when we get to the twelve dependent arising, it will be explained in great detail, explained in great detail. So I will not particularly explain this here. Once you understand clearly the twelve dependent arising and come back to look at this, this will become very clear. That is whenever our minds shift, when a thought is generated, a seed is deposited. That is one karma done. But whether this karmic seed can issue an effect in the future, in other words, can this karma finally lead you to whirl in cyclic existence? What are the necessary conditions and reasons for this to happen? These will be left to be explained in detail later. Therefore at this point, we should just have a general understanding

of the main content that he is pointing out. Let us continue to read this.

[74A, 27.30 (手抄稿 第十冊 p53L14)]

[p.304, English LR Vol 1]

As Asanga's *Levels of Yogic Deeds* states, stream-enterers and once-returners do not assent to the conception of a self, but rather reject it—in the same way the strong overpower the weak.

For the stream-enterers and once-returners, they will still whirl in cyclic existence, meaning they will whirl in the three realms. But in fact, they have the power to sever this. They do not have to whirl [in cyclic existence]. Hence they "**do not assent to the conception of a self, but rather reject it.**" This is much like those who are strong, they can overpower the weak. Those who are very strong will not show their strength as they sit there normally. They may feel lazy too.

But once they muster their strength, they are very strong.

Therefore after the stream-enterers have seen the path, when they are actually making efforts, when they are actually conceiving emptiness, they will abide on that. But after they exit the meditative concentration, in their daily lives, the latent propensities remain. This is the situation they are in. Hence in this kind of state, they will still whirl in cyclic existence. But if they seriously become mindful, they can reject their latent propensities.

[74A, 28.38 (手抄稿 第十冊 p54L8)]

This is just like how we are normally. Say we now know that something is not good to do, indeed, it's not good. When you have the energy and a sensory object [or situation] arises, you are able to stop yourself. I think we all have this kind of experience where we are not willing to do something, so we strive [at correcting ourselves]. So then when a sensory object attracts you, it cannot affect you at all. But after a while, when your energy declines and

become lethargic, then when the same sensory object arises, you will not be able to stop yourself. So, this is the case when we are at the stage of developing the wisdom from study and reflection; it is the same for those who are beginning to train in the wisdom of meditation. This is exactly the principle.

74A, 29.20 (手抄稿 第十冊 p54L14)]

So the treatise tells us this.

[74B, 00.03 (手抄稿 第十冊 p55L1)]

[p.304, English LR Vol 1]

Hence every ordinary person—from the highest level of the supreme stage of the Mahayana path of preparation on down—accumulates karma that impels rebirth in cyclic existence.

There, so who are the people that would accumulate karma to impel rebirths? It is those "**from the highest level of the supreme stage of the Mahayana path of preparation on down.**" At the highest level of the supreme stage of the Mahayana path of preparation, one step above that would be the path of seeing. After one reaches the path of seeing, one will no longer, will not, will never accumulate that type of karma. The stream-enterer of the Hinayana is vastly different from that of the Mahayana. But here, we will not go into it in detail. But the *Level of Yogic Deeds* seems to have told us this. Up until now, we're not that clear with regards to the true characteristics of karma and the truth of origin. Under this circumstance, I could tell you many terms and you could remember many of them. However to remember many terms may not truly be very meaningful to us at present. There is no great meaning in doing this! At this point, we just have to understand the general characteristics of it and that will be good enough. Hence for this accumulation of karma, in other words, nah! What is the attribute of origin? It is through which one will be impelled to have rebirths. Within this cyclic existence, one will have to move from the previous life to the next life. Who are we speaking of here? We are

speaking of ordinary persons, ordinary persons. For the noble beings, the noble beings will not do that! The next section will formally explain this principle, explain this principle.

[74B, 01.52 (手抄稿 第十冊 p56L3)]

[p.304, English LR Vol 1]

Accordingly, when those who are under the influence of afflicted ignorance and the view of the perishing aggregates become physically, verbally, or mentally involved in nonvirtue—

[p.305, English LR Vol 1]

killing, for example—they accumulate nonmeritorious karma.

So for this accumulation of karma, how does it work? It is primarily because one is under the influence of the conception of self when viewing the pudgala. We would now use a more general term for that which is sentient beings or people. For pudgala, we will generally say people instead. This will mean ordinary sentient beings. It is due to this, "**When those who are under the influence of afflicted ignorance and the view of the perishing aggregates.**" Ignorance and the view of the perishing aggregates have been explained to us earlier. There are those who would view the two as two separate things. There are those who would view them as the same. In brief, this means not understanding the truth of phenomena. One has mistaken reality and therefore accumulates all kinds of defilement.

[74B, 03.06 (手抄稿 第十冊 p56L10)]

It is because one does not understand. Hence as apparent as are the five appropriated aggregates, in other words, for a pudgala, though there is no real "self," one has erred with regards to what he is observing, he has erred. Under the influence of the latent propensity from beginningless times, one will cling to this self, self, self all day long. One is completely controlled by it. That's why it is called "**under the influence.**" That is you do not have control,

you are controlled by it all day long. Since it controls you, your body, speech, and mind will create all kinds of karma. If the karma that you create then is "**killing, for example,**" then you will be accumulating nonvirtuous karma, which is "**nonmeritorious karma.**" On the contrary, if you do this,

[74B, 03.49 (手抄稿 第十冊 p57L1)]

[p.305, English LR Vol 1]

Those who perform virtuous acts within the desire realm—such as practicing generosity or maintaining ethical discipline—accumulate meritorious karma.

This is to accumulate meritorious karma.

[74B, 03.54 (手抄稿 第十冊 p57L4)]

[p.305, English LR Vol 1]

Those who cultivate meditative states—such as meditative serenity—at the level of the meditative stabilizations of the form realm or the formless absorptions accumulate invariable karma.

If one cultivates meditative serenity "**at the level of the meditative stabilizations of the form realm or the formless,**" one accumulates invariable karma. Hence all the karmas that we accumulate normally are no more than these three things, no more than these three things!

[74B, 04.11 (手抄稿 第十冊 p57L6)]

[p.305, English LR Vol 1]

Qualm: Consider someone who has seen the faults of all worldly wonders and is motivated by an aspiration for liberation. Does not this person create much virtuous karma? Moreover, consider the virtuous karma that is an intention similar to a wisdom consciousness accurately analyzing the meaning of selflessness. Is this a true origin, a cause of cyclic existence?

So now he raises another question, he says, "Yes! For all the nonmeritorious karma, nonvirtuous karma, we don't have to talk about that. They are of course [ones who will impel rebirths]. For the meritorious karma, whether they are ones in the desire realm or the formless realm, yes, though these are virtuous karma, they will cause you to whirl in cyclic existence. There is however one kind of person who has understood that there is nothing but suffering in the three realms. These people have understood the truth of suffering. For any good thing that happens, when they see it—ah! These are all a sham. There is absolutely nothing I should be reluctant to let go. So they will seek for liberation with their whole heart. In order to seek liberation, that's when they will accumulate all sorts of virtuous and uncontaminated karma. Even though this is also virtuous, but this type of virtue is different from the virtue that was described earlier! For instance, there are many people in the world who would mend bridges and repair roads. In particular for the people in the ancient times, they would form the Wenchang society. But what were their goals? They sought after official titles, wealth, status, longevity, this and that. But for us now, we do not want these. Ah-ya! Not to mention longevity, even if we want to send you to the heaven of long life, you would not want to go. Not to mention official titles, wealth and status. Even if we ask you to be the emperor, ask you to be the Jade Emperor, ask you to be the Brahma, you would not want it. In this case, how would this [type of karma] count?

[74B, 06.02 (手抄稿 第十冊 p58L5)]

Furthermore, **"Moreover, consider the virtuous karma that is an intention similar to a wisdom consciousness accurately analyzing the meaning of selflessness."** Now, we will delve further to observe this pudgala and this view of the perishing aggregates, is this "self" that we're seeing real or false? We then discovered that we have been flawed. That's when we realize it. The result from properly examining this is that there is no "self" from the beginning! It is because you misunderstood it before and thought that there was a self that you busied yourself for it all day long. Now that you understand it, you will naturally not take care of it anymore. Under this circumstance, the question is, does this count as a cause of cyclic existence, a true origin?

This is what the question is. The answer is next.

[74B, 06.54 (手抄稿 第十冊 p58L10)]

[p.305, English LR Vol 1]

Reply: In general, those who are on the paths of accumulation and preparation do accumulate ordinary karma that impels rebirth. [240] However, motivations based on thoughts such as those you describe, as well as virtuous karma similar to the wisdom that analyzes selflessness, constitute the group of remedies for the craving for future existence. Further, in both their objective and subjective aspects, they operate in a manner contrary to the conception of self, the root of cyclic existence. Thus, they are not actual or usual true origins that impel rebirth. However, because they approximate actual true origins leading to a future rebirth, they are included among true origins.

We should pay attention to this sentence! The process of our training in Buddhism is divided into a few stages: the path of accumulation, the path of preparation, the path of seeing, the path of cultivation, and the path of no more learning. It's like that. When one trains in the very beginning, it is called the path of accumulation. He will first accumulate the collection. What kind of collection will you be accumulating? You will be accumulating both merit and wisdom. Wisdom is to have a correct understanding of things. If you do not have a correct understanding then everything will be done to no avail. And then, even though you may have the correct understanding, but when you try to put it into practice, I'm sorry, for you to do this, there are many other prerequisites, many other prerequisites. These prerequisites would be the collection of merit. For instance, I want to go to a certain place, where? I want to go to Taipei, or perhaps somewhere further. Yes, to know the benefits from doing that, to know what you need, to correctly recognize and understand these, this is called the collection of wisdom. Even though you have understood it, but when you begin on your journey, I'm sorry, ah! You don't have money for the trip. So then there isn't anything you can do at this point. You will have to accumulate money for all kinds of travel fares and prepare all kinds of things. This is called the collection of merit.

[74B, 08.54 (手抄稿 第十冊 p59L8)]

So now when we train in Buddhism, the first thing that is required is also this. This is called the path of accumulation. Honestly, when we first begin to practice, this is really the most important. Therefore even though there are many people now who are anxious to practice, and they would say, "Ah, I need to seek for liberation! I need to seek for liberation!" This concept, this concept is good. This concept in itself is good. But I am sorry, you can't accomplish that, can't accomplish that! Why can't you accomplish it? The reason is you have not accumulated the collection. This collection is divided into two parts: you have not understood it yet; and once you have understood it, you have not made all kinds of preparations in order to accomplish this goal. So how could it be possible for you to accomplish it? How could it be possible for you to accomplish it? Hence because of this, though many people say they want to practice, practice, and they would go on at length to practice! Then they would have ended up wasting their hard work. Though they had good intentions and had worked hard for their whole life, but they have wasted it. This is the greatest loss! The greatest loss!

[74B, 10.12 (手抄稿 第十冊 p60L1)]

Therefore this is where we should often remind ourselves: yes, in terms of Buddhism, we are still very naive about it at present. We might want to use mundane world ways to remind ourselves. To do anything in this mundane world, I think we all have had that kind of experience, whether it is farming the field or doing some type of labor, did you just instinctively know how to farm the field all by yourself? If you grew up, if you grew up in a wealthy family, and we ask you to farm in the country side, you will not know at all what is growing in the field. Isn't this very obvious! On the contrary, if we ask farmers to work in the factories, for the machines in the factories, they will be scared of them. They don't know anything about it. This is something you will have to learn! So now Buddhism is something that is far beyond this. Yet after one hears the teaching, just any scraps of it, one will claim, "Ah! Cultivation is excellent." So then you will try to cultivate. But what exactly are you practicing? This will not work!

[74B, 11.07 (手抄稿 第十冊 p60L8)]

So the first step for us is to accumulate the collection. And for the meaning of collection, you need to understand the correct definition of it. Don't interpret it with our own ideas— it's the collection, it's about cooking or something else. No! It is divided into two things here. Once you have accumulated enough of the collection. Then you will begin, begin your actions. At this time, it is called "**preparation.**" It is preparation. Once you have begun your actions, you will put the teachings into practice. If you practice in accordance to the teachings you will see: ah, things are indeed this way! That is the realization that you had hoped for in your ideals, you now see it. This is called "**the path of seeing.**" These are the stages.

[74B, 12.03 (手抄稿 第十冊 p60L14)]

Therefore he now tells us that the practitioners on the path of accumulation and the path of preparation are still ordinary beings, still ordinary beings. Even though they are ordinary beings, there is one difference. Because they are ordinary beings, therefore the karma that they create will still cause them to whirl in cyclic existence. So they would still create ordinary and general karma that will impel rebirths. This is true. However, even though it is a karma that will impel rebirths, the actual content is different.

[74B, 12.42 (手抄稿 第十冊 p61L3)]

[p.305, English LR Vol 1]

[However, motivations based on thoughts such as those you describe, as well as virtuous karma similar to the wisdom that analyzes selflessness,]

Because one wants to train in Buddhism, this type of concept is an accumulation of the collection of wisdom – what is the collection of wisdom? It is a correct understanding of things. It is because one did not understand this before that he saw a self on top of something that obviously has no self. Now that one has this wisdom and recognizes this: ah, so there isn't a self! Therefore it is "**similar to the wisdom that analyzes selflessness.**" Therefore all the things that are created at this time are virtuous and uncontaminated karma. So what kind of karma is created here?

[74B, 13.23 (手抄稿 第十冊 p61L8)]

[p.305, English LR Vol 1]

[constitute the group of remedies for the craving for future existence.]

The real root of cyclic existence, the main karma accumulated that will impel rebirths is "**the craving for future existence.**" It is this craving for future existence. Now because one understands Buddhism, understands our ordinary mistakes...where are the mistakes? The mistake is the lack of correct understanding of this thing, of this body and mind continuum. One has mistaken it to be the "self." Therefore one is attached and finds it hard to let go in many instances. But after one understands this thing, ah, it is actually the rebirth enemy! So not only will one lose his attachment, one will use all kinds of methods to focus on this and break through it. Hence these would "**constitute the group of Remedies for the craving for future existence.**"

What is the group of remedies for the craving for future existence?

[74B, 14.24 (手抄稿 第十冊 p62L1)]

[p.305, English LR Vol 1]

[Further, in both their objective and subjective aspects, they operate in a manner contrary to the conception of self, the root of cyclic existence.]

This is the sentence! What is the root of the cyclic existence? "**The conception of self**," this is it. Through the conception of self, craving will arise. The conception of self is afflictions and ignorance, or you can call it delusions. What is craving? It is karma. When you have both afflictions and karma, I am sorry. This karma will cause you to whirl [in cyclic existence]. But now, even though one has not truly uprooted the afflictions, but one has gained an understanding of it, gained an understanding of it. Therefore by having this kind of understanding, one will not cling to it anymore. One will instead attempt to eliminate it on all occasions. However because one has not directly perceived this, one has not directly perceive this, therefore it is unavoidable to create ordinary karma that will impel rebirths. However, the subjective aspects are actually contrary from the original ones, are actually contrary. Therefore,

[74B, 15.42 (手抄稿 第十冊 p62L9)]

[p.305, English LR Vol 1]

[Thus, they are not actual or usual true origins that impel rebirth.]

So for this, why is it that it is still included under the truth of the origins?

[74B, 15.54 (手抄稿 第十冊 p62L11)]

[p.305, English LR Vol 1]

[However, because they approximate actual true origins leading to a future rebirth, they are included among true origins.]

This is because one is still within cyclic existence. As long as one is still within cyclic existence, his actions will still approximate actual true origins. Therefore it is still included in the origins. But the content of which is exactly the opposite. In general we would say...no, not in general, we have talked about this before, regarding the confession remedy, the confession remedy. For instance, there may be a force pushing something from there to here. If you want to counter it, what will you do? If you want to go against it, what will you do? You will have to add another force and it will not work if you go from the side. We'll have to go straight at it from the opposite side. So then you will be able to cancel its force, is that right? So say that when this force comes toward you, it is very strong. But the force that you apply is weaker, even though you are going at it in the exact opposite direction. But because your force is weaker, this thing will still go toward you. However, it will gradually reduce the force that is pushing toward you. Is that right? Nah! It is exactly like that. All you have to do is to continue to practice, and the power of this remedy will become greater and greater, greater and greater. The speed of this thing coming toward you used to be very fast. But gradually, because of this remedying power, it will gradually slow down, slow down, slowed down until the point of stopping. In the very end, it will be driven backward. Just like that. Therefore the characteristic of cultivation during the path of accumulation and the path of preparation is exactly this.

[74B, 17.27 (手抄稿 第十冊 p63L9)]

In order for us to better understand it, I will give you another example. For instance, say in the past, we incurred a lot of debt. Ah! We owe an unimaginable amount of debt. But now you know the knack for doing business. You understand it now and will not go about it blindly like before. You will make sure that you are clear on

everything. Then you will start to make a profit. Even though you are making a profit but you still owe other people money. Ah-ya! You may owe ten billion or eight billion. For now, you are just slowly making a profit. And it is not enough if you make only ten thousand or eight thousand. Even if you make one million or two million, it will still not be enough. Eh! Nevertheless, your debt is gradually reducing. In brief, though you are still in debt, but your debt is gradually reducing. So what this place is telling us is that for the practitioners on the paths of accumulation and preparation, the contents of their cultivation is fundamentally contrary to the subjective aspects of cyclic existence. It is the group of remedies that is the exact opposite. However because of the reason, the reason stated above, it is still included in the origins.

[74B, 18.38 (手抄稿 第十冊 p64L2)]

[p.305, English LR Vol 1]

Similarly, the *Compendium of Determinations* says:⁵²⁸

Question: Why are those mundane phenomena which eradicate the craving for rebirth, and which produce the supramundane path that is not directed toward rebirth, included under the truth of the origin?

Reply: By nature, they are not directed toward rebirth in cyclic existence. However, they approximate the physical, mental, and verbal good conduct which leads to rebirth. Consequently, you should understand that on this account they are included under the truth of the origin.

This is what the *Levels of Yogic Deeds* has explained to us earlier. And this part states the same. On the one hand, one truly has not gained the realizations, the realizations. On the other hand, even though one is in cyclic existence, one is gradually increasing the power of the remedies. One used to engage in actions of non-virtues or virtues. But now, one will engage in marvelous, marvelous and uncontaminated karma. It is just like that. Since we will still require this body to cultivate, hence, one will need to create karma to attain high status in successive lives in order to gradually, gradually, gradually, gradually purify his past karma. One still creates this type of karma. And after creating this type of karma, one will have to whirl in cyclic existence. But in order to apply the remedies, one will still have to use this body. But the karma that is being created now will be the exact opposite. It's like that.

[74B, 19.59 (手抄稿 第十冊 p64L11)]

[p.305, English LR Vol 1]

Asanga says that after careful reflection on the faults of cyclic existence, you give rise to a sense of disgust that can motivate virtuous karma which generates a supramundane path; yet this karma approximates an origin of suffering in cyclic existence. Therefore you must strive to develop this sense of disgust, as well as the wisdom that knows selflessness.

This section has particularly told us, for practitioners like us, what should we be doing? At the same time, this has also told us that the true primary reason for engendering a craving for future existence is right here. The main reason has two components. One is our lack of understanding of ignorance and thereby producing this craving for future existence, this craving for future existence. It is because of this that we create all kinds of nonvirtuous karma. Now we understand this, "Ah! Cyclic existence has these great faults. And therefore I am thoroughly disgusted!" But from this disenchantment, one will create all kinds of virtuous and uncontaminated karma. By then, one will look for the root of cyclic existence. One will find that the root is right here. Then one can strive to work on this, strive to work on this. And one can gradually be able to escape this. This is what we should be doing when we practice. Therefore the last few sentences are there to tell us that even though doing so approximates the conducts that are under the truth of origin, but this is what we should strive for. What should we strive to do? Eh, you need to understand the wisdom of selflessness, that there is no self! That's true wisdom. The wisdom that we would speak of in general is exactly this. If there is no self, then every action that I do for the self will slowly and slowly be eradicated. When we ordinarily uphold vows - it doesn't matter whether we are in the mahayana or the Hinayana tradition - when we recite the Buddha's name, when we practice Zen, we are all practicing this.

[74B, 22.01 (手抄稿 第十冊 p65L9)]

[p.305, English LR Vol 1]

This being the case, you might not have acquired, through extensive meditative analysis of the faults of cyclic existence, the

[p.306, English LR Vol 1]

remedy that eradicates the craving for the wonders of cyclic existence. Also you might not have used discerning wisdom to properly analyze the meaning of selflessness, and might not have become familiar with the two spirits of enlightenment [conventional and ultimate]. Under such circumstances, your virtuous activities—with some exceptions on account of the field's power would constitute typical origins of suffering, and hence would fuel the process of cyclic existence.

Here, "**with some exceptions on account of the field's power,**" let us take a look at this sentence. After the aforementioned principle was explained, we now understand, understand that we must go through extensive, a variety [of analysis] – "**extensive.**" Extensive would mean many and varied. So we need to use various methods, various methods to analyze this. For instance, take us for example right now! Ethical discipline, we can look at this from the perspective of the ethical discipline. For those who are reciting the Buddha's name, we can look at it from the perspective of reciting the Buddha's name. For those who are practicing Zen, we can look at it from the perspective of Zen. For those who are in the teaching method, we can look at it from the perspective of the teaching method. Within the teaching method, it does not matter whether you take on the perspective of the Mahayana, the Hinayana, the lineage which asserts emptiness, the lineage of the consciousness-only (Cittamatra or Yogācāra), it does not matter which method, we will have to analyze and understand the nature of cyclic existence. After we understand it, we will put to practice. We will then realize that in the cyclic existence, everything is meaningless! After we understand, not only are we extremely fearful and disgusted by all the sufferings in cyclic existence, this

will also break apart our attachment for the wonders in cyclic existence.

[74B, 23.51 (手抄稿 第十冊 p66L6)]

Here, some would say, "Ah-ya! Before I listened to this, I had felt like I wanted to cultivate. But after I heard this, I am truly afraid to cultivate!" Yes, it is unavoidable for some to have that thought. But this is exactly the opposite of my understanding now. If I did not listen to this – not to mention that there's no need to talk about this if one is not cultivating - even if you do want to cultivate and you do not want to listen, may I ask, how do you know how to train? If you do not listen to the contents of which you are going to train in, after training for a while, are you on track? It is like shutting oneself up in a room making a cart. Your whole life's effort could be in vain without you being aware of it. You may even train for long time and end up sending yourself to hell. You won't even know that. And you think that you are on the right track. How preposterous! Therefore if you truly wish to cultivate, you will be happy upon hearing this, "Ah-ya, this is right! I had wanted to cultivate before, but as for why and how I should be doing that, I didn't know! After training for a long period of time, I was busy for nothing and have wasted my efforts! It is only until today that I have finally recognized it. I am so happy!" By then, you will be so happy, why would you be afraid? But there is one aspect of this that is real. Before you understand, you always felt, "Ah-ya, it's great to cultivate!" So when other people say that it's good, you would also say that it's good. But when you found out that cultivation is that difficult, ah-ya, that's when you become fearful! This indeed happens and is perfectly justified. So what will you have to do then? You will have to take your understanding one level deeper.

[74B, 25.24 (手抄稿 第十冊 p67L1)]

If you have a complete understanding, then you will be clear of the principle. There will only be one path before you, only one path! What is that path? It is to cultivate. If you turn around and go backwards, suppose you turn around and go backwards, then in our imagination, we think that doing so will bring us comfort and

happiness, ha, ha! Not to mention you, I will be the first one to turn around and go backwards. I can quickly go back and enjoy myself. Why do I have to come here? If you think this over carefully, when you turn around to go backwards there's only one thing waiting for you - to turn around and go backwards will certainly mean you are on a doomed path! It is 100% the case. You will experience minor happiness for the present and you will have to endure boundless sufferings in the future. You will have gained a little advantage now but will have to endure boundless great miseries in hell. Ah! You absolutely cannot do that. This is much like fighting in a war. When you fight, you cannot be running away from it. If you run away, there is only one option for you, death! That is because even though there may be a chance that in a war, the enemies may not see you. But when you are in the cyclic existence, I am sorry. The enemies will be looking at you from all directions! If you don't open your eyes and destroy the enemies, there will be only one option for you – you will certainly be killed. This principle is very plain and simple. Therefore the only option for you is to open your eyes, focus all of your attention on defending yourself and finally conquer the enemies. This is the only option for you. This is what we need to recognize. Therefore if you understand this, that's when you will understand that if you directly face it, you will still have a chance to live. This is the first concept.

[74B, 26.53 (手抄稿 第十冊 p67L12)]

Next? If you correctly understand it and directly face it, you will discover that inevitably there is only this one path and it is a viable path. It is marvelous! Even though there may be some hardship at present, there will be great bliss and happiness in the very end. And this path is absolutely a viable path. What is mentioned earlier is absolutely a doomed path. These two are exactly the opposite. Therefore what is the main crux to this? It is that we do not know. It is because we did not know any of this before that we have produced this understanding now. Now that we know, we should absolutely not stop here! When you stop here, you will feel, "Oh-yo! Now that I know, I am scared." So you turn around and go backwards. Then you will have wasted what little that you

knew. What a waste! Therefore, do not be afraid. Do not be afraid. All you have to do is to continue to strive.

[74B, 27.42 (手抄稿 第十冊 p68L3)]

However at this point, we might also feel, "Ah-ya! Now that we heard this teaching, we can practice. But we would then feel that we don't seem to act in accordance to the teaching here and there." Yes! But if you turn around and go backwards, can you act in accordance to the teaching? When you turn around and go backwards, can you act in accordance to the teaching? This is the first question. Therefore to answer this first question, you will certainly not act in accordance to the teaching when you turn around and go backwards. So then what if you continue to go forward? To go forward and advance, you absolutely cannot reach the sky in a single bound. You will have to do so gradually. Therefore the Buddha has told us this very clearly, to be able to advance, you must have a grasp of the stages and the fundamentals. Don't be saying this from the very beginning, "Ah-yo, I have to go do a sitting meditation first. I have to go and prostrate to the Buddha!" What is the very first thing that you must do? You need to establish the correct view!

[74B, 28.25 (手抄稿 第十冊 p68L9)]

The scriptures have explained this to us in many instances that if you can establish the correct view, by then, eh, even if you cannot perfectly uphold ethical discipline, rituals, and livelihood, but you will not fall, will not fall into the miserable realms. You will be reborn as a naga. Amongst the six realms, other than being a human, nagas are the only ones who can actually cultivate. And their circumstances are not that miserable. Of course nagas do have their own sufferings. But the nagas have a special quality that is better than human's, they have superknowledge. They have this advantage. And then when the next Buddha appears here in the world, or the Buddha after, at some point during the time of the 1000 Buddhas in the noble eon, you will most definitely be liberated. How excellent is that! If you do not walk on this path, not to mention the time frame of the 1000 Buddhas in the noble eon, you will

forever whirl in cyclic existence for immeasurable eons. And you will spend a greater portion of that time in hell. You can't even try to compare these two scenarios! This is what we need to understand. This is the real concept [that we need to know].

[75A, 00.02 (手抄稿 第十冊 p73L1)]

Therefore he said this earlier, "**might not have acquired**," if you had not done so, sorry, then it will be useless, will be useless. This is the first one, to acquire the remedy that eradicates the craving for the wonders of cyclic existence

Further,

[p.306, English LR Vol 1]

[Also you might not have used discerning wisdom to properly analyze the meaning of selflessness, and might not have become familiar with the two spirits of enlightenment [conventional and ultimate]. Under such circumstances, your virtuous activities—with some exceptions on account of the field's power would constitute typical origins of suffering, and hence would fuel the process of cyclic existence.]

Further, the first thing to do is to eradicate the cravings for the wonders of cyclic existence. Moreover, even though you do not crave anymore, that you are not attached to this life, but you ultimately cannot escape [cyclic existence]. To ultimately escape it, you will have to find the root of it. The root that you found, it turned out that this "self" does not exist. So you have to quickly solve this problem. However to quickly solve this problem does not mean you will reach ultimate perfection. Hence if you truly wish to attain the ultimate perfection, you will have to save both the self and others. That is the time you will move on from seeking self benefit, which is the path that is shared with persons of medium capacity, to entering the Mahayana. In the Mahayana, one does not only wish to benefit the self but also to help all beings. That is the time that one needs to train in the great spirit of enlightenment. The great spirit of enlightenment is divided into two kinds, the conventional spirit of enlightenment and the ultimate spirit of enlightenment. Therefore here, these are the stages of the path that is shared with the persons of small capacity, medium capacity, and great capacity. In fact, this means that when we train, we must begin from the foundation and advance step by step until the very end. Suppose then, with respect to these stages, you do not follow the order and cannot grasp this key point. Then no matter what virtue you might do, "**your virtuous activities**," no matter what virtue it is, it will count as typical origins of suffering. Hence they would "**fuel the process of cyclic existence**." But there is one exception to this! "**With some exceptions on account of the field's power**," eh!

These won't count, won't count. What are these? This sentence is the basis for us to train in the Pure Land method. This sentence is exactly the basis for us to train in the Pure Land method. Regarding this, I will talk about it later. Let us finish explaining this first.

[75A, 02.03 (手抄稿 第十冊 p74L8)]

[p.306, English LR Vol 1]

How you accumulate karma is explained in two parts:

1. **Accumulating karma for pleasant feelings**
2. **Accumulating karma for neutral feelings**

It is for pleasant feelings and neutral feelings that you accumulate karma. This is covered next. Therefore in regards to the few exceptions on account of the field's power and these two other sentences, let us rest for a few minutes before we go into them.

[75A, 02.28 (手抄稿 第十冊 p74L11)]

This section intends to explain to us "**how you accumulate karma**," the karma that causes you to whirl in cyclic existence. What is the karma that causes you to whirl in cyclic existence? Only ordinary beings will accumulate these. Noble beings will no longer accumulate them. So then for the ordinary beings, once they understand this, for those who are on the paths of accumulation and preparation, how would this work for them? [The text explained it,] and you would now say, now we understand this, this is exactly the remedy for the "**cravings for future existence**." It is the exact remedy. In other words, even though one is an ordinary being who is whirling in cyclic existence, but he has gained a correct understanding of the cause of cyclic existence. He knows the true reason for "**the true origin**." So he practices this in accordance to the teaching. This is exactly the cause that will issue the effect of escaping cyclic existence. This is the cause to that kind of effect. Hence before the effect is issued, you just have to continue to strive on this cause. Even though one may still be in cyclic existence for now, but as the causes are gradually assembled until there are

enough, until there are sufficient amount, they will issue the effect. And you will naturally escape. This is the characteristic of Buddhism. It is about a particular cause issuing a particular effect. And from this we also understand, ah! So this is how we truly practice.

[75A, 04.22 (手抄稿 第十冊 p75L6)]

If this is not the case, that you don't practice as such, that you don't begin to practice from here, sorry! No matter what you do, "**your virtuous activities**," whatever good thing that you are doing, it still counts as karma inside the cyclic existence. Therefore, I remember, I think it was a past master of the Pure Land, master Shěng Ān, he wrote a letter to advice Mr. Máo Jìng Yuàn Gōng. This person was really incredible! He would mend bridges and repair roads. He would do all kinds of good deeds. Ah! Whenever there is a good deed, he would have a share of it. Consequently, what did the great past master say to him? "I am sorry! The good things that you busy yourself with will still put you in cyclic existence. It is useless if these become the plight over three lifetimes!" It was just this one sentence. Therefore the same thing applies to us who are cultivating now. Whether you are reciting the Buddha's name, prostrating to the Buddha, lighting incense, or becoming ordained, sorry, these will still be useless! Hence for the true heart of the matter, we must be able to grasp it. One must understand that all the wonders of cyclic existence are all mistaken. You must first recognize it. Once you understand this, you will not develop attachment to these wonders. This is the first one.

[75A, 05.57 (手抄稿 第十冊 p76L1)]

Though you are not attached to these and can be reborn in the heavens and so on, however, you will fall again from the heavens. So what is the root to this? Oh! So the root of cyclic existence is a misunderstanding of the "view of perishing aggregates." There is no so-called "self." Just like that. So one will go further to analyze "**the wisdom that knows selflessness**" in order to escape cyclic existence. Even though you want to escape cyclic existence, but

you cannot bear the sufferings that others are enduring just like you! That is how the true Mahayana spirit develops! Therefore you will train in the two spirits of enlightenment. That's how it is. Other than this, no matter what good deed you might do, it will fall under cyclic existence. Hence the *Array of Stalks Sutra* said, "If you forget the spirit of enlightenment, even if you cultivate virtue, they will become a demon's activities!" This spirit of enlightenment seems to refer only to the Mahayana. But now that we're here, we understand that the spirit of enlightenment in the Mahayana is certainly built on the foundation of what? What is its foundation? It is based on "**a sense of disgust**" for cyclic existence. In other words, if you have truly developed this spirit of enlightenment, you will have all these three things. Nah, when you compare that to this section, the content is entirely the same. This is what we should understand. Therefore when we talk about what true cultivation is, this is it!

[75A, 07.24 (手抄稿 第十冊 p76L11)]

"**With some exceptions on account of the field's power,**" Ah! These would constitute only one type of exception whereby you depend on this special power, you can also escape [cyclic existence]. This is what reciting the Buddha's name is. Therefore, now I can deeply feel about the faults of cyclic existence. But, if you cultivate one step at a time, wow, it's really not that simple! Especially when the current conditions are inadequate, so what should we do? Ah, the only way is to rely on yourself! But what is the nature of this? That is for all the wonders of cyclic existence, you have indeed developed a great disenchantment and fearful feeling. You can only depend on Him. This condition is still adequate. Hence when you recite the Buddha's name, you must "aspire for rebirth in the Pure Land and be weary of the cyclic existence." If you do not fulfill the conditions of seeking rebirth in the Pure Land and abandoning the cyclic existence, your recitation of the Buddha's name would be to no avail. When they teach you to recite the Buddha's name, the three primary collections are faith, aspirational prayers, and actions. What do you have faith in? What do you aspire to do? Only when you have faith and aspirational prayers can one begin to talk about actions. "Faith" is to believe

that the transmigration through the three realms is nothing more than suffering. It is devoid of any merit. That's what you have faith in. It is because you believe that, therefore you wish to escape from it. In order to escape from it, thus you want to practice this teaching method. Ah! Now that we are in the period of the degeneration of the Dharma, the teachings are incomplete. And the environment is very complicated and not conducive for cultivation. So what should we do? We need to go for refuge and reliance wholeheartedly. We need to admire the pure land joyously and wholeheartedly! When you wholeheartedly aspire for that, you will give up all the high official status and wealth. To have "aspirational prayer" is to aspire for this.

[75A, 09.10 (手抄稿 第十冊 p77L7)]

Therefore this says, "**with some exceptions on account of the field's power.**" Even though it is by the field's power that one can escape cyclic existence, but the subjective aspects of the mind does not contradict what was described earlier. Therefore if you do not have a correct understanding of the faults of cyclic existence and you do not want to escape from it, then it would be useless for you to recite the Buddha's name! Contrary to that, if you recognize this, even if you have not attained arhatship, even if you have not trained to attain the great spirit of enlightenment, but you fully understand: Ah, it is devoid of any merit! You become extremely disgusted [with cyclic existence]. You believe what the Buddha says. You wholeheartedly and joyously yearn to recite the Buddha's name. As you recite the Buddha's name, even though you have not reached the level of one-pointed concentration, you recite the Buddha's name with a distracted mind, you will still be able to escape from cyclic existence. Where is the root? It is still right here in this section, right here in this section. It is that clear and evident. Do you understand? Therefore it does not matter which teaching method you practice, the heart of the matter is all right here. Similarly, of course for those who observe the precepts, why do you maintain ethical discipline? It's very simple, the same principle applies. This has been explained earlier and it will be explained again later, will be explained again later. So now this has been

explained. **"How you accumulate karma is explained in two parts."** So this is how one accumulates karma in the mundane world. One is for pleasant feelings, and the other is for neutral feelings. Take a look,

[75A, 10.44 (手抄稿 第十冊 p78L2)]

[p.306, English LR Vol 1]

(a) Accumulating karma for pleasant feelings

[75A, 10.48 (手抄稿 第十冊 p78L4)]

- (i) Accumulating karma for the pleasure that comes from enjoying desirable objects—sights, sounds, and the like [241]**
- (ii) Accumulating karma for gaining bliss in meditative concentration, after you have rejected attachment to external sensual pleasures**

"Accumulating karma for pleasant feelings" is divided into two kinds. One comes from [enjoying] the objects that the five sensory faculties encounter, form, sound, smell and so on. One would accumulate for these. The second one is that for the external sensory pleasures one has **"rejected attachment"** to them. Ah! One would feel that for these external things, there are no real benefits to them. Therefore, one will try to gain bliss in meditative concentration, gain bliss in meditative concentration. This is not explained in detail here, but there is one point that we need to understand, to truly be...for instance, for the non-Buddhists and even for those in Buddhism, why can they bear extreme pain in order to learn meditative concentration? This is because he knows that by doing this, he will gain greater happiness, will gain greater happiness. Therefore when one begins to learn Buddhism, there is no other thing to learn than "suffering and happiness." It is just that ordinary beings are foolish. Therefore, they become attached to the present pleasures and eventually experience great sufferings. Those who are smarter will understand this thing, that in order to obtain great happiness, one cannot be attached by avoiding small suffering. Therefore, one will not be deceived. It is just for this.

[75A, 12.16 (手抄稿 第十冊 p78L13)]

Therefore once you obtain bliss from meditative concentration, even the most beautiful sensory pleasures will seem like chewing wax to you. There's no flavor to it at all, no flavor to it at all. By then, when we ask you to enjoy them, you don't even want to. This is much like the time when we were kids, we threw ourselves on the ground to play mud. We were really enjoying it. But if we ask you to do this as a grown-up, are you still willing? Of course not. Oh! You would feel that it is meaningless. But in fact, you are still doing things for your happiness. But as a grown-up, you feel that this will make you happy and what the kids do on the ground do not interest you a bit! It's like that. Therefore our understanding is deeper. That's it. This is on "**accumulating karma.**"

[75A, 13.02 (手抄稿 第十冊 p79L5)]

[p.306, English LR Vol 1]

This has two subtypes: if your concern is mainly for the pleasures of this lifetime, prior to death, then you accumulate nonmeritorious action;

Look, this part explains very clearly. If you are doing it for "**pleasant feelings**" - we will then create all kinds of karma. Our goal is not purposely to look for sufferings. We are still looking for happiness. But when we are looking for happiness, here it comes! The first type of person, before they die, which is talking about ourselves now, in order to seek present pleasures, one will create all kinds of nonvirtuous karma. Ah! This has to be delicious, this has to be flavorful...so one would try every means to search for food. One will catch the birds in the sky, the fishes in the ocean and even dig the creatures out of their holes. And eat up all these lives. Ah! One has created all kinds of karma from killing. One would come up with all sorts of methods to make others' belongings as his. Why? It is all for this pleasant feeling. But great nonvirtuous karma has been created at this time. If one further understands,

"Oh! This is meaningless. It is meaningless when we die."
Therefore,

[75A, 14.04 (手抄稿 第十冊 p79L13)]

[p.306, English LR Vol 1]

if your concern is primarily for the sensual pleasures of future lives, you accumulate meritorious action.

One will seek for future lives. This is "meritorious karma." So these are like that. Therefore, there are two types of so-called external conditions.

[75A, 14.18 (手抄稿 第十冊 p80L1)]

[p.306, English LR Vol 1]

(ii) Accumulating karma for gaining bliss in meditative concentration, after you have rejected attachment to external sensual pleasures

If you focus on a meditative object primarily for the sake of the blissful feelings that arise from concentration, you will accumulate invariable karma leading to rebirth at the level of the first, second, or third meditative stabilizations in the form realm.

This is developed through bliss in meditative concentration. Why does he talk about "**third meditative stabilizations**"? This is to say that in the form realm, there are four meditation heavens consisting the first, second, third and fourth meditative stabilizations. There are stabilizations in the desire realm as well. It is called "incompletely attained stabilization in the desire realm." This actually means one is still distracted, so it's not considered as having obtained meditative stabilization, not considered as having obtained meditative stabilization. Even though one is still in the

desire realm, the Tiantai sect also refers this as meditative stabilization in the desire realm. Relatively speaking, this is still much better than us as ordinary people. But this type of mind, it is not that stable, it is not considered [as having obtained meditative stabilization].

[75A, 16.12 (手抄稿 第十冊 p80L11)]

[p.306, English LR Vol 1]

(b) Accumulating karma for neutral feelings

You might have stopped attachment to sensual pleasure, become weary even of meditative bliss, and created karma to have neutral feelings. If so, you will accumulate invariable karma leading to rebirth in the fourth meditative stabilization of the form realm or in a higher level, up to and including the peak of cyclic existence [the highest level of the formless realm].

This schema of subdivisions is what Vasubandhu intended to convey in the *Treasury of Knowledge*.

And then next, the following says. By then, you are able to stop attachment to all kinds of sensual pleasures. You have given up attachment to them. But what are you doing it for? You're still doing it for pleasant feelings. Even though you know there are pleasant feelings for the lower levels, but this sort of pleasure is limited. Therefore as we learn the meditative stabilization of the form realm and attain the first level meditation, we will undoubtedly feel, ah, this first level meditative bliss is not as good as the second level! So you will feel that there are faults to it and will certainly become weary of it. As you become weary of it, the first level meditative bliss will disappear, will disappear. Once it disappears, you will be even more diligent as you practice. Then you will be able to continue to progress. Assuming that if you have not developed this disenchantment, you are unable to give up this bliss, you will not progress. This is a principle that we must understand. With regard to this point, Shorter [Treatise on] Samatha and Vipasyana by Tian Tai has clearly explained this.

When we go into the teachings of serenity [samatha] in the future, we will explain this in detail.

[75A, 17.40 (手抄稿 第十冊 p81L7)]

Therefore he will still have to give this up, to stop attachment to the attained meditative bliss. If he cannot give this up, he will not be able to progress beyond this point. He will not be able to progress beyond this point. Even though he has advanced to higher state, but it is still for pleasant feelings, so he will keep advancing. Though being weary...as long as he still has any sort of attachment, then he cannot progress. Therefore at this time, he will create karma to have neutral feelings. "Purity and abandonment of thought" - the thought of becoming attached to something has been completely abandoned. This is the time when the mind is completely pure. This is the time that one enters the bliss of neutral feelings. This is the time when one attains the fourth meditative stabilization of the form realm. **"The peak of cyclic existence,"** this is the four levels of meditative stabilization. There are twenty eight heavens in total, twenty eight heavens. And the last level of these heavens, such as the highest heaven [of the form realm] is Akanistha, and then there are Punyaprasava, Vrahatphala, Asanjnisattva, and so on. These are all attained through the four meditative stabilizations. The highest one, Akanistha is attained by practicing the fourth level meditative stabilization. These are all **"accumulating karma for neutral feelings."** The karma accumulated is virtuous and uncontaminated. These were explained by the Vasubandhu Bodhisattva. We've now understood this topic in its entirety—how we accumulate karma and what type of karma we accumulate. We've now understood this.

[75A, 19.04 (手抄稿 第十冊 p82L1)]

[p.306, English LR Vol 1]

By his reasoning, when you stop clinging to all of cyclic existence, and then engage in physical, verbal, and mental virtue for the sake of liberation, you leave cyclic existence further behind and come closer to liberation.

This point unveiled what we should understand: Ah! We have now come to understand that there is only suffering in the mundane world. And the cause for this suffering is in the origin. This origin is further divided this way. The origin is further divided this way. So it says that the only method is, what do we do? You must work on the cause. Strive to work on the cause of the origin, strive to work on the cause of the origin. Therefore "**you stop clinging to all of cyclic existence**," without anything left behind. For all the wonders of cyclic existence, the so called pleasures are sufferings to you, the conditionality is also suffering. Anything in this "**cyclic existence**," you will abandon it. You are weary of it and you wholeheartedly want to abandon it. In order to be liberated from this place, you therefore engage in all sorts of virtues. These are the actions we take on the paths of accumulation and preparation. At this time, you will gradually leave cyclic existence further behind and move closer to nirvana. This is what we should understand, the accumulated karma.

[75A, 20.36 (手抄稿 第十冊 p82L9)]

So after one accumulates this karma, how is the effect of cyclic existence being achieved? How is one "**reborn**"? We have explained the truth of origin before, officially speaking, there are the four characteristics for the truth of origin. They are cause, origin, arising and condition. The truth of origin is the reason that result in cyclic existence. So the reasons that result in cyclic existence are divided into four parts: cause, origin, condition, and arising. So and so Venerable, can we trouble you for a second? Will you please stand up and write it down for me? Your handwriting also looks better. "Cause" is the cause as in causes and conditions. "Origin"

is the truth of origin. "Arising" is to spring to life and grow. "Condition" is the condition as in causes and conditions. So there are the cause, origin, condition, and arising. I thought I will mention this here.

[75A, 21.30 (手抄稿 第十冊 p83L1)]

So in other words, why does one repeatedly pass through birth and death? The result of cyclic existence, there is one main reason – exactly, it is among the four characteristics of the truth of origin - it is the "cause." Ah, it is much like a seed. Once you have the seed, the cause for the continuing growth is right here. What is the primary force behind this? It is affliction and karma. And among these, the dominant one is affliction. Therefore, he first explained on afflictions, which are defilements. And then, at this time, how is cyclic existence being achieved from the cause to the accumulation (the origin)? How is future existence being triggered? It is due to this cause that one accumulates the karma. As the power increases through the accumulation of afflictions and karma, this creates a strong force that will produce future existence. It's just like that. This strong force will develop into something new - a new life will then "arise." When it arises, there will have to be supporting conditions. Therefore, this "condition" is the last thing. It will be explained last. To simply explain, that's what cyclic existence is all about. It's just like that.

[75A, 22.51 (手抄稿 第十冊 p83L9)]

So it has been explained earlier that for this "cause," what is the most fundamental cause? The most fundamental cause is that for this pudgala, this sentient being, the five appropriated aggregates, because we do not understand the realities due to ignorance, we have viewed this to be the "self." This is the fundamental reason! Therefore when we formally practice, the most important thing to do is to recognize it. Otherwise, if you don't recognize it, and you do not rectify this, then no matter what good things you do, I am sorry, they would fall under the "truth of origin." After we engage in virtues and reborn in the heavens, we will fall into hell again. It's just like that, just like that. Therefore after explaining the cause and the origin, the next one is "arising". So in fact, this says

that through this process, one has gradually accumulated the karma which will lead to cyclic existence. So at this time, one will have to go to the next life. This is arising. Before arising (or being reborn), there has to be a death. In fact, death is the "condition." Without giving up the past life, there will be no arising of the next rebirth. It's just like that. It has a special reason for this. So now we will first explain, first explain about death. How does one die? And when one takes rebirth, how is one being born?

[75A, 24.17 (手抄稿 第十冊 p84L3)]

[p.307, English LR Vol 1]

c" How you die and are reborn

This is explained in five parts:

- 1. Causes of death**
- 2. The mind at death**

What are the causes of death? What is it like when you die? The so-called "mind at death," in fact, we are nothing more than a continuous arising of consciousness. The "mind" here refers to the conscious mind, the conscious mind at death, what was it like. Every point is clearly analyzed with the fundamental causes indicated. And...even though it is not complete, but for the main causes, how they continue before and after, these are all explained very clearly.

[75A, 24.59 (手抄稿 第十冊 p84L8)]

[p.307, English LR Vol 1]

3. **Where heat gathers**

4. **How you reach the intermediate state after death**

5. **How you then take rebirth**

The first part is on "death." What is it like when you die? What happens after death - it is the intermediate state after death. We usually call it intermediate existence, intermediate existence. How does one move from the intermediate state to the next life? In this way, in terms of how we go through cyclic existence, the entire content on the truth of origin, we all have a understanding of it, we all have a understanding of it. The twelve dependent arising in the next section will clearly explain every key point in detail. Now let us continue.

[75A, 25.34 (手抄稿 第十冊 p84L13)]

[p.307, English LR Vol 1]

1" Causes of death

Death from the exhaustion of your life span means dying after you have used up all of the life span

There are a few causes of death. There is one which is the exhaustion of your lifespan. Another one is the exhaustion of your merit. Here it talks about "the exhaustion of your life span."

[75A, 25.46 (手抄稿 第十冊 p85L2)]

[p.307, English LR Vol 1]

that was projected by your previous karma; as the time has come, you die.

Karma that you created in your past life, it has produced the effect of this life for you. For the effect of this one lifetime, you have only this much time. Therefore, the lifespan that has been projected by your past karma is complete at this moment! And therefore, "as the time has come, you die." This is called "the exhaustion of your life span.". What is the other kind?

[75A, 26.11 (手抄稿 第十冊 p85L6)]

[p.307, English LR Vol 1]

Death from exhaustion of your merit means,

So it is called "the exhaustion of your life span," or it is called "the exhaustion of your merit." That is for our projecting and completing karma, yes, these dictates however long your life is going to be in this life and the amount of merit you have. This exhaustion of merit means that although your life span is not exhausted yet, but your blessing merit is exhausted. Sorry, in other words, hey, you have nothing to eat!

[75A, 26.32 (手抄稿 第十冊 p85L10)]

[p.307, English LR Vol 1]

for example, dying deprived of the necessities of life.

This is why for practitioners in general, we should not be wasteful! The physical bodies deceive us, there is no meaning to them at all. We always talk about nutrition, nutrition. In fact, not only are there no benefits to that, there is only harm from doing that. I have heard quite a few stories. There was once this practitioner, because he has had attainments from cultivation, he received a spiritual response. In his spiritual response, I don't know whether it was the dharma protector or his teacher who told him this, "This is unfortunate! Even though you are assiduous in your practice, but I am sorry, your life is about to end." That's it. "You have this much left. You still have 1 'dou' of rice left." He was told that he had 1 'dou' of rice left to eat. Eh! What is one 'dou' for us now? In terms of rice, that would be around 40-50 pounds of rice. That was all there was left! Ah, he was horrified after he heard this. So, for his meals every day, what did he eat? He would put his hand on top of the container and press on it for a little bit to get a few grains of rice. He would then soak it in water to cook it. After cooking it, he would drink it up. He did exactly that and he desperately strived. Ah! As a result, after more than a year of practice, he had a great awakening. He didn't finish the rice and his life was not exhausted yet.

[75A, 27.56 (手抄稿 第十冊 p86L8)]

You should read this carefully. The scriptures have explained this in many places. Merits can transform into years of life. The reverse [can happen as well], years of life can be changed into merit. It's like that. Therefore, if you enjoy yourself too much, your lifespan will be reduced. Their lifespan will be reduced. I have read a story like this before, but it was long, long ago, so I have forgotten it now. There was once a wealthy household that had a son. Because the family was very well off, so they invited many guests for a banquet a month after his birth. This was in the ancient times. Oh! It was a

huge guest list that resulted in many lives killed. When the child was first born, the diviner said that he would have such a fortunate life. But he died at the age of 2½ . Ah! The parents were very resentful of the diviner. He is usually very accurate; how could he be wrong? No one knew the answer for this. They finally met up with a renunciate, a monk. This monk had high attainments. He told them, "I am sorry. Too much merit was exhausted. He died because his merit was exhausted."

[75B, 00.02 (手抄稿 第十冊 p87L1)]

This is why I suggest this to you in many instances. Like these texts "Ancient Mirror of Moral Education", you should read these more often. Mr. Yuan, he was predestined to die at the age of 53. But in the end, he didn't even die at the age of 70 something. You should read about what happened to him later. Remember his wife? She was making winter clothes by stuffing cotton inside the clothes. She originally had silk to use. Eh, but she sold the silk to exchange for the cotton. Her husband asked, "it's good to have the silk, why did you exchange it for the cotton?" Ah, she said, "Silk is very expensive! Now that I sell it, I can give away the money to others. We can use less money. It is enough to have cotton! As long as the child is warm, the saved money can be used to be given away to others." Her husband was jubilant upon hearing this. "If we do this, we will not have to worry that our child will lack merit in the future."

[75B, 00.53 (手抄稿 第十冊 p87LL2)]

We now pay particular attention to nutrition, ah! Whatever that is delicious, you eat it all up. Whatever that is not flavorful, you always waste it. And you feel that is a way of taking care of yourself. Actually, what I understand now is that this is ignorance, it is hurting yourself! It's like that. Therefore, at this place, this principle is specifically referring to this. This is the principle. What's truly important for us right now is whether you can grasp this principle. Indeed, it has been told to us before, what are we all seeking? We are all seeking pleasant feelings. No one is an exception to this. Everyone is in pursuit of happiness. However, many are flawed in their thinking. This is because they do not

understand and only seek for present life happiness. They will therefore create nonmeritorious karma and go to hell. But they are also seeking for happiness! So, what's the reason for this to happen? What harmed him? It is incorrect view. Therefore, the text has explained to us the six causes of afflictions. Do you remember the six causes of afflictions? Do you remember? Please raise your hand if you remember and you can try to explain it. Therefore, this part is truly important because in every section it tell us the key to cultivation! The first one is the "**latent proclivity.**" The second one is "**the appearance of objects conducive to the arising of an affliction.**" Do you remember? The seed that is within your mind, it is something that you cannot do anything about. It is the causally concordant effect. It is the causally concordant cause and effect that was explained earlier - It accords with the seed from before. Therefore, at the appropriate time, it will appear again. Your beginningless afflictions will orbit around this.

[75B, 02.14 (手抄稿 第十冊 p88L10)]

So, when an object appears before you and as you face it, there is "**social context.**" What is social context? There are two kinds. One is a bad friend. Someone will come and tell you, "Ah, so and so! This is good for you! "If you listen to him, that's how the world runs right now. This is why I come here. There frequently are people who would come and try to take care of you, "Ah, Dharma Master, how are you doing..." When I hear this, if they are the older generation, I know that they're caring for me. I would appreciate how much they care for me. But if they are in the same generation as me, or they are young people, then I will feel that if one has come here to cultivate, then why should one busy himself with this?! Suppose you come and tell me this, "Eh, so and so! Do not become muddled just because you're sick! Sickness is a cause of death. So, you should quickly strive!" I will prostrate to this person. Therefore, I have indeed...yes, I do not mean to do this when we are already sick. I do not mean for you to strive so hard when you are already sick. We won't normally do that. But we should know the attributes to cultivation. This way, we will not be deceived by bad friends. And we do not need to be other people's

bad friends. This is to say that when other people offer you an opinion, they may think that is correct, and you think that it really makes sense. However, this thing could wind up hurting you! This is the first one which has to do with "people."

[75B, 03.22 (手抄稿 第十冊 p89L5)]

And then they will tell you "**the wrong view.**" With what he tells you, his methods are wrong. So, what have we come to learn? We have come to learn exactly this. We have now learned a lot of Buddhism, and we have no idea how many views we have collected. This has become a dense forest of views. We cannot escape this thing! What are the other two things? [One is] "**habituation.**" You are constantly doing this. How do you break this habit? You will have to persevere and use your correct view. And there is the last one. What is the last one? Do you remember? It is paying improper "**attention.**" We should frequently keep these concepts in mind. Analyze your arising thoughts, "Eh, it is wrong, wrong, wrong. Here it comes again!" Then you will be able to correct yourself. Therefore, truthfully speaking, what this is telling us here, without any exceptions, the causes that will allow us to truly obtain happiness are all said here. I just wanted to mention this in passing.

So, we talked about death from the exhaustion of lifespan and from the exhaustion of merit, these 2 things. There is one more.

[75B, 04.41 (手抄稿 第十冊 p89L14)]

[p.307, English LR Vol 1]

There is also death from failure to avoid danger,

Even though the lifespan has not been exhausted, and the merit has not been exhausted, but there are special causes and conditions that may lead to death. There is still that.

[75B, 04.53 (手抄稿 第十冊 p90L2)]

[p.307, English LR Vol 1]

in regard to which the sutras list nine causes and conditions for premature death: [242]

The sutras list these nine, there are these nine. This is listed in the *Sutra of the Medicinal Buddha*. It is also listed in the *Levels of Yogic Deeds*. So, it will explain this next.

[75B, 05.08 (手抄稿 第十冊 p90L5)]

[p.307, English LR Vol 1]

overeating, eating something indigestible, eating without having digested the previous meal, failing to expel undigested food that has accumulated in the stomach, intestinal obstruction,

Among the nine causes and conditions for premature deaths, there are this many that relate to eating. "**Overeating**," ah! This one is very difficult to apply remedies for. This is the most difficult one to apply remedies for. Therefore, by the Buddha's rules, the Buddha's rules tell us that in many instances when we talk about ethical discipline, ah! We focus on the most intricate details of it. Actually, of course, if you can uphold the most subtle ethical discipline...then of course you will be able to abide by the main ethical disciplines, and that is the best! But unfortunately for us now, we have not grasped the fundamentals but instead have paid great attention to the incidentals. This is indeed a loss! Therefore, Master Hong Yi had put together An Exposition on the Nanshan Vinaya for the Lay Practitioners. The last thing he said was called "Remedies for the generousities [from the benefactors]." When others come to give, those are the things of others. Once you receive it, you need to immediately give rise to the remedies for dealing with this good thing. And the most important one to do that for is eating, to remedy

eating. Hence Buddha also praises this in many instances. What did he say? At the very end of your meal, you should leave one bite of food. But now for us, after we finish eating, we want to add one more bite of food. After we add one more bite of food, we want to add another bite of food. After we had another bite of food, we want to add yet another one.

It's just like that.

[75B, 06.30 (手抄稿 第十冊 p90L14)]

Therefore, right here, the most important thing is, in fact, we indeed do not even need to speak of this in terms of Buddhism. The mundane world also tells us this: it is really the case that we have eaten badly instead of the case that we have starved ourselves [to sickness and death]. [Actually,] we would never starve ourselves for a few days, not possible. We are merely talking about eating less! The science has provided ample evidence for us that after one eats, one will have to spend energy to digest it. To digest the food, you will have to spend a lot of energy. As a result, after you eat too much, ah! It is hard work to digest it. And what you have eaten is really more than what you need. So, you will have to spend a lot of energy to digest the extra food ingested. Is that worth it? It is absolutely not worth it. This is the first thing. This is much like how we are now. Say we are here studying, and there are only so many hours in a day. So, we only study for a few sessions. If we only have 24 hours, but we assign ourselves 28 hours of class time, wouldn't that be ridiculous? But this is what we are all doing now. This is the first mistake.

[75B, 07.36 (手抄稿 第十冊 p91L8)]

The second one is after you eat too much, because it is difficult to digest, this lengthens the time it requires to digest the food. So, it accumulates in the intestines. When it deteriorates, it will release many toxins. And when the toxins are in the body, this is why we get headaches and blurry eyes. And what you eliminate from the body is exactly these things. The liver, the kidney, they are eliminating exactly these things. You need to eliminate these things and this adds more burden to us. Many of our physical

problems come from this, all come from this. This is not only said in Buddhism. From very early on, my father had already told me this.

Though I had heard this from him, I didn't pay much attention. But by the time I grew older, I was fortunate enough to study the sciences. And for the many years that I was in the United States, and this is still quite popular in the United States now, there are many so-called "Health Institutes." They devote great care to the study of this. They said that this point is especially important. What is their conclusion? Even though medicine is so advanced, but a person's habit is very difficult to change. They know. Even the mundane world people know that habits are very difficult to change. There is no solution to this. The mundane world people are just like that! Therefore, for us who are practicing Buddhism now, this is indeed a point that warrants our attention, that warrants our attention! Therefore, the first one is **"overeating."**

[75B, 09.01 (手抄稿 第十冊 p92L13)]

The second one is **"eating something indigestible."** Indigestible is another one. When we normally eat now, ah! It's best to deep fry or to stir fry with oil. This is actually very bad, very bad for us. We won't go into the medicinal aspect of this. But actually, when you get a chance, there is no harm for you to go listen to things on this topic. In particular for vegetarian food, there are many things made this way. Deep-fried foods are very bad. It is very tasty when you eat it, but actually this is **"indigestible."** Then there is **"eating without having digested the previous meal."** Your stomach is distended from being full, but you keep eating without having digested your previous meal. **"Failing to expel undigested food that has accumulated in the stomach, intestinal obstruction,"** there are different explanations for these two points. I don't really understand the meaning of it. I don't really know the meaning. But actually, for failing to expel undigested food that has accumulated in the stomach, there is one kind of explanation. Intestinal obstruction, in other words, this means your bowel movement is not smooth. Indeed, it is not running smoothly. If it doesn't run smoothly, there will be problems, there will be problems. So, it is an important matter. For

"failing to expel undigested food that has accumulated in the stomach," what happens if you cannot digest it? You have to resolve this issue. If you cannot resolve this issue then something will go wrong inside. That's the main thing. Once you have an illness, then....

[75B, 10.19 (手抄稿 第十冊 p92LL2)]

[p.307, English LR Vol 1]

not relying on specific medicines for specific illnesses,

Therefore, when we are sick, we do need medicine. However, you need to be cautious! There are four causes of sickness. With regards to the "imbalance of the four elements," there is still that type of cause.

[75B, 10.34 (手抄稿 第十冊 p93L2)]

[p.307, English LR Vol 1]

failing to understand the distinction between accustomed and unaccustomed activities, untimely death [i.e., accidental death],

Also, there are many things that we do, but we do not know if they are good or bad. It is something we must be able to distinguish. For us now, eating is the first thing that we must become aware of. And there are a lot more things, a lot more of other things that we should know of. How we ordinarily feel about cultivation, actually, we often think that we are cultivating, but in fact, we have gone astray without knowing. I just wanted to mention this in passing. Of course, this section is not talking about cultivation, but about eating, medicine, clothing, living, walking and so on. Lastly,

[75B, 11.06 (手抄稿 第十冊 p93L7)]

[p.307, English LR Vol 1]

and engaging in sexual intercourse.

The renunciates are not likely to do this. The renunciates won't do this. So here are the nine causes. It is listed in the *Sutra of the Medicinal Buddha*. It is also listed in the *Levels of Yogic Deeds*. These are the causes of deaths. In other words, these are the conditions of death, the causes and conditions for [premature] death.

[75B, 11.30 (手抄稿 第十冊 p93L10)]

[p.307, English LR Vol 1]

2" The mind at death

Eh, look at this. This is very important! What is it like when we die? If you have control of it, then of course it would be fine. But if you don't have control, then you should take a look. You can understand it and prepare ahead, and know where you should begin your preparation.

[p.307, English LR Vol 1]

(a) Dying with a virtuous mind

Those who die with virtuous minds, whether through remembering on their own or through being reminded by others, turn their minds to virtues, such as faith, for as long as coarse discrimination [ordinary types of consciousness] remains.

This is to die with a virtuous mind. When you "**die with a virtuous mind**," you will be born in the happy realms. You can either remember it on your own, meaning you remember things on your own at the moment of death, or others can remind you. This is done during the "**coarse discrimination**." When one truly dies, at the moment of subtle discrimination, nothing like that remains, there is no more virtuous or nonvirtuous thoughts. So then at this moment [as described in the text], they should "**turn their minds to virtues, such as faith**." As one thinks that, ah-ya, he has done so many virtuous things in his life, he will be very content, very peaceful. For instance, for those of us who are reciting the Buddha's name, when they die, why does it happen at the moment of death...at the beginning of your sickness, you should already not expect to get better! When you get sick, you should be waiting for Amitabha Buddha all day long. "I have been reciting the Amitabha Buddha for so long. Amitabha Buddha should be coming now!" So at the moment of your death, if you can do this, this is exactly what is described. Amitabha Buddha will certainly come. Otherwise, you can regularly think of ethical discipline, think of heaven, think of something, then you will also think of this at the moment of death. And you will certainly get there. This is called a virtuous mind.

[75B, 12.55 (手抄稿 第十冊 p94L9)]

[p.307, English LR Vol 1]

In the case of death for those who have cultivated either virtue or nonvirtue unequally, they either remember on their own, or are reminded by others, what they have become accustomed to do repeatedly in the past, and this becomes extremely powerful. Their minds then become absorbed in this and forget all else.

And then, whether they have cultivated virtue or non-virtue, at the moment of death, they either remember on their own, or are reminded by others. At that moment, if the force of what they have become accustomed to do repeatedly in the past is strong, they will easily focus on that and forget everything else. This is at the moment of death. But

[75B, 13.32 (手抄稿 第十冊 p94L14)]

[p.307, English LR Vol 1]

If they are equally familiar with both virtue and nonvirtue, then they cannot stop remembering what they remember first, and cannot engage their minds in anything else.

This has been explained earlier. The *Compendium of Training* explained this. At the moment of our death, in which realm will our rebirth take place? It has only been explained earlier that after we die, which realm we would be reborn in. But now it explains at the moment of death, how do we end up going to that particular realm? That is at your moment of death, the mentality associated with that particular realm, this type of mental karmic force would arise. As this mental karmic force arises, then you [are driven to] go there. This is the dominant factor. Now that we understand this point, this is why we must strive to cultivate while we are still living! In general, you should persistently accustom yourself to this habit. You must persistently accustom yourself in order to develop a strong force. It's just like that. This is why when we practice, say you are prostrating to the Buddha or reciting the Buddha's name, the recipient is powerful. And then it has to do with your performance [as well]—that is when you are doing something, your mental power is strong or you do so for a long time. What kind of performances are there? For example, when you are prostrating to the Buddha, there are times when you are prostrating without much thought. Even though you may be prostrating, you have no idea what your mind is thinking of. It may go to the extent of this, "Ah, it takes so long to do this!" I am sorry, that [kind of performance] is useless. Or perhaps your motivation [意乐] could be very strong, a strong and powerful force.

[75B, 14.50 (手抄稿 第十冊 p95L11)]

And also if you have done this repeatedly, this is something that we will readily know if we just take a look at what we do normally. We will readily know if we just take a look. For example, at this place, this is why our senior abbot is truly worthy of our respect. When he

was sick in the hospital, I went to see him. I heard him say things but couldn't decipher his words. Oh, so and so Dharma Master told me later that when the senior abbot was unconscious, he kept being mindful of ethical discipline and the Buddha. Now he is sleeping. And as he sleeps at night, he would all of a sudden start chanting. What is he chanting? He would be reciting the ethical discipline and the Buddha's name. That is on a daily basis, one truly...therefore, one needs to do this constantly during the day. But what do we do normally? When we are doing our morning and nightly rituals, we would think, "Ah-ya, why are we doing the morning and nightly rituals, they take so long!" We're like that. And when we listen to the teaching, "Ah-ya! How come the class has not ended yet?" I am sorry, it will certainly be the case that when the class ends, some people will gather. Ah-ya! You will be chatting and feel really happy. This is very clear and very evident. At the moment of death, this kind of sensory object would arise. Even though others may remind you, and this is not even at the moment of death, when others remind you now, "So and so, you need to be assiduous!" "I need to be assiduous? You should just look after yourself!" Hmm, this is the state that we're in. We now have great mental power and have strong reasoning abilities, but we still act like this. At the moment of death, you are in extreme pain. Will there be any use when others try to remind you?

[75B, 16.03 (手抄稿 第十冊 p96L7)]

Now, there are far too many people who would say, "Ah-ya, it doesn't matter! Now that we have this mp3 player, at the moment of death, all I have to do is to shove the ear piece into my ears and there will be the chanting of Amitabha Buddha's name." It is useless! Isn't this very plain and clear? Therefore we must be very clear of this principle. If you do not strive to remedy this now, nothing will work by then. This is that clear and simple. Therefore when the Sangha community speaks of the "mind at death," it is that important! The day before yesterday, or it was yesterday, a fellow practitioner came to talk to me, "Ah-ya! I have been very agitated today. I just can't keep my mouth shut. I need to keep the vow of silence!" I was pleased when I heard this. But I am sorry. It would be useless to do that. So I told him a method. Just like that.

[75B, 16.51 (手抄稿 第十冊 p96L13)]

Actually this has to do with ethical discipline. After you understand the principle, when your thoughts arise, if you have not cultivated a remedy for it, then your arising thought could follow any sensory object. That is because in your mind, what is the first cause of afflictions? It is the "**latent proclivity**." That is your latent propensity will surface at any time. When you come across the sensory object, ah! Here comes a bunch of people. If you enjoy chatting, you would slip away [to chat with them]. You can't help yourself, "gah!" You would rush toward them. This is very simple. And it just so happens that those people would ordinarily chat with each other. Like that. This was why I have explained to you yesterday that even though the karmic force of senseless speech may appear to be the smallest, but it is the one that is the most detrimental to us. Similarly, the same principle applies to your actions. This was why I told him, "You should not keep the vow of silence." Even though you may try to keep the vow of silence for a long time, but at any given moment, ah! You would feel so miserable. And as soon as you stop keeping the vow of silence, things would go awry.

[75B, 17.50 (手抄稿 第十冊 p97L7)]

I still remember that it was about ten years ago, let me think about it, it was ten years ago. That is correct. There was a person who was pretty brilliant and quite honest. He also told me this. Oh-yo! He had gone to Tái Dōng. He went to a temple in Tái Dōng to do a seven day retreat, a seven day retreat. They had to do many prostrations everyday and kept the vow of silence. After seven days of prostration, after they were done, the vow of silence was removed for the last night that they were there. Most people did not sleep that night. What were they doing? They were chatting away. I have had this experience before as well. This is why I am telling you this. This does not just happen to us. It has also been documented in the scriptures. In the *Sutra of the Forty Two Sections*, do you still remember that story? There was a person who had a great tendency toward sexual misconduct. So he thought to himself, "Ah, my tendency toward sexual misconduct is so great, I should just castrate

myself." The Buddha said what would that do for you?! "The mind is the director." Now the predominant force of the karma resides with the mental karma. So if you do not cultivate remedies for this, needless to say the reproductive organ, it would be useless even if you cut off your head. Therefore this is what we need to understand, what we need to understand! So now after we talked about all of these, the teaching that we speak of is this teaching.

[75B, 19.00 (手抄稿 第十冊 p98L1)]

When we hear this, it seems pretty fun, pretty funny. Alright, there is one benefit to that. It is that after we finish listening, it is true that after we have truly listened, the sufferings will compel us to practice. But sometimes the teaching is funny and enjoyable. It lures us in many places to follow the stages and advance step by step. This is what we should understand. Therefore normally, you do not have to wait until death to find out. How your next thought arises now, this is how it will be. For every thought that comes next, the moment of death also brings about the next thought. It is that simple. Hence the true cultivation that we do while we are living, what are we cultivating? We are cultivating this. How did the previous thought come about? It has to do with your causally concordant effect. Therefore after you understand this...prior to understanding this principle, all you can do is follow it—however the last thought came, you will immediately pursue it! That's exactly how it is. Hence it is called ignorance. After you understand how your last thought came about, at this point you know, "Ah, this is wrong!" We all remember the confession, right? This is said in the confession, "From the beginningless times, I have done ten nonvirtuous actions and five deeds of immediate retribution because my mind pursued my afflictions." The mind pursues afflictions. But how do you pursue afflictions? It is nothing more than the pursuit in your arising thoughts, the causally concordant effect. Here it comes again. Eh, you recognize it. Then you will not follow it. Therefore, "I confess for all my sins!"

[75B, 20.25 (手抄稿 第十冊 p98L11)

Therefore speaking of this, you should not look at this as... I don't need to tell you this in haste. You just have to learn the rituals now. After you have truly learn the rituals, as you gradually follow this treaties and understand things step by step, then you will feel great pain as you confess. Ah, how could I have done so wrong before! For all the bad things you have done before, you feel a deep pain and regret. This is the "**the power of eradication.**" This is because you have contrition. Therefore you will develop "**the power of the foundation.**" Since you have eradicated your behaviors and have come to rely on the foundation, would you want to commit this sin again? Then of course "**the power of turning away from faults**" arises too. Therefore this thing weighs in on every section! Hence it is necessary to understand the principles first and the rest of the problems will be resolved. This is the key right here. Are you clear? It is like that. Therefore at this point, ah! We understand this.

So this continues on.

[75B, 21.28 (手抄稿 第十冊 p99L4)]

[p.307, English LR Vol 1]

Those who have cultivated virtue seem to pass from darkness into light; as they die various pleasant and attractive images appear, as though in a dream. They die comfortably,

f you have cultivated virtue, then at the moment of death, it will seem as if you will pass from darkness into light. You will see various pleasant and attractive things. After you die, you will go somewhere pleasant. Of course!

[75B, 21.53 (手抄稿 第十冊 p99L8)]

[p.307, English LR Vol 1]

and, at the point

[p.308, English LR Vol 1]

of death, intense feelings of suffering do not arise in their bodies.

Even though he will still suffer, but it will not be intense. And then,

[75B, 22.01 (手抄稿 第十冊 p99L10)]

[p.308, English LR Vol 1]

For those who are currently doing what is right, the final agony of death is minimal.

When we normally speak of death, we say that it is like pulling a live turtle out of its shell. The decomposing of the four elements is extremely agonizing. But if you have done virtue, done what is right, then there will be minimal pain. It will be that severe. This kind of pain is something that we can easily bear. It would be like getting an injection or something, there will be a little pain, eh, but you can just clench your teeth and get through it. You may not even have to clench your teeth! This is what we should understand regarding death. So this is on having a virtuous mind.

[p.308, English LR Vol 1]

(b) Dying with a nonvirtuous mind

Those who die with nonvirtuous minds, whether through remembering on their own or through being reminded by others, remember non virtue, such as attachment, for as long as coarse discrimination remains. At the point of death, they experience intense physical pain.

This is on "**dying with a nonvirtuous mind.**" If the mind is nonvirtuous, what happens? Similarly, whether through remembering on their own or through been reminded by others, when the coarse discrimination remains, they will "**remember non virtue, such as attachment.**" This is it. At the moment of death, they will "**experience intense physical pain.**" They will experience intense physical pain. Similar principle has been just explained earlier. We do not have to wait until the moment of death. We should examine our every thought, what is the current causally concordant consciousness. This is how it will be at the moment of death. This continuum has continued from the beginningless time. Even though it is segmented by life and death, we can still take a look. When this life ends, in reality, this consciousness never stopped to exist, never stopped to exist. Eh, when you live this life until death, after death, the intermediate state arises. After the intermediate state ends, you will go to the next rebirth. After the rebirth, you will keep going as such. You will forever continue like that, forever continue like that. So now that we understand this, what we should really practice is nothing else but this. Therefore the Buddha told us, the most important matter of cultivation is to "purify the mind." Once you assume this idea, your physical and verbal actions will naturally accord. However when we first begin, we have not gained a correct understanding yet. This is why we must depend on a proper environment. This is why we come into this circle. In the mundane world, it would be the schools. For us renunciates, it would be the Sangha community. Therefore indeed at the very beginning stage of our learning, we would all place great

emphasis on the external environment. However in regards to the heart of the matter, this is something that we must grasp.

[75B, 24.26 (手抄稿 第十冊 p101L1)]

[p.308, English LR Vol 1]

When those who are currently cultivating nonvirtue die, they experience signs foretelling the effects of the nonvirtue they have engaged in. As if in a nightmare, many unpleasant images appear to them. They seem to pass from light to darkness.

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If they have cultivated nonvirtue, then as they **"die,"** they would **"experience signs foretelling the effects of the nonvirtue they have engaged."** That is the effects from this nonvirtuous karma will come! **"Signs foretelling the effects,"** that is prior to the effects taking place, at the moment of death, eh, you will already experience these things. It would be like in a nightmare, there will be **"many unpleasant images."** Also, you would seem to pass from light to darkness. Speaking of this, there is something I want to tell you. He said that while we confess, there will be **"signs that you have cleared away your sins."** Do you remember the signs? Eh, you will see various lights, various things. On the contrary, usually, usually in our dreams, not to mention the ordinary ones, but many people would often have nightmares and see many frightening things. What is this? This is called the "dream state." In other words, this becomes the future "intermediate state." Usually, if we have done some kind of karma that is relatively weightier, it would appear in our dreams. If nothing special occurs at the moment of death, these things would appear.

[75B, 25.58 (手抄稿 第十冊 p101L11)]

If in our customary dreams, we would frequently see frightening signs, frequently see desolate places, frequently see this type of thing, I am sorry, the nonvirtuous signs are already very serious.

You need to pay attention to them! That's when you need to pay particular attention to them. You will need to confess. And then as long as you confess well, this type of sensory object will be turned around quickly. That's what you will feel, instead of the horrible signs that you usually see, the frightening ones, you will see pleasant images appear. There will be many different ones. Wait until I explain the twelve dependent arising, I will explain this in detail. Therefore after we truly understand the teaching, we should practice it in our daily lives, because it is a continuum that had begun from beginningless time, a continuum that had begun from beginningless time. This is very plain and very clear. Similarly, when you are dreaming, sometimes you will see bright light. Sometimes in your dream, whenever you have a dreary dream, it will be muddled, dull and dark. The dreams that are pleasant, they will be lucid and clear. This is how it will be at the moment of death.

[75B, 27.07 (手抄稿 第十冊 p102L5)]

[p.308, English LR Vol 1]

When those who have committed serious nonvirtuous actions observe these unpleasant signs, they experience physical pain and their hair stands on end. They shake their hands and feet, void urine and excrement, reach up toward the sky, roll their eyes back, drool, and more.

For those who have committed serious nonvirtuous actions, they will observe the signs. Therefore at death, if this person is about to fall into hell, this is how it will be. Ah! At that time, he...some people will die peacefully and others will die in extreme agony. It is just like that. Ah! The eyes would keep rolling and they would drool. They would void urine and excrement. They would be like that, die without closing their eyes. And there are also many other signs. These are indications of falling.

[75B, 27.50 (手抄稿 第十冊 p102L11)]

[p.308, English LR Vol 1]

If they have been moderate in their nonvirtue, then not all of these things will happen—some will and some will not.

Some signs will show and some signs will not. What happens if they have been moderate in their nonvirtue? There are two types of result. One type would be that they would become animals. Anyhow, one would fall into hell, to become an animal, or to become a hungry ghost.

[75B, 28.08 (手抄稿 第十冊 p103L1)]

[p.308, English LR Vol 1]

Wrongdoers suffer terrible agony at the moment of death;

Those who have done some virtuous karma, they will experience a terrible agony at the moment of death, terrible agony!

[75B, 28.17 (手抄稿 第十冊 p103L3)]

[p.308, English LR Vol 1]

such agony is found everywhere that beings are born, except among deities and hell-beings.

The feeling of agony from the decomposing of the four elements, this does not happen if you're going to these two places: one is if you're going to the heavens, you will not experience that.

Suddenly, you will leave the body. The other one is if you're going to hell, you will not have that feeling either. You will not have that when you go to hell. Actually to have that kind of agony is better than not having it. Even though you have that kind of agony, even though you have such agony, but you are still not there yet! Even though you have the agony at the moment of death, this suffering is comparatively smaller. As soon as you go to hell, you are immediately fried in oil. Ah-ya, the limitless sufferings! Therefore, don't be saying that there will be no agony at death when you go to hell. Ah! If you go to hell...anyway, no matter what, this is a place that you must avoid!

[76A, 00.04 (手抄稿 第十冊 p107L1)]

[p.308, English LR Vol 1]

At the time of death, whereupon discrimination will become unclear, beings are attached to the self with which they have long been familiar. After that, through the influence of attachment to the self, they think, "I am ceasing to exist," and they crave embodiment. This causes the intermediate state.

It tells us this, tells us this! Nah, this continues what we talked about earlier. The section earlier covered arising, origin (accumulation) and death. Hence for these four things, "arising, origin, cause, and condition," within the truth of origin, the concept of how they are connected from the previous to the next has been pointed out here for the first time. At the moment of death for a person, before discrimination becomes "**unclear**," that is before you become unclear, the influence of "**attachment to the self**" arises. Why? It is a beginningless habit. And at this time, this force will rise. One will feel, "Ah-ya, I am about to lose this!" So at this point, one will develop a thought that fears to lose the self, it is an attachment to the self.

This is the cause for the development of the intermediate state. In other words, this is affliction. This is affliction.

[76A, 01.14 (手抄稿 第十冊 p107L9)]

In fact, for this state as described, this is how we are at all times and all places. If something went slightly wrong for you today, or you are a little sick, just any slight...why do you develop affliction over it, why? When someone glares at you today, "Why did this guy glare at me!" It is still for the self, isn't that right? If you have less to eat today, "I had less to eat today!" If the wind blows at you, and you would feel that it is too cold. But when it's warmer, you cannot take it either. There is not a time or a moment that you rest from doing what? You are accommodating this latent propensity from the beginningless time to do things for yourself. When you get sick, you will think, "Ah-ya, I haven't done this. I haven't done this and I haven't done that." There'll be all kinds of things, you have no idea how many there are. When you are

young, you don't think that way. You will think, "Ah-yo, I need to quickly find a doctor." But when you are old, you would think those things. This is very plain and clear. This is exactly what is mentioned here. It is exactly what is mentioned here. Therefore at this time, when your life truly comes to an end for this life, this thing will continue to carry on. This is the cause for the intermediate state to arise.

[76A, 02.15 (手抄稿 第十冊 p108L9)]

So we talked about the truth of origin earlier, about the accumulated karma, the accumulated projecting karma. How do the noble beings stop themselves from accumulating these? The reason is this: for a true noble being, it doesn't matter if he is a practitioner of the Hinayana or the Mahayana, even for a Hinayana practitioner, when he "sees the truth," what does he see? He will finally see that this "self" does not exist. Therefore when we usually say that the Zen practitioners have reached a great awakening, they have awakened to see "not a trace of dirt on earth." There isn't anything to be found. How can you not find anything? Eh, it is nowhere to be found. Therefore the view of the self that we usually conceive is gone. It is just like that. That is when one has truly seen it. In other words, though one now sees the path, but his latent propensity remains. Therefore one will still have to meditate. After meditation, even the latent propensity will be gone. Therefore when the body ceases to exist, it would just cease to exist. Since he does not have this thing, does not have this thing, there is nothing to instigate the "potential existence" to be developed. His life and death cycle will therefore end. Now this is the first time that this concept has been pointed out. Later on, it will continue to explain this principle. But it will be deeper each time, be deeper each time that it is addressed.

[76A, 03.18 (手抄稿 第十冊 p109L3)]

So when we recite the Buddha's name, how do we recite it? It is exactly like that. When we are at the moment of death, we are busy doing this, can't let go of this, can't let go of that and can't let go of something else. But now we know this while we are still living, "Ah-ya, these things all deceive me. I can't even get rid of them fast

enough. My only concern now is to quickly get rid of them, to quickly recite the Buddha's name." Therefore while you are living, you are already constantly disgusted by them. You are extremely disgusted! And then while you are living, you're constantly pondering "the joy for going to Pure Land." Therefore what would happen to you at the moment of death? It is still this. It is still this. That is at the moment of death, you will still be thinking of this. Therefore nothing in this mundane world can hold you back. The karma that you created has been one such that you had fully intended to go there. And therefore Amitabha Buddha will come to take you there. This principle is extremely simple. Therefore after you understand this principle and recite the Buddha's name in this way, there isn't anyone who will not be able to make it there. Do you understand? It is exactly like this. It is this clear and evident. Thus in your arising thoughts, you can examine yourself at any time and it should be like that. Now let us continue to read.

[76A, 04.21 (手抄稿 第十冊 p109L11)]

[p.308, English LR Vol 1]

Attachment to the self also occurs among stream-enterers and once-returners, but as they investigate it with wisdom they reject it rather than assent to it, the way a powerful person dominates a weak person. Attachment to self does not occur among nonreturners.

Um, this sentence that was stated earlier is being explained here! It said that why does this happen for "**stream-enterers and once-returners**"? They still have attachment to the self. They [indeed] have already seen that there is no "self." But this attachment to the self, this attachment to the self, and this ignorance in regard to the ego still remain. These will still manifest. However, they are able to investigate it with wisdom and reject it. This is because they have seen the path. Therefore when they bring about the power from investigating it with wisdom, they will be able to reject it. This is much like "**the way a powerful person dominates a weak person.**" This is what was said before. A powerful person

may sit there normally and act like he is lazy. But once he musters his strength, oh! They can dominate you. That's it. What about the "**nonreturners**"? The attachment to the self will no longer manifest for them. Therefore they will no longer, will no longer come back to cyclic existence. This is the reason. So where would the nonreturners, these noble beings, go? They will ascend to the heaven of Śuddhāvāsa. This is the heaven that the noble beings live in. There is just a little latent propensity that remains. So they will go there to be rid of it. And then it will be fine, they will attain the fruition (arhatship). It's just like that. So we need to understand this principle.

[76A, 05.41 (手抄稿 第十冊 p110L8)]

So the above tells us that there are these two types of minds at death – virtuous and nonvirtuous. Next, there is another one called "**dying with an ethically neutral mind.**" The next one is to die with an ethically neutral mind. In regards to this ethically neutral mind, we will not talk about it for now. Speaking of this, everyone seems to have gradually understood this and more and more. So even though our homework, our homework assignments have not been many, but everyone seems to be able to understand that this content is extremely important to us. It is extremely important to us! If you truly wish to cultivate, this is necessary, it is necessary. The more you understand, the more methods you will have to cultivate. The more methods you have to cultivate, the more you can clear away obscurations and accumulate the collections. And you will have more power to attain to fruition. This way, there will be more opportunities for us, more opportunities for us. Therefore you need to repeatedly deliberate and reflect. To give you so much more time is not to give you more chance to play! You need to remember, this point is very important, very important!

[p.308, English LR Vol 1]

(c) Dying with an ethically neutral mind

We are on page 177 (English text, page 308) of *The Great Treatises on the Stages of the Path to Enlightenment*. Earlier, we have talked about the state of death. It has been explained that at the moment of death, what would be the situation if you die with a virtuous mind or a nonvirtuous mind. So today we will explain "**dying with an ethically neutral mind**." It is about dying with an ethically neutral mind. In regards to virtuous, nonvirtuous and ethically neutral, these three things, I need to briefly explain them. "Ethically neutral" means it is not distinguishable. "Neutral" means you cannot distinguish whether it is virtuous or nonvirtuous. But it consists of two kinds: one is called "obscured and ethically neutral," and the other one is called "unobscured and ethically neutral." What is the difference between obscured and unobscured? "Obscured" means it is defiled. In general, for instance when we sit, stand and walk, your mind is indifferent. Not only is this ethically neutral, there is indeed no defilement. So what is "obscured"? That is whenever you are shifting in accordance to the conception of the self. However there is no strong power attached to that. It could be something like, "Eh, this thing is mine." Or it can be anything related to that. You cannot distinguish the thought to be virtuous or nonvirtuous, cannot distinguish the thought to be virtuous or nonvirtuous. But because the characteristic of the conception of the self, this self is the basis for defilement. We will discuss the subtle parts of this later. So the ethically neutral that is being referred to here, it is the kind that is not associated with a powerful virtue or nonvirtue.

Next, let us read on,

[76A, 08.56 (手抄稿 第十冊 p111L12)]

[p.308, English LR Vol 1]

Those who are currently cultivating neither virtue nor nonvirtue, or who have done neither, do not remember virtue and nonvirtue, either on their own or at the urging of others.

At the moment of death, his thought is neither a virtuous or nonvirtuous thought. A nonvirtuous thought is something nonvirtuous. Neither of these two arises. He cannot remember it on his own – that is in his own thoughts. No one else helps him to remember it. No one else helps him to remember it. This situation is something that we can try to relate to at present. It is how we usually are. This is the state of mind that we have now, which is when the mind does not have a strong virtuous or nonvirtuous mentality. And then there are no external sensory objects which would instigate that. In other words, this is the state that we're in. However in general, since there are no particular events, your mind will naturally become very peaceful. At the moment of death, one would often for his whole life, be busy for his whole life. Not only has one been busy for his whole life, there's something unique that is constantly there from the beginningless time – I and mine. This is the type of latent propensity. Therefore when one dies, it is natural when one is about to lose the "self," there is an internal fear. One will become much attached to this thing and therefore this will give rise to another one. This is why if you can let go of things customarily, the more peaceful you will become at the moment of death. This principle follows the same way. All your habits come about this way. Continuing on.

At the moment of death, his thought is neither a virtuous or nonvirtuous thought. A nonvirtuous thought is something nonvirtuous. Neither of these two arises. He cannot remember it on his own – that is in his own thoughts. No one else helps him to remember it. No one else helps him to remember it. This situation is something that we can try to relate to at present. It is how we usually are. This is the state of mind that we have now, which is when the mind does not have a strong virtuous or

nonvirtuous mentality. And then there are no external sensory objects which would instigate that. In other words, this is the state that we're in. However in general, since there are no particular events, your mind will naturally become very peaceful. At the moment of death, one would often for his whole life, be busy for his whole life. Not only has one been busy for his whole life, there's something unique that is constantly there from the beginningless time – I and mine. This is the type of latent propensity. Therefore when one dies, it is natural when one is about to lose the "self," there is an internal fear. One will become much attached to this thing and therefore this will give rise to another one. This is why if you can let go of things customarily, the more peaceful you will become at the moment of death. This principle follows the same way. All your habits come about this way. Continuing on.

[76A, 10.46 (手抄稿 第十冊 p112L9)]

[p.308, English LR Vol 1]

At death they have neither pain nor pleasure.

At that time there is no virtue to cause pleasure, or nonvirtues to cause suffering. This is one type. Another type is what we know: it is the virtuous and nonvirtuous mind at death as explained earlier during the coarse discrimination time; and at the subtle discrimination time, none of this will arise. It will continue on next,

[76A, 11.12 (手抄稿 第十冊 p112L13)]

[p.308, English LR Vol 1]

When you die with a virtuous mind, it lasts as long as there is coarse discrimination, but once subtle discrimination is activated, the virtuous mind stops and becomes an ethically neutral mind.

For what is said earlier, "**die with a virtuous mind**," this is during the time of coarse discrimination. As time goes on, this consciousness will gradually become more and more subtle. At a certain point, one will not be able to discriminate between virtuous or nonvirtuous thought. It's like that. Hence "**once subtle discrimination is activated**," in other words, when coarse discrimination is gradually fading away, that's when the virtuous mind will disappear. One's mind will become an ethically neutral mind.

[76A, 11.45 (手抄稿 第十冊 p113L3)]

[p.308, English LR Vol 1]

At this point you cannot retrieve the virtue with which you had become familiar, nor can others remind you. As the same holds true

[p.309, English LR Vol 1]

for nonvirtuous minds,

When one is in subtle discrimination, all the coarse subjective aspects are gone. This is the case for whatever that is virtuous and for whatever that is nonvirtuous. Therefore,

[76A, 12.03 (手抄稿 第十冊 p113L6)]

[p.309, English LR Vol 1]

all minds of death are ethically neutral after the onset of subtle discrimination. [244]

At the moment of death...by the time the consciousness leaves, that is the time of the subtle discrimination. By that time, whatever that is virtuous or nonvirtuous, there will be none of that left, none of that left.

[76A, 12.15 (手抄稿 第十冊 p113L9)]

[p.309, English LR Vol 1]

Vasubandhu's *Treasury of Knowledge Auto-commentary*⁵²⁹ says that both virtuous minds and nonvirtuous minds are clear, and thus incompatible with the cessation of coarse consciousness at death.

It doesn't matter whether you have a virtuous or nonvirtuous mind, the *Treasury of Knowledge Auto-commentary* said, "**virtuous minds and nonvirtuous minds are clear,**" this happens during coarse consciousness, happens during coarse consciousness. After your last final breath, the mind at the moment, the virtuous or nonvirtuous mind will no longer arise, no longer arise. It will no longer follow the virtuous or nonvirtuous thought. This is the state. So this is during the time of death. Therefore in regards to the state of the mind, this is something we need to discern. Hence in this section, the so called "**dying with an ethically neutral mind,**" there are two different types. One type is that you don't have – that is during the time of coarse discrimination, there's no virtuous or nonvirtuous thought, hence making it ethically neutral. This is one state. And then, whether your mind is virtuous, nonvirtuous, or ethically neutral, when the coarse discrimination finally and gradually disappears, the subtle discrimination will always, always be ethically neutral. Therefore what determines you to go to the

next life, the key is at the juncture of coarse discrimination. It is not during the time of the subtle discrimination. By the time this subtle discrimination arises, you can no longer change it. You will certainly go to that place.

[76A, 13.42 (手抄稿 第十冊 p114L5)]

In our usual states, we can try to relate to this. For instance, say when we go to sleep. When you are about to go to sleep, before you sleep, normally, of course your mind is all distracted. You will just follow whatever distraction and fall asleep. After you fall asleep, you will therefore in your dream continue the distraction that you had before you went to bed. This is what will manifest. Therefore the karma you create during your sleep will accord with that of the previous. Unless of course, before you sleep, you are able to bring up a virtuous mind, bring up a virtuous mind. It doesn't matter if you recollect the Buddha, the teaching or the Sangha community. You can recite the Buddha's name, recollect the teaching or recollect the Sangha community.

[76A, 14.31 (手抄稿 第十冊 p114L11)]

Of course, for normal people, oh-ya, you won't be able to sleep as you recite or recollect. But when you are seriously practicing, you need not be afraid. By then, you will be told a very interesting method. And even though you recollect, after recollecting, your mind will gradually, gradually...you won't even have to worry about whether you can sleep or not. If you worry about whether you can sleep or not, you won't be able to recollect well and you can't sleep well either. If you wholeheartedly recollect, later on, your consciousness will become more and more subtle, more and more subtle. By then, you will gradually fall asleep. You will still fall asleep. You will fall asleep just the same, and sleep very soundly. After you are done sleeping, as the subtle consciousness keeps working, your present coarse consciousness will continue as well. Hence at this time, even at night, you will still be increasing your merits. It is something that is very inconceivable. Earlier, it explained the four preconditions. One of them explained how we should sleep. Nah, I will briefly explain this to you. The details of it will be covered later. Therefore to truly

cultivate at every point, he explains the special technique and the most dominant actual state. It is very clear. I just wanted to mention this in passing.

[76A, 15.38 (手抄稿 第十冊 p115L5)]

However we are normally, that is how we will be at the moment of death. Whatever you become accustomed to normally, that is how it will be at the moment of death. Hence we go through these regularly, from the previous moment to the next moment, from today to tomorrow, from this life to next life at the moment of death. Actually, these are all the same. The attributes (quality) are exactly the same. They only differ in measure (quantity), only differ in measure. We would normally say, hmm, we want to make money. Now we are earning Dharma wealth. You accumulate it dollar by a dollar. It will eventually become tens of thousands, hundreds of millions, and billions. They are all done with little by little accumulations. Therefore the first important thing to know is the quality. And then after obtaining the quality, you want to increase the quantity.

[76A, 16.26 (手抄稿 第十冊 p115L11)]

[p.309, English LR Vol 1]

3" Where heat gathers

Lastly, that is when our lives end, when our lives end, there is such an event, where heat and consciousness would finally leave the body. It does not say leave but instead say "**gather**." This means that consciousness will at last gradually and gradually gather [and collect itself] to go to a certain place. And this heat will follow along. Therefore, at the end, wherever the heat gathers at the very end, that is where the consciousness will leave the body.

[76A, 17.02 (手抄稿 第十冊 p116L2)]

[p.309, English LR Vol 1]

Among those who are currently cultivating nonvirtue, consciousness leaves the body coming down from the upper parts, which become cold first. When it reaches the heart, it leaves the body.

For those who were cultivating nonvirtue, when the consciousness leaves the body, it will begin from the upper parts. Then as the consciousness gradually leaves, as the consciousness leaves, it will no longer gather. When it no longer gathers, the four elements will decompose. But when they decompose, there is still an order to it! It will go from the element of earth, to water, to fire, and to wind. It goes down level by level. However we won't talk about this for now. But it is not the way we imagine it to be, ah, we think that this is all there is. No, in cultivation, there is a special technique and instruction for this [particular time]. But for people in general, this is how it works for them. The consciousness will leave. And wherever the consciousness leaves, that place will become cold. This will eventually reach the heart.

[76A, 18.04 (手抄稿 第十冊 p116L9)]

[p.309, English LR Vol 1]

The consciousness of someone who is currently cultivating virtue leaves coming up from the lower parts and the body becomes cold from the lower parts.

If you have cultivated virtue, the consciousness will leave from the lower parts of the body. And it will finally reach the heart as well. At the very end, the consciousness will get to the heart, and leave the body from there.

[76A, 18.20 (手抄稿 第十冊 p116L12)]

[p.309, English LR Vol 1]

In both cases consciousness leaves from the heart.

The consciousness will finally leave the body from the heart. This place also served as what?

[76A, 18.29 (手抄稿 第十冊 p117L1)]

[p.309, English LR Vol 1]

The point at which consciousness first enters the fertilized ovum becomes the body's heart; consciousness finally leaves the body from where it first entered.

Actually for this consciousness, when you first came into this life, where did it happen? It happened right here. When we came to life, the fertilized ovum was the place where the intermediate body took new life. This is where "form" first begins. This is where form first begins. The very last "wind from the heart" abides in the consciousness. And therefore this is the last part to be given up. But this is very subtle, very subtle. It is something that we cannot feel normally. When we first came to life, this came first. When we leave from this life, it is the last to go.

[76A, 19.20 (手抄稿 第十冊 p117L7)]

[p.309, English LR Vol 1]

Given that, at first the heat of the body either descends from the upper parts and gathers in the heart or ascends from the lower parts and gathers in the heart. After that, though Vasubandhu and Asanga do not say so, you should understand that in both cases the remaining heat in the body gathers into the heart from the other end of the body.

What this is saying is that the place where the consciousness leaves, that's where the heat is. What is said here, even though the details have not been disclosed, but we know the most important thing, the place where heat gathers is the place consciousness leaves the body. You just need to understand this point. So then,

[p.309, English LR Vol 1]

4" How you reach the intermediate state after death

Speaking of this, you might have a question here. In general, we would frequently, frequently say, [in particular] for those people who recite the Buddha's name, [they would say that] when the consciousness leaves at the very end, heat gathers at the crown. This is why we would normally say, "If the consciousness leaves from the crown or the eyes, one will become a noble being or a deity, respectively. If the consciousness leaves from the heart, or the stomach, one will become a human or a hungry ghost respectively." And then there is this, "If the consciousness leaves from the knee, one will become an animal. If the consciousness leaves from the bottom of the foot, one will become a hell being." This is saying that when one dies, you can look at where the consciousness leaves and tell where he is going to go for his next life. Therefore [for rebirths] among the six realms, it begins from the eyes - from the crown, one will become a noble being - for ordinary beings, we will go to the next rebirth. For those who have transcended beyond cyclic existence, it leaves from that place. Therefore at the moment of his death, wherever heat gathers, that is the place where the consciousness leaves. And then, if one is to become a deity, it will leave from here. Therefore it says, "If the consciousness leaves from the crown or the eyes, one will become a noble being or a deity, respectively." "...from the heart," this is saying that if you are going to become a human in your next life, you will leave from here at the end. So it will leave from the heart if you are to become a human. It will leave from there if you are to become a hungry ghost. If he is going to become a hungry ghost, the consciousness will leave from the stomach. And then, "If the consciousness leaves from the knee, one will become an animal." This is from the knee. "If the consciousness leaves from the bottom of the foot, one will become a hell being." These indicate the stages of how heat gathers, of how things progress from the coarse consciousness to the subtle consciousness. Actually for the

consciousness at the very end, when the subtle consciousness finally leaves, it leaves from the heart.

[76A, 21.48 (手抄稿 第十冊 p118L9)]

Does it make sense to say that "If the consciousness leaves from the crown, one will become a noble being"? Yes, after one obtains nobles status, when he finally leaves, his central meridian...I am just briefly explaining this. He indeed will leave from there. That is unmistakable. For the details of it, we will not explain it for now. At the same time, the real intricate differences, I don't know it that well. I don't know it that well. This is because I had read...I forgot the name of the book. It was an English book, an English book. It explains that when a person dies, we would only say, ah-ya, some would say that it would take eight hours, others would say that one would leave immediately, and then there are others...actually, it's not like that! At the moment of death, at that time, during the ethically neutral time, the earth, water, fire, wind and consciousness, how does each one progress to the next until the level of consciousness, what is the final condition like, and then what else happens, there is a great deal to be learned here. Practitioners will take advantage of the moment of death to reach high attainments and escape [cyclic existence] through this. I just wanted to mention this in passing.

[76A, 23.02 (手抄稿 第十冊 p119L3)]

Therefore in regards to what we do not understand, we should not make wrongful judgments right now and say which one is right, which one is wrong. We need to have factual reference, complete lineage and scriptures as our basis. That is when we can truly grasp the real truth. Aside from that, we should just understand that we are, after all, ordinary beings who are amidst ignorance.

[76A, 23.30 (手抄稿 第十冊 p119L6)]

[p.309, English LR Vol 1]

[4" How you reach the intermediate state after death]

This says when one dies, how does one give rise to the intermediate body at this time? This is to say, from this life to the next, how does it continue forward?

[76A, 23.48 (手抄稿 第十冊 p119L9)]

[p.309, English LR Vol 1]

As the consciousness leaves from that spot, as just explained, you die and reach the intermediate state immediately, just as one arm of a balancing scale tips up when the other arm tips down.

Just as said before, at the spot where heat and consciousness leave, right at that spot, when the consciousness leaves, it is called death for the previous body. At the same time, when the previous body dies, the new one will arise. This is called "**intermediate state**" – an intermediary. This is much like a balancing scale. When you see one arm tips down, the other one will tip up. Between the two arms, it is not the case where one arm has to be completely down before the other arm tips up. One arm will tip down as much as the other arm tips up. The exchange is absolutely equal between the two arms. It is absolutely equal. So why does this happen? This next section tells the main reason.

[76A, 24.34 (手抄稿 第十冊 p120L2)]

[p.309, English LR Vol 1]

As to its causes, the intermediate state is contingent upon

This is telling us, nah, the causes of rebirth are right here!

[76A, 24.41 (手抄稿 第十冊 p120L4)]

[p.309, English LR Vol 1]

(1) having become attached to your body and being filled with delight in your previous worldly activities, and (2) karma—whether virtuous or non-virtuous.

It has been explained to us earlier, in the bondage of cyclic existence, what binds you? It is these two things: one is afflictions, or you can call it ignorance or delusions; the other one is karma. Thus, normally for our afflictions, they can go from the coarse to the subtle ones. We would normally call them the keen envoys, the dull envoys, ignorance, particles, or we would call them cravings, views, ignorance, and particles and so on. These are distinguished based on the coarse and the subtle subjective aspects they describe. This can be summarized in one sentence. There is a unique characteristic: one cannot correctly understand the reality of phenomena. What does phenomena refer to? There is a special meaning behind this. We will talk about this later.

[76A, 25.45 (手抄稿 第十冊 p120L10)]

Since from the beginningless time, one did not understand the essence of the five aggregates and have mistaken them to be the existence of a self. Why is there such misunderstanding? This is called ignorance, and therefore it is a "delusion," a "lack of understanding." After this misunderstanding created the self, it will give rise to a clinging to be "**attached to your body.**" This thing has lasted from the beginningless time. This is called "**delight in your previous worldly activities.**" Delight in your previous worldly activities is meaningless. That is how it is. We have from the beginningless time forever clung onto this. We have been conditioned. In other words, we have long been accustomed to this. To be accustomed to something for a long time lends a force to it, this is called delusion. Because of this, one will create all kinds of karma. This karma is divided into the virtuous and the non-virtuous karma. By the force of these two, therefore when one is about to lose the

previous body, something which he has long cherished, there naturally will be a strong and powerful force [that arises]. And it is this force that gives rise to the intermediate state, gives rise to the intermediate state.

[76A, 27.01 (手抄稿 第十冊 p121L5)]

From the perspective of not understanding, this is called delusions, called ignorance. Because you do not understand it, so you become attached. All sorts of things will result from this attachment. This will in turn produce various actions. This is then called karma. There are these two types of forces. And then, these two forces will propel you forward in this cycle. So this thing that is developed is the intermediate state. Hence when we cultivate now, we wish to be liberated, liberated. We wish to be liberated from what? We wish to be liberated from this. We must understand that this is the key to cultivation.

[76A, 27.38 (手抄稿 第十冊 p121L9)]

Therefore, it does not matter how you are cultivating, whether you prostrate to the Buddha or recite the Buddha's name. If you are not clear of this concept and do not train on this, then it would be like you wanted to go South but you drive the chariot North. What does this mean? That is, your goal is to go to Táinán, yet you go North. It is exactly like that. Yes, for us normally, you may not have to understand this principle. However, you must be able to have faith in the people before you. For instance, for those who are reciting the Buddha's name now, there are indeed many people who are reciting the Buddha's name but they may not understand the principle. But they are able to have faith to say, "This Dharma Master, what this master is telling me is unmistakable. The mundane world is worthless!" So, you wholeheartedly seek after this instead. And this time, even though one may not understand, but for the subjective aspect of self-attachment, after he listened to what the Dharma Master or the master said, he is no longer attached to the object that we ordinarily focus on. On the contrary, he is able to give it up. Hence, they will tell you, "The Saha world is full of suffering, you need to give it up! For you to seek the Pure Land, it is because you want happiness!"

There may be those who are not clear of this principle, but they believe this. So, for the subjective aspects of their mind, they accord with the idea of escaping cyclic existence. That is why they will have a chance at that time. This is a point that we must recognize, must recognize.

[76A, 29.04 (手抄稿 第十冊 p122L4)]

On the contrary, now that you recognize this principle, at this time, whether you are reciting the Buddha's name or practicing Zen, you will have it. Otherwise, if you talk about learning Buddhism, about propagating the teaching, what are you learning? What are you propagating? This is the heart of the matter. This is what we must understand. Therefore, this place says, how you reach the intermediate state. Moreover, not only is this the case during death and birth, for any sensory object that arises before us, why would you become emotional in various ways? Afflictions and karma. Why? It is still for this!

[76B, 00.14 (手抄稿 第十冊 p123L1)]

At present, you would feel that this belongs to you. It is something you have become accustomed to ordinarily. So, when this is damaged by other people or is taken from you, you will feel, you cannot part with it. Not being able to let go, to cling on to it, is called "attachment." Then in order to protect this, you will have "hostility." Various karma will be created right here. For any minor thing, there is not an exception to this at present. We can just examine ourselves a little, the way we normally walk, stand, sit and sleep, our personal views and so on. – It is cold! When you feel that the temperature is cold, you would be like this, you would recoil. Why would you recoil? Oh, if you get to the bottom of this, the problem is to this. Why? I feel cold. Who is feeling cold? You are cold, I am cold, these all come from having the "self," and "mine." You have not recognized this so-called self and its habits. Therefore, when you are tired, you want to lie down. When you are hungry, you want to eat something. Think about it, is not it true that there is no exception to this in our daily lives. Everything is centered on this.

[76B, 01.23 (手抄稿 第十冊 p124L1)]

Therefore, this has happened from beginningless times. But do not be thinking, "This was from before beginningless times." But even for you at present, in all places, at all times, there is not a moment that you are not doing this. What is cultivation? It is to train this. True ethical discipline is to discipline what? Ethical discipline is to discipline this. And when we are taught to have the correct mindfulness, what is the correct mindfulness? It is to understand the mistakes. And then you become mindful of what? You become mindful of what is correct. It is just like that. What is Zen? It asks you to breakthrough this, "Who is the one reciting the Buddha's name." It also says, "All phenomena come from one source. Where does this one source come from?" And then it says, "Be on the lookout for the void. What is the void?" Have to find it. In other words, when you look for it, your entire consciousness is focused on this very last core problem. This is become the central focus of our consciousness.

[76B, 02.08 (手抄稿 第十冊 p124L7)]

And then it is the same when we recite the Buddha's name, "Namo Amitabha Buddha, namo Amitabha Buddha..." That is, you are fully devoted to going to the Amitabha Buddha for refuge. At that time, for your mind, why is it that we say you have to believe in what the Buddha says? What do you believe in? You have to believe that the Saha world is filled with suffering and that you are thoroughly disenchanted! You believe that the Pure Land means happiness and you wholeheartedly aspire to go there! Therefore, whether you have "joy and disgust," or "faith and aspiration," now that you look at this, the key is all right here! Hence for this issue, we have now gone further to understand it. Oh, so that is what it is! Hence after you understand this, no matter what you train in, if you follow this principle to practice, you will have attainments in any teaching method.

[76B, 03.02 (手抄稿 第十冊 p124L13)]

[p.309, English LR Vol 1]

Furthermore, the being of the intermediate state

This describes how the intermediate state arises. So, what is the intermediate state like? The intermediate state,

[76B, 03.11 (手抄稿 第十冊 p125L1)]

[p.309, English LR Vol 1]

possesses a complete set of sensory faculties—such as eyes—as well as the form of the body it will have in the realm into which it will be reborn.

It is just like that. When the intermediate state arises, even though you have not gone to the next life yet, but in the intermediate state, your body will have the form of the realm that you will be reborn in. This is the form you will take for your next life. In this intermediate state, you will have all six sensory faculties. If you are supposed to be reborn in the heavens in your next life, your intermediate body will be the body of a heavenly being. If you are going to be reborn as a human, you will have the body of a human being. If you are going to become an animal, then you will have the body of an animal. Therefore, it says "**in the realm into which it will be reborn.**" Whichever one of the six realms that you are going to reborn in, that is the kind of body you are going to have then.

[p.309, English LR Vol 1]

Until it takes rebirth, its vision is unimpeded, like divine vision [a type of superknowledge], and its body as well is unimpeded, as though it had miraculous powers.

You have great powers during the intermediate state. Before your next rebirth, this intermediate body has miraculous power. The eyes have divine vision. They can see everything without any impediment. The body is unimpeded as well. It can go anywhere. So, when we see a person die, we feel that it is pitiful! Yes, for this life, it is over for him. But at that time, the agility of his consciousness during the intermediate state is unimaginably greater, far greater, far greater than us now! He can see things very clearly. He can see for 1000 miles, 10,000 miles without impediment. But his type of miraculous power is different from the Buddha's or the power derived from training. His type of miraculous power is bounded by his karma. So, what he sees is what his karma dictates.

76B, 05.03 (手抄稿 第十冊 p126L1)]

[p.309, English LR Vol 1]

The *Treasury of Knowledge*.⁵³⁰

**It has the form which it will have in the
"prior time," Which is the time prior to
death in the next life,**

Beginning with the moment of birth in the next life.

**Others of the same type or those with pure divine vision
see it.**

It has miraculous karmic power

[p.310, English LR Vol 1]

**And all sensory faculties; it is unimpeded. It does not
change; it feeds on odors.**

So, the intermediate state is like this. The earliest segment of our lives is called the "**birth state**." [After the birth state is the prior time.] When the prior time disappears, that one moment is called the "**death state**." After the death state, there comes the "**intermediate state**." This is a more detailed way to divide it. And so as the intermediate state appears...it is called the living state before death and the intermediate state after death. The form that the intermediate body will take on, it is the form of the realm for his next rebirth. And this body is something which others of the same type could see. For example, this person dies. Say after he dies, he is supposed to be reborn in the heavens. So, his intermediate body will be a heavenly being. If he is going to be reborn in the form realm (editor's note: think Master might mean formless realm here), and so on, then he will have no intermediate state. He will go there right away. For the desire realm [heavens], for the human realm, for the hungry ghost and animals, [there will be intermediate states]. If one is going to hell, there will be no intermediate state. One will go there right away. It will be very quick. So, for this intermediate body, if it is an animal body, other animals will see him. He will see other animals. Just like that. He will not be able to see humans, will not be able to see humans. This is the same if one's intermediate body is a human. People will be able to see him and

he will be able to see other people. **"Others of the same type or those with pure divine vision see it."** So, this is of the same type.

[76B, 06.37 (手抄稿 第十冊 p126L12)]

This type of superknowledge, it is not the same as the Buddha's or that which is derived from training. What is it? It is a **"miraculous karmic power."** It is by his karmic power, by his karmic power that he has this type of superknowledge. **"And all sensory faculties; it is unimpeded."** All of the sensory faculties have no impediments, have no impediments at all. For instance, if we look at our five sensory faculties now, we will not be able to see beyond this wall. We would listen with our ears, but could not hear beyond a certain point. A person in the intermediate state will not have this problem, will not have this problem. As long as his karma dictates it, for example his parents for his next rebirth, something as far as England and Germany, it does not matter how far, he can see clearly. If he is about to be reborn in hell, he will be able to see that clearly, hear that clearly. As for **"It does not change; it feeds on odours,"** for this...this sentence, I still have some questions about it. So, we will just leave it at that for the moment.

[76B, 07.34 (手抄稿 第十冊 p127L5)]

[p.310, English LR Vol 1]

Vasubandhu means that the being of the intermediate state can be seen by beings there who are of its own type and by persons who have used meditation to attain the impeccable divine vision. [245]

So, the beings of intermediate state can be seen by beings of its own type, can be seen by beings of its own type. Normal people cannot see them. There's one other type of people who can see, those who have attained the impeccable divine vision. If you have attained the impeccable divine vision, at that time, "**the intermediate state can be seen by beings...by persons who have used meditation to attain the impeccable divine vision.**"

What does impeccable divine vision mean? That is for us practitioners, for us practitioners who have attained impeccable divine vision will be able to see them. This is why noble beings can see, but we ordinary beings cannot.

[p.310, English LR Vol 1]

He also claims that once you reach the intermediate state for a certain rebirth, you will not change to the intermediate form of any other rebirth. However, the *Compendium of Knowledge* holds that such changes do occur.

As for the term "prior time," the *Treasury of Knowledge* refers to four states: (1) from death until taking birth is the intermediate state; (2) the first moment of taking birth is the birth state; (3) from the second moment of life up to the last moment of death is the state of the prior time; and (4) the last moment of death is the death state. The state of the prior time is "prior" in relation to the death state in the next rebirth of the being of the intermediate state.

I will explain the next part gradually one by one. Oh, the term used earlier, this is now explained. This says that once you have obtained the body in the intermediate state, you will not change again, will not change to the intermediate form of any other rebirth. This is said in the *Treasury of Knowledge*. The *Treasury of Knowledge* said "**It does not change; it feeds on odours.**" This is what this sentence means. Once you have taken up the form, taken up the form in the intermediate state, in other words, after death from this life, rebirth will not change any more, will not change any more. This means whatever form of the realm one has taken up, one will certainly stay in this form while in the intermediate state until he finally takes rebirth in that realm. He will no longer change form. This is said in the *Treasury of Knowledge*. But the ***Compendium of Knowledge*** says, this could change, this could change. However, for this to change, it is not by an external power! This change in general comes from the person's own karma. However, if there are noble beings with real attainments, and they pray for the deceased, this could change the intermediate state form. This is not done by one's own power. This is what we should understand. That is why there is some kind of teaching called "Praying to transcend during the intermediate state." (Translator: not sure of the translation here.)

Normally when we die, at the moment of death, not to mention praying at the moment of death, but even during the intermediate state, through the prayers of the noble beings, beings can transcend to upper realms. But here, when the text refers to the changeability, it is not referring to the power of the noble beings, but the general karmic power. I just wanted to explain this here.

[76B, 10.26 (手抄稿 第十冊 p128L11)]

In the autobiography of Venerable Hān Shān, it recorded this story. There was a time when he went to Hángzhōu and was giving a teaching there. A ghost, actually, a being in the intermediate state who possessed the body of an official, came and made a row. He said, "Today I have met a Bodhisattva. I have been reciting the Buddha's name all my life. I should have gone to the Pure Land. But I can't make it. I see that this Bodhisattva is here today, I need to plead with the Bodhisattva." Venerable Hān Shān was giving a teaching, and there came this person making a din "guala, guala." He thought this person was rambling incoherently and behaving strangely. Venerable Hān Shān said, "Open the door, let him come in!" So this person came in. After he came in, who did he turn out to be? He was a low level official in the government's office. He then went on to say, "I am so and so." Actually this so and so was someone who had died. He said, "I have recited the Buddha's name all my life. But I can't get there now. Here comes the Bodhisattva, I plead that you would pray to help me transcend." Everyone knew clearly that he was a low level official from the government's office. Why did he say that he had died and that he had recited the Buddha's name? But as soon as they heard his accent, ah, yes, he indeed did not sound like the official.

[76B, 11.41 (手抄稿 第十冊 p129L5)]

Venerable Hān Shān then asked, "Ah, have any of you practiced the recitation of the Buddha's name?" "Yes." "You must have truly practiced it for some time. Common practices don't count. Occasional recitations won't count." He went on to select a few people who have truly practiced this and told them, "Follow along with my recitations." Venerable Hān Shān then began to recite. In

the very beginning of the recitations, that spirit, that person, the person who was possessed by the being in the intermediate state, stared at them with his eyes wide open. Everyone kept reciting. Some time later, the spirit learned how to recite as well and began to recite along. When they recited to a certain point, Venerable Hān Shān took a fan and expounded, "Alright! You should let go of this mundane world. You should be liberated." He tapped the fan three times. After every tap, the spirit felt very joyous. "Ah! Now I can go." After three taps, the spirit became very happy. He prostrated three times and went to the Pure Land. The person woke up. He was much baffled and asked, "Ah, how did I end up here?" He was not aware of what had happened. You can read the autobiography of Venerable Hān Shān yourself. What does this illustrate? Noble beings have power. Of course, this change will have to depend on, depend on what? It will have to depend on the cultivation of the noble being and the karma of the person in question.

[76B, 12.53 (手抄稿 第十冊 p129L15)]

In brief, in regards to karma, you can say that it is very inconceivable. You can also say that it meticulously calculates things accurately down to the very minute details. For you, the practitioner, who gives the blessing, however much power you have, you will be able to...if you compare your power to his, when your power is greater, you will certainly have the power to save him. If you do not have sufficient power, then you will certainly fail to save him. This is much like us trying to lift something now, a question of how many pounds you weigh verses how many pounds the object is. Take your weight and minus the weight of the object, gauge if the result turns out to be positive or negative. If it is positive, then you will be able to lift it. If it is negative, then it will continue to weigh down. Therefore at this point, the reason I want to explain this is to mainly tell ourselves this again: karma, karma, karma determines everything! Where does karma come from? We would in general cultivate. For our practices in general, this concept has been explained very clearly earlier. If you do not understand this concept, to speak of cultivation would be in vain. No matter how many good deeds you may do, you may be propagating the teaching, and you may do all kinds of things for a

long time, but if you cannot have a good grasp of this, then we can only stand by you and offer some praises, "Good, good, good, he is planting some virtuous roots." And that is all there is. This is something that we must become particularly aware of.

[76B, 14.10 (手抄稿 第十冊 p130L9)]

This has described what happens in the intermediate state. As for the prior time and the death state mentioned earlier, what are they? He explained that in the Treasury of Knowledge, "**from death until taking birth is the intermediate state.**" After the previous death and before a new rebirth, this in-between segment is called the intermediate state. "**The first moment of taking birth is the birth state.**" At the very beginning of rebirth, the very first moment is called the birth state. From the birth state until the moment before death, what is this called? This period of time is called the "**prior time.**" And then the moment of death is called the "**death state.**" Just like that. So these are the explanations. There is no great significance to this. After we know the terms, as we learn later, when he speaks of this, we will know, oh, what is the prior time, what is the death state, birth state and so on. That is all. Just need to understand this.

[76B, 15.16 (手抄稿 第十冊 p131L1)]

[p.310, English LR Vol 1]

Some claim mistakenly that the being of the intermediate state has the shape of the body from its previous life.

Well, some people have misunderstood this. They claim that for the beings in the intermediate state, they take on the shape of the body from the previous life. This is incorrect. It is mistaken, mistaken.

76B, 15.33 (手抄稿 第十冊 p131L4)]

[p.310, English LR Vol 1]

There are also those who claim—in view of Asanga's explanation of this being's physical shape in its next life—that it is in the image of the body from its former life for three-and-one-half days and in the image of the body it will possess in its next life for three-and-one-half days. In the absence of any accurate sources, such assertions are simply fabrications.

People made different claims though. Some would say that the beings take on the shape of the body from the next life, but there are others who claim that the beings take on the shape of the body from the previous life. Thus people decided to say this, "So it will go like this. Since each seven days is one cycle in the intermediate state, if one cannot go to his next rebirth yet, he will make a shift in seven days. He will make a shift in seven days. So just let it be like this! We should make it half and half. The first three and a half days, one will take on the form from the previous life, the form he originally had. For the latter three and a half days, one will take on the form of the next life." Some would claim this. So the great master tells us that there is no actual source for this. He said these words "**accurate sources**"! These are "**fabrications**." This is something we had imagined, there is no such thing.

[76B, 16.36 (手抄稿 第十冊 p131L11)]

This sentence itself is very easy to understand. However for us who are practicing Buddhism, this is a unique concept that we need to understand! That is, whenever real scriptures explain something, there must be sources. And the sources must be accurate sources. One of the greatest problems we encounter in practicing Buddhism now, what brings us most confusion at present? It is that there is no accurate source for the teaching. People will reason based on their own intellect. And then people will read the books and discuss with each other, you think it is this way and I think it is that way. Everyone is very diligent in this sort of study. Everyone

has his own view. But this type of view is a view that is derived based on the ideas of the mundane world. And we use them to discern the scriptures. This is why the Buddha had already said this a few thousand years ago – The Buddhas of the three worlds would be in agony. (Translator's note: very unsure of this translation.) After you busy yourself for all this time, the Buddha would be saying that this is unjust [because you have misread his words]. May I ask then, have you gained any merit out of this? At least for myself, when I see this, I am very frightened, very frightened!

[76B, 17.40 (手抄稿 第十冊 p132L4)]

However, I need to particularly explain something here: I do not have the ability to discern right from wrong. I am not a noble being. I do not know whether he actually knew it or not. I can only say that in my own experience, I kept committing this fault in the past. Many of the fellow practitioners whom I knew in the past also did that. Even by the time I understood this, there are still many others who would not agree with it because they insist on their views. As a result, yes, there are times when their views are correct. Why? They have accurate sources. Based on a certain scripture, a certain treaties, or a certain past master, something would be stated accordingly. Ah! Then I would immediately say, "I am very thankful." However most people are not like that. Ah, basing on their views, they may go on to claim that something is not based on science, or give some more comments. This is very horrendous, very horrendous!

[76B, 18.29 (手抄稿 第十冊 p132L11)]

Therefore, for the ancients to truly, truly understand Buddhism, they would usually need to spend quite a few years of practice, before they gain cultivation and experience, accurately experience it. By then, one would be unlikely to stray too far. This is a point that we must understand. Therefore, at the beginning of this treatise, it is stated that if you're going to teach or compose, there are some required conditions. What is the very least that is required? You will have to master the five topics of knowledge. This is to say, it doesn't count if you just read the scriptures. That is useless. You need to master all

areas from different perspectives—why does it say this here, why does it say this there? You have to become thoroughly acquainted and be able to integrate.. Therefore, simply reading scriptures is insufficient. You will still have to read treatises and texts on ethical disciplines. You will need to combine all three. But when you learn, it is useless if you simply read them. . You will still need other people to teach you. This is how you learn! This is the first condition.

[76B, 19.33 (手抄稿 第十冊 p133L3)]

And then, we need lineage masters pointing out key points. There has to be lineage. This lineage does not mean, ah, this teacher is very knowledgeable! That is useless! It would have to be the case where the teaching has been transmitted from our root teacher, Shakymuni Buddha, without any intermission. The teaching has to be passed down from one lineage master to the other lineage master. And the lineage masters who received the transmission of the teachings were not at all like recording devices, message recorders, or audio tapes that merely record! ! That is to say every lineage master has to understand and practice to gain actual experiences. That is why they would be able to say, "Oh, so this is because of that." So they can point it out to you. Those who compose treatises will need to meet this requirement. Therefore whenever the text speaks of this, it will remind us this. Otherwise, we might try to make judgment base on our ordinary standards. It would seem to be correct, but it is actually wrong.

[76B, 20.37 (手抄稿 第十冊 p133L10)]

Speaking of this, I can casually cite a simple example for it. This example is something that actually happened. Yesterday, a fellow practitioner came to talk to me about something - ah, I've been delighted by this recently. In the past, when he came to talk to me, ah, I always felt...I can't really describe it! Why? He always chatted idly, things of no benefit. But now he would always discuss Buddhism. The conversations are really much improved. I had frequently said this, "If we use the mundane world perspective to view others, even if you are 100% right, you would be 100% wrong!" He just could not understand this. Ah, but now he is gradually getting the idea. I think I have repeated this

statement many times. It is often heard and well remembered. You could be looking at something from a mundane world perspective and you could be 100% right. But if you look from Buddhism perspective, you could be 100% wrong. Why? So at this point, I might as well explain this, might as well explain this.

[76B, 21.34 (手抄稿 第十冊 p134L3)]

That is, yes, every one of us now is very clear-minded and very intelligent! Whether you are reading, doing something, making judgments, you will always feel that you are not wrong. Let me give you an example! Say today we were happily ready to listen to this session. Just like that, we were ready to listen to this session. But when the time came for class, someone didn't ring the bell. And because he didn't ring the bell, you were unprepared. Or perhaps it might be time to eat, but he did not ring the bell. So your stomach kept growling. Ah, at that time, you would think, "What is going on?! I have so many more things to do and they all have to be delayed." Then you were doomed. For the person who made the mistake, had he done wrong? He had! Indeed, this is why you said that he was wrong. Based on the mundane world standard, yes, you are absolutely unmistakable, he is 100% wrong. And from our worldly perspective, you have every reason to reproach him, "This is what I asked you to do, but you did this wrong!" Ah, but from the perspective of cultivation, it actually tells us that when you are 100% right, you are nevertheless 100% wrong. What is the reason for this? At this point, we need to use Buddhism standards to carefully examine and evaluate.

[76B, 22.56 (手抄稿 第十冊 p134L13)]

What does Buddhism say? Buddhism tells us that there is only suffering in the mundane world, everything is suffering in itself. Do you not want happiness? Do you not want to escape from this? There is a correct method: you need to find the reason that you are not able to escape this place. It is that you have been bound. What binds you? Karma and afflictions, these two entities. The primary force that fuels cyclic existence is karma. That is unmistakable! But the root to the creation of karma is afflictions, is delusions. If you think that this is suffering and that you do not wish to take it, actually,

if you cannot bear it, what is your only solution? This is where you need to liberate yourself, where you need to breakthrough. That is when you can eliminate all sufferings. Yes, that is unmistakable! It is because you understand the reasoning, correctly understand it, and that is why you have come here to learn Buddhism. The goal is indeed to eliminate suffering. This is absolutely true. And here he is pointing this out to you to tell you that this is the correct solution to resolve your problem. And this correct solution begins by liberating what fundamentally binds you, by liberating you from karma and afflictions. That is when you begin to recognize, "Oh! That's right."

[76B, 24.20 (手抄稿 第十冊 p135L7)]

Where do you begin to create karma? Karma is intention and intended actions - these are in your arising thoughts. It is because you have arising thoughts that you create karma. Why do you develop this sort of mental attitudes or thoughts [now]? It is because of ignorance, like that. Hence to have true liberation, you will have to be freed from this. Yes, this person has done wrong now. After he has done wrong, you would then go there to tell him, "I have been waiting there for a long time. My stomach is growling from hunger. And you still don't ring the bell!" Or, "I have been waiting for a long time. What is wrong with you? You don't even attend the important lesson." This is the time you will develop this kind of thoughts, and you will go there to tell him, "You are wrong!" Ah, if he so happens to have some kind of excuse, some kind of excuse, you will start a fight. This is because you think you are perfectly reasonable! But may I ask, at that time, what are you doing? You will be creating karma that will cause you to take rebirths in cyclic existence. Isn't that right? Isn't that right? Do you understand this point or not? Please raise your hand if you do not understand. This is a pivotal point!

[76B, 25.18 (手抄稿 第十冊 p135L15)]

So yes, your mind thinks this, and your mouth speaks this. You may even go there and start to point the finger at him. You may even start to argue and physically fight with each other. It doesn't matter what happens, what is important here? It is your arising thoughts.

Why did they arise? There is a cause before that which is ignorance. This ignorance was just explained to us earlier. We are attached to this from beginningless time. We have misconstrued this, "Um, my body, I need to protect it; I need to eat, and need to have good nutrition. But when the time was up, you didn't sound the gong." Of course, you couldn't tolerate this. So you would go and give him a piece of your mind. These things all come about this way, isn't that right? There, do you understand? The original intention of Buddhism is to help you become liberated from this. However, you have bound yourself to this even more tightly. So are you eventually right or wrong? Yes, by the mundane world standards, you are 100% right. But by Buddhism standards, it is the opposite. This is why when we speak of the supramundane, if we look at it like this, it would seem that the mundane world and Buddhism are two separate entities. . They are actually one. The reason for them being one entity, I will explain later. Up until now, are you clear with this concept or not, clear with this concept or not?

[76B, 26.29 (手抄稿 第十冊 p136L10)]

So why did I explain this? It is for you to understand that when we look at things in general, we would always use our own views to make a judgment. There is absolutely no accurate source for this. Therefore, if you are a worldly person, this is correct, absolutely correct. You go ahead! But if you are wearing this robe today and you look at things this way, you are wrong! The studious people are particularly more vulnerable to this kind of fault. This is called "the reasoning obscuration." Ah, one can have all kinds of titles, elaborate on all kinds of principles, but they would end up lost in this dense forest of views. They are unconvinced [that others might be right]. This is where the problem is. Hence this is where you need to be trained in Buddhism. I just wanted to mention this in passing, just wanted to mention this last. But you should not say, "If this is the case, then we don't bother about it." That is not right either. It is just that there is a certain order of steps, a certain order of steps. We should absolutely not say, "Oh, then just do that." If that is the case, you will become ambiguous and vague, and not bother about everything. No, no, no!

[76B, 27.23 (手抄稿 第十冊 p137L3)]

The stages for cultivation, this then involves the reason why the Buddha gave teachings on the conventional truth and why he gave teachings on the ultimate truth. What the conventional truth tells us and what the ultimate truth tells us, these two are inseparable and relate to each other. We would normally discuss the Madhyamaka. The Madhyamaka, when I read it twenty years ago, I thought I had understood the explanations of it after I read it. But now, twenty years later, I discovered that I really didn't understand it then. Therefore this principle is not the way we had imagined it to be, a mere understanding of words! This is something that we need to understand and be certain. I just want to mention this in passing. This is because it is a pivotal point when we truly begin to practice, it is very important! Therefore, there is no accurate source for the previous statement. . It is only a fabrication. It is something that you have presumptuously added.

He finds a formal source for us. What source is this? The Levels of Yogic Deeds. This is because for this type of great scriptures and treatises, it indeed has a perfect source. The Levels of Yogic Deeds was composed by Maitreya Bodhisattva. Therefore it is absolutely reliable. In the treatise, it states very clearly **that "consciousness does not remain there" and "the being of the intermediate state does not desire its former body."** What does this mean? That is, what is the reason for that new life to arise? This refers to how one dies at the last moment. You all still remember this? We talked about dying with a virtuous mind or a nonvirtuous mind. At that time, one's mind keeps recollecting something. When he recollects, his consciousness is imbued with the event. And this karma will lead him forward. Whatever that happened in the past will stop here, will stop here. One will not abide in the state of being of the past. Like that. And then, for the true origin, what does one accumulate? Because of afflictions and karma since beginningless time, these two entities, afflictions and karma are exactly his interests and desire.

[76B, 28.12 (手抄稿 第十冊 p137L9)]

[p.310, English LR Vol 1]

The *Levels of Yogic Deeds* says that the being of the intermediate state does not desire its former body since its consciousness does not remain there.

He finds a formal source for us. What source is this? The Levels of Yogic Deeds. This is because for this type of great scriptures and treatises, it indeed has a perfect source. The Levels of Yogic Deeds was composed by Maitreya Bodhisattva. Therefore it is absolutely reliable. In the treatise, it states very clearly that **"consciousness does not remain there" and "the being of the intermediate state does not desire its former body."** What does this mean? That is, what is the reason for that new life to arise? This refers to how one dies at the last moment. You all still remember this? We talked about dying with a virtuous mind or a nonvirtuous mind. At that time, one's mind keeps recollecting something. When he recollects, his consciousness is imbued with the event. And this karma will lead him forward. Whatever that happened in the past will stop here, will stop here. One will not abide in the state of being of the past. Like that. And then, for the true origin, what does one accumulate? Because of afflictions and karma since beginningless time, these two entities, afflictions and karma are exactly his interests and desire.

[77A, 00.09 (手抄稿 第十冊 p143L1)]

Due to his interests and desire, this shape that he will take on, he will therefore take on the shape that he desires. Since it is what he desires, therefore whatever karma that arises at the moment of death, what he desires will certainly appear. This is its attribute.

[77A, 00.27 (手抄稿 第十冊 p143L3)]

When we explain this principle, when you hear it, you might be muddled. You may have only a hazy notion of it. If you think on a deeper level, this will immediately apply to us – immediately [you will know], this is a very important key point. What propels you forward?

It is because you have interest in this thing. Because you have an interest, you are therefore attached. Once you are attached, your life will continue to be propelled forward [in this cycle]. This is it right here. This has been explained in many instances. Therefore in fact, it is not that the Buddha has to create something to tell you. Nah, this is the key to everything that happens in the world. It is right here. Therefore for you to practice, this is why you must begin from what? You must begin by freeing yourself from attachment and craving. The cause for cyclic existence is right here. For you to be liberated, you will have to understand this first. Therefore the key to this continuation from the previous to the next, this part of the text explains it to us very clearly.

[77A, 01.22 (手抄稿 第十冊 p144L1)]

This is why we need to recognize these in cultivation. After we recognize them, we should diligently practice. Therefore we would frequently say that it is easy to deceive others but we cannot deceive ourselves. We can take this further to say that it is easy to deceive ourselves, but there is no way to deceive the laws of cause and effect. We might say, "Ah-ya! I need to do this now, I need to propagate the teachings, and therefore I cannot stop doing this and cannot stop doing that!" You would find all kinds of excuses. But in fact, what's most critical is not the excuse itself, but whether you can examine your mind. Do you do this because you are unable to let go of the defilements in your mind, or is it out of real compassion? These two are the reference points for your judgment. If it is indeed out of great compassion, we are only afraid if you do too little, if you do not propagate the teachings. If it is the case that you are unable to let go of attachments, the less you should use this excuse for yourself, the less the better. [Actually,] you shouldn't be using it at all. This is why I made a point to explain this here. The teaching is used for you to examine yourself. You can then naturally find where you would go next, where you would go next.

[77A, 02.30 (手抄稿 第十冊 p144L8)]

[p.310, English LR Vol 1]

Hence the assertion that it becomes disturbed upon seeing its former body is also a fabrication.

Therefore some people would say, upon seeing their formal bodies, people will be disturbed and so on. This is not the correct case either. But would you be disturbed upon seeing the former body, does that actually happen? This does happen. When does it happen? That is after death, when the birth state arises, (editor's note: think Master may mean intermediate state here), one may not know that he is dead, one may not know that he is dead. At that time, that is why when you read some true rebirth stories of cause and effect, after one dies, eh! When he sees his family members cry, he will tell them, "Don't cry, I am still right here." So there are special circumstances where one is unaware of his own death but then suddenly sees himself dead. He then becomes frightened. This kind of fear is not an attachment to his previous body. It is a beginningless attachment to the self. So when one feels that he is going to disappear, he feels frightened. This is a point that we need to understand. This is the reason that he explains this assertion.

[77A, 03.42 (手抄稿 第十冊 p145L3)]

[p.310, English LR Vol 1]

The intermediate state appears to those who have cultivated nonvirtue as like a black blanket or the pitch-black darkness of night,

Hence for those who have cultivated nonvirtue, who are about to fall into the miserable realms, the intermediate state would appear to be pitch-black and dark.

[77A, 03.58 (手抄稿 第十冊 p145L5)]

[p.310, English LR Vol 1]

while to those who have cultivated virtue it is like a white cloth or a moonlit night.

To those who have cultivated virtue, the intermediate state, in other words, the intermediate state for those who were about to go to the human or deity realm would be white.

[77A, 04.10 (手抄稿 第十冊 p145L7)]

[p.310, English LR Vol 1]

You see beings of the intermediate state who are the same type as yourself, as well as the place where each of you will be reborn.

For the beings of the intermediate state, who can they see? They can see the beings who are the same type as themselves. They can also see the place where they will be reborn. They will be able to see that place. In regards to the explanations earlier on the intermediate state, when we get to the twelve dependent arising, I will make a point to bring them up. What the twelve dependent arising specifically addresses is the real vital key as to how one moves on from the birth state to the intermediate state, from the intermediate state to the next birth state. Earlier, I had just explained cravings, and how life arises from cravings and defilements. I had only given you a general outline today. When we get to that section later, I will explain this in detail.

Let us continue.

[77A, 05.01 (手抄稿 第十冊 p145L13)]

[p.310, English LR Vol 1]

The *Descent into the Womb Sutra* describes the color differences in the intermediate state:⁵³¹

For someone who is to be reborn a hell-being, the intermediate state is like a charred log; for one to be reborn an animal it is like smoke; for one to be reborn a hungry ghost, it is like water; for one to be reborn a deity of the desire realm and a human, it is like gold; for one to be reborn a deity of the form realm, it is white.

The sutra tells us this. This has been said earlier. At this point, the text references scriptures, uses the scriptures to tell us the forms of the intermediate states.

[77A, 05.25 (手抄稿 第十冊 p146L4)]

[p.310, English LR Vol 1]

This is the form differences.

This is the form differences. There are two things that are included in form, one is the shape and the other is color. Shape is the figure. It could be long, short, square, or round. As for color, it could be green, yellow, red, white [and so on]. It could also be referring to light or dark. This is it.

[77A, 05.43 (手抄稿 第十冊 p146L7)]

[p.310, English LR Vol 1]

There is an intermediate state when you are born into the two lower realms [the desire and form realms] from the formless realm,

[p.311, English LR Vol 1]

but when you are born into the formless realm from the two lower realms, you attain the aggregates of a formless being immediately upon dying; there is no intermediate state. [246]

And then, the intermediate state exists among the six realms, or you can say five realms. That is how it is. However when you are born in the formless realm, when you ascend, there will be no intermediate state. But when you descend from the formless realm, there will be intermediate state.

[77A, 06.05 (手抄稿 第十冊 p146L10)]

[p.311, English LR Vol 1]

What happens to those people who are born in the formless realm? Wherever you die, that's where you attain the aggregates of a formless being.

[p.311, English LR Vol 1]

In the classic texts that are reliable sources there is no description of any other special cases where there is no intermediate state. Consequently, with respect to the assertion that there is a direct transition upward [to a heaven] or downward [to a hell], it is wrong to claim that there is no intermediate state.

Whatever that is said here, there is a source for it. This place explains why there is no intermediate state for beings born into the formless realm. Based on all the reliable scriptural sources, only beings born in the formless realms will not have intermediate state. There are no other cases of having no intermediate state. **"Consequently, with respect to the assertion that there is a direct transition upward [to a heaven] or downward [to a hell], it is wrong to claim that there is no intermediate state."** Yes, so when I said earlier that there will be no intermediate state when you go to hell, that is obviously wrong. This place says that you may have [intermediate state] when you go to hell, there are no scriptures that have specifically stated that [you would not]. So I think at this point, we must still rely on what this treatise explains. What is given in this treatise indeed has a perfect lineage source in every instance.

[77A, 07.26 (手抄稿 第十冊 p147L8)]

[p.311, English LR Vol 1]

The *Descent into the Womb Sutra* says that beings of the intermediate state who are to be reborn as deities ascend; those to be reborn as humans move straight forward; and those to be reborn as wrongdoers move with their heads lowered and their eyes cast downward. It seems that this last part is meant to describe the intermediate states for the three miserable realms.

The way the beings of the intermediate state move is very interesting. The sutra says that for the intermediate state beings who are to be reborn as deities will move with their heads up. Those to be reborn as humans will move straight forward. Those to be reborn as beings of the miserable realms will move with their heads lowered. Notice that they are opposites. And then for those for are going to the miserable realms, the text did not specifically say which of the miserable realms, but "**seems that this last part is meant to describe the intermediate states for the three miserable realms.**"

[77A, 08.05 (手抄稿 第十冊 p147L13)]

[p.311, English LR Vol 1]

The *Treasury of Knowledge Auto-commentary*.⁵³²

The three-humans, hungry ghosts, and animals-each move in their own way.

So the sutra said that. The *Treasury of Knowledge Auto-commentary* offers an alternative. It says that for [the beings of the intermediate state of] humans, hungry ghosts, and animals, they will move about like their own. This means however the humans move about, the beings of the intermediate state with the shape of human will move about the same way. This explanation is slightly different. In brief, what this place is showing us again is that if there are

differences between sutras and commentaries, he will cite them all, list them all here. This is a unique feature! This tells us, nah, a great master, a great noble being will reference the scriptures and the treatises. He will never make a comment or a review without basis. This further cautions us. We would now casually read about something, and we would make a judgment to say it is this and it is that. That should be very much prohibited. So the aforementioned explains how the intermediate state arises and what happens during the intermediate state, what happens during the intermediate state. So how long will this intermediate state last? This says,

[77A, 09.29 (手抄稿 第十冊 p148L8)]

[p.311, English LR Vol 1]

With regards to life span, if a being of the intermediate state has not found the conditions for rebirth, it may remain for any length of time up to seven days.

If one cannot find the conditions for rebirth, he can remain in this intermediate state for seven days.

[77A, 09.46 (手抄稿 第十冊 p148L10)]

[p.311, English LR Vol 1]

Once it has found such conditions, its life span is not definitely seven days.

If within these seven days, he finds the condition for his next life, then as soon as he encounters it, he will go. However, what if seven days is up, but one has not found this condition? He will assume another body within the intermediate state.

[77A, 10.03 (手抄稿 第十冊 p148L13)]

[p.311, English LR Vol 1]

If it does not find the conditions for rebirth within seven days, it assumes another body within the intermediate state.

Therefore for every seven days, the intermediate state will change once. For every seven days, the intermediate state body will change.

[77A, 10.12 (手抄稿 第十冊 p149L2)]

[p.311, English LR Vol 1]

It may stay in the intermediate state from one to seven weeks; however, as it certainly will have found the conditions for rebirth within that time, it stays no longer than that.

Therefore for the seven days, we would normally call it "Seven of seven-days, the forty nine days." That's why we would often say, "Seven-seven," "Seven-seven." This is the reason. The longest that one will stay in the intermediate state is forty nine days. During this time, if he finds the conditions for rebirth on any day, he will just go. If he cannot obtain the conditions, then the seventh day from the day of death is the day that he will take on another intermediate state body. He will take on another intermediate state body after seven days. The longest that one will stay in the intermediate state is forty nine days. So after that, one will no longer exist in that state, no longer exist in the state.

[77A, 10.49 (手抄稿 第十冊 p149L7)]

[p.311, English LR Vol 1]

Since the texts that are reliable sources do not describe a longer life span than this, the claim that the being of the intermediate state may stay longer is incorrect.

This says that from all the reliable sources, there isn't one that describes a longer life span that is more than seven weeks. Therefore if anyone says that this could be longer, it would not be reasonable. Yes, I have heard that claim before that one can stay for longer than seven weeks. And even someone had just specifically brought up the point that we would normally say there is no intermediate state if a being is heading for hell. I had said that as well. However this treatise now tells us this. At least we should make a note of something, we should know to "be well-informed and suspend judgment on things in doubt." We should not jump to conclusions for something we are not certain of. We can only say that based on this commentary, based on this scripture, it would seem this way. You don't want to say that it is based on your analysis. Even if you have actually personally experienced it, you should know that what we can experience now is very little. Not to mention that you have not even obtained meditative concentration, even if you have attained Arhatship, you have no idea how far apart you are from the noble being. You have no idea how far off you are!

[77A, 12.07 (手抄稿 第十冊 p150L1)]

Speaking of this, I will also tell you a story. It is the story of *śuddhipanthaka*. Everyone has heard this before, right? He was very dumb but wanted to become a monk. He went to look for the honorable Shariputra. But the honorable Shariputra thought he could not do it. All of the disciples thought he could not do it. He finally found the Buddha, and the Buddha allowed him to be ordained. The Buddha then said, "For those noble beings, they have attainments for themselves. Though they have had attainments, they do not have the ability to truly see through everything in this world. How could they understand the reality of this?"

[77A, 12.42 (手抄稿 第十冊 p150L6)]

This is an illustration and we should absolutely heed this! Normally, each one of us will have our own reasons. We would say that I am right and he is wrong. At least up until now, we have understood two things. The first thing was just explained earlier, when you feel that you are 100% right, you are often 100% wrong. This is number one. There is another one. That is when we learn Buddhism, when we feel that we are right, yes, you have perhaps figured out a little bit. However, you should never forget the story of the blind people trying to figure out the shape of the elephant. Whatever that you have touched upon, yes, there's no mistake in that. But you have only touched upon a small portion of it. For us who are training in Buddhism, this is what you must understand. To know this at this time will bring us benefits and no harm. When we understand the condition that we're in, we will then advance step by step. If you do not understand this, there will be a myriad of disputes. Then you will be entirely wrong.

Let us now continue.

[77A, 13.38 (手抄稿 第十冊 p150L13)]

[p.311, English LR Vol 1]

A being of the intermediate state that is to be reborn as a deity, for instance, may die after seven days and either again reach the intermediate state of a deity or else reach the intermediate state of a human or some other form. This is possible because a change in its karma can transform the seeds for its intermediate state. The same holds for other beings of the intermediate state as well.

For a being of the intermediate state that is to be reborn as a deity, he may die after seven days and again reach the intermediate state of a deity. But the text goes on to say that a being with the intermediate body of a deity can reach the intermediate state of a human. This is because another force has transformed it. But it was said earlier that a being cannot change the intermediate state form. Generally speaking, this is not within reasons, one should not be able to change the intermediate state form, should not be able to change the intermediate state form. However if there are some special circumstances, just like what I said earlier, there could be some special circumstances. Then a being may be able to change the intermediate state form. As for what is said here, we now understand this. This is what we needed to explain. Of course when you have an accurate scriptural source, we can then add it in. Up until now, what we understood so far is that without special circumstances, one will not be able to change the intermediate state form. Therefore after seven days, after the being dies from the intermediate state, he will still take on the same form.

[77A, 14.44 (手抄稿 第十冊 p151L6)]

The next section is on how one takes rebirth. From death until birth, this may seem like a theory to us. After we understand it, we may feel that it's interesting. But if you try to understand this at a deeper level, it is the same as how we progress from this moment to the next moment. And the basis for cultivation has been provided right here. When we talk about the effects being issued, we would talk about what it is the fruitional effect, the causally concordant effect, and the environmental effect. But in fact, one continues to be within the causally concordant effects. However, as we continue to be in this causally concordant effect, the fruitional effect has not changed yet, the fruitional effect has not changed yet. This is what goes on regularly, that the thought is changing moment by moment, moving from the previous to the next. But by this time [at the moment of death and then birth], the fruitional effect has changed. However, the mental thought is still the same thing that continues from the previous to the next! But the most critical point still lies within this continued mind-stream. Hence what this place is specifically explaining is that the key to rebirth is this. And what is in fact the key to rebirth? It is the karma that has been accumulated previously. What is your previous karma? It is what you, what we have accumulated moment by moment, from the previous to the next moment. Once this is very clear to you, then truly for our practice, we should be making efforts at this at every moment. The focus of your cultivation should be no more than this. It's just like that. Now let us read on.

[p.311, English LR Vol 1]

5" How you then take rebirth

If a being of the intermediate state is to be born in a womb, it observes beings of the same type as itself at its future birthplace. It then wishes to gaze at them, play with them, and so forth, and desires to reach this place.

This is the first section. Let us take a look. If you are to be born in a womb, then at this time, at your future birthplace - why are you able to see beings at your birth place? It has told us earlier that the superknowledge of the intermediate beings is based on what? It is based on one's karma. It is because you have this karma and therefore you have that kind of power. So remember this! When we create karma, it is not something that one individual can create. Isn't that right? Any karma that you create, it will certainly involve many aspects. I give you something, argue with you, do something with you, and so on. There are many things that are related. For a simple cause that is created, a simple karma, the very beginning karma of that, the very beginning cause of that, the very first cause cannot be found. This is a subtle way of looking at it. If you look at it in a coarser way, you can at least say there is "I, you." Therefore similarly, at this time, your causally concordant consciousness continues to progress from the previous to the next. This is the condition that you are in. Then when you see the external fruitional effects, and also the external environmental effect, these are the beings that you will see. In the past, when you created the karma, the people you saw, those objects, those are whom you will see at this time, those are whom you will see now. If you did not create that karma, sorry, even though you may have superknowledge in the intermediate state, you will not be able to see them, you will not be able to see. Therefore at that time, eh, the beings will see, will see [what his karma calls for]. And after he sees them, he feels very happy. **"It then wishes to gaze at them, play with them..."** He will then go there, will go there!

[77A, 18.22 (手抄稿 第十冊 p153L1)]

Pay attention! Pay attention! This is why we frequently talk about elaborations of mere words. This is why I frequently say that we should not be pleased by whatever that comes along. For us now, as long as we examine our own minds, it is very easy for us to figure ourselves out. We are now in a birth state. The birth state is the state of consciousness after you have taken birth. The activities of this consciousness are entirely the same as the state of consciousness during the intermediate state. That is whatever that has a karmic relationship with you, you will be able to see and hear. Ah, the class ended. These people ran outside. So you feel happy and you want to go too! Right? By the time you die, the same thing will happen. Think about it, isn't that right? If you don't like it, you will not go. The place that you like, you will go there. So don't overlook this! The entire...in any situation, the karma which we really create is this. We can then say it's a weighty karma, a near death karma, or a habituation, this is what we predominantly habituate ourselves with. So at that time, you don't even know why, but there will be this power. You would seem to want to slip away and go to a certain place. I am sorry. When your intermediate state arises, you will give rise to the same type of power. Therefore at this point, you should take a look at this! Do not just look at it as a principle. For us to be truly learning, this is where we should start. And once the being goes there, he will feel very enthusiastic. After that, this happens.

[77A, 19.53 (手抄稿 第十冊 p153L12)]

[p.311, English LR Vol 1]

It misperceives its father's semen and its mother's blood and

That's when one actually takes birth.

[77A, 20.02 (手抄稿 第十冊 p153L14)]

[p.311, English LR Vol 1]

as its parents lying together—its parents are not

[p.311, English LR Vol 1]

actually lying together at this time, yet, as if in an illusion, it sees them lying together—and becomes attached.

It's like that. When you see the parents, when they're not lying together, then they will be like illusions to you. You will be playing with them. Just like that. You may not feel anything. However if they are lying together, you will become attached. Your attachment to rebirth will arise as well. The next part describes how it happens. (Translator note: this is slightly different from the explanation of the original text.)

[77A, 20.38 (手抄稿 第十冊 p154L4)]

[p.312, English LR Vol 1]

If it is to be born female, it turns away from the woman and desires the man, wanting to lie with him. If it is to be born male, it turns away from the man and desires the woman, wanting to lie with her. [247]

It says this. What this is saying is that when you actually see the parents lying together, you will first see two people. But later on, eh, you will feel, "No!" You will become one of them. Just like that. If you are going to become a woman, you will feel that you have replaced the mother. You will first resent the mother that you have seen. If you are to be reborn as male, then for the father, you will feel resentful. You will hope that he does not exist. You will want to replace him. This is how you will be thinking. So,

[77A, 21.29 (手抄稿 第十冊 p154L10)]

[p.312, English LR Vol 1]

In this way, as the *Levels of Yogic Deeds* explains,

This says that it's not like that. So what is it like?

[77A, 21.35 (手抄稿 第十冊 p154L12)]

[p.312, English LR Vol 1]

it does not see its actual parents—it sees them lying together through misperceiving the semen and blood.

Having conceived such a desire, the being of the intermediate state draws closer and closer to the man and woman, eventually arriving at a point where it cannot see any part of their bodies except for their genitals. Angry at this sight, it dies and is reborn.

The *Levels of Yogic Deeds* says something different. Actually there is no great difference between the two. The only thing is that this explains it more subtly. The explanation earlier describes seeing both the man and the woman, the whole person. But here it says that one does not see the whole person but only a small part, one sees only a small part. But after you have seen this small part, you cannot see anything else.

[77A, 22.17 (手抄稿 第十冊 p155L5)]

Therefore you should know that for the intermediate state to appear, to arise, it completely came from the consciousness. In other words, when we normally focus, for instance, say we're in a state that we are not focusing on anything. At that moment, the focus of your consciousness, ah, whether you are standing or sitting, you can say that you are not seeing anything in particular, or you can say that you are seeing everything. You are just sitting there, and your eyes are looking out. However, when you focus your entire attention on one person, or if you are listening to a person, then you

cannot see or listen to anything else. Isn't that right? I think we have all had this experience. Nah, nah, this describes what is written here. This is the state of mind. In the very beginning, before this strong desire dominates you, it is a certain way. But after this desire is developed, when it becomes very strong, you will see nothing else. It is exactly like that. By then, you will go deeper and deeper, closer and closer. And then you will be inside.

[77A, 23.08 (手抄稿 第十冊 p155L13)]

In regards to this, there will be a special explanation later which explains that by then, you will first see the genitals. But later on, because you have seen this, naturally, you will like one of them and reject the other one. Hence this is what "**angry at this sight**" is referring to. Otherwise, why would you be angry? It is not really anger, but that you feel like you want to replace the person. You hope that he does not exist. It is an attitude of trying to reject the other person. This causes your powerful state of mind at this moment to bind yourself to it. The moment you bind to it becomes the birth state. When the birth state arises, the intermediate state disappears. This is also just like when one arm of a balancing scale tips up, the other arm tips down. It is just like that. It is just like that.

[p.312, English LR Vol 1]

Moreover, the mother and the father generate desire, which becomes intense for a period, at the end of which a gelatinous semen is emitted. Then drops of semen and blood invariably issue forth from the two of them, mixing within the mother's reproductive tract, then congealing like the skin on the top of boiled milk that has been allowed to cool.

At this point, the intermediate state of the being who is to be reborn ends, and this being's fundamental consciousness enters the congealed mass. The force of this consciousness brings together a developed combination of blood and semen that is conducive to producing the sensory faculties, as well as a mixture of the former congealed blood and semen and subtle traces of the four great elements that are the causes of the five sensory faculties. These traces are something that is other than the congealed blood and semen. Something that has sensory faculties and that is other than what was formerly there arises.

This is the moment of taking birth. It is that one moment. That is the final result from the intercourse between the parents. At that moment, one's consciousness, the consciousness in the intermediate state, this fundamental consciousness will enter the congealed mass. After the consciousness enters the mass, because of this strong and powerful attachment, you will claim ownership. Once you own it, you will bring together **"a developed combination of blood and semen that is conducive to producing the sensory faculties."** This is the time of taking birth. After that one moment, what does it become? In the 12 dependent arising, it is called "name-form." "Name" is your consciousness, your mental functions. "Form" is the combination of the father's semen and the mother's blood. Because your consciousness has come to own this, this will now produce the five sensory faculties. The causes of the five sensory faculties are produced at the moment of taking birth.

[77A, 25.21 (手抄稿 第十冊 p156L14)]

[p.312, English LR Vol 1]

After the consciousness has entered, at this point it is called "rebirth."

By then, this consciousness will stay put and not go anywhere else. And then you will be in a dream state, not knowing anything, not knowing anything anymore. You will have lost your superknowledge and so on. And this long dream will last ten months. You will be right here.

[77A, 25.39 (手抄稿 第十冊 p157L3)]

[p.312, English LR Vol 1]

Those who do not accept that a fundamental consciousness exists assert that the mental consciousness takes rebirth.

It spoke of the power of the fundamental consciousness earlier. But because there are different schools of thought, other schools do not assert the existence of fundamental consciousness. It does not matter. You can stay with your own assertion! What would that be? Many people will state that it is the mental consciousness. Then it is the mental consciousness. Actually the difference between the mental consciousness and the fundamental consciousness is just in the classification, in the subtleness. Therefore for the great lama, it is the brilliance of the Mahayana noble being that he only needs to explain the phenomenon, the actual events that take place. It doesn't matter what term you want to use for it. This is the most important thing. This will after all accord with the treatise of the individual school and explain the vital points of how rebirth continues. So the vital points of how one takes birth has been explained. Next,

[77A, 26.30 (手抄稿 第十冊 p157L10)]

[p.312, English LR Vol 1]

If the being of the intermediate state has accumulated little merit, it is born into a low class. As it dies and enters the womb, it hears a loud clamor and sees itself entering a marsh, a thick forest, or some other such place.

For those who have accumulated little merit, the place that they will be born will be lowly. At death and at the moment of taking birth, what they would come in contact with, what they would smell or see will be very disorderly. The place will be like "**a marsh, a thick forest, or some other such place.**" This would mean seeing some place that we would not usually find pleasant.

[77A, 27.10 (手抄稿 第十冊 p158L1)]

[p.312, English LR Vol 1]

If it is currently cultivating virtue, it is born into an elite class. It hears peaceful and pleasant sounds, and sees itself entering a mansion, palace, or the like.

This is the case for people who have cultivated virtue. This is the exact opposite from this scenario earlier. This is the exact opposite. In brief, depending on one's prior karma, in any case, the karma will give rise to illusions and appearances that accord with one's virtuous or nonvirtuous karma.

[77A, 27.42 (手抄稿 第十冊 p158L5)]

[p.312, English LR Vol 1]

This being then remains in the womb for thirty-eight weeks

There is a total of thirty-eight weeks.

[77A, 27.47 (手抄稿 第十冊 p158L7)]

[p.312, English LR Vol 1]

and there develops all of the limbs and extremities.

After thirty-eight weeks,

[77A, 27.52 (手抄稿 第十冊 p158L9)]

[p.312, English LR Vol 1]

Four days later, it is born. According to the *Descent into the Womb Sutra*:⁵³³

The fetus is fully developed after nine months or more have passed; at eight months it is almost fully developed. [248] At six or seven months it is not fully developed, as its limbs are not complete.

[p.313, English LR Vol 1]

Study the *Descent into the Womb Sutra* for details on these stages of development.

This is very easy to understand. The sutra tells us that this is exactly how long it takes to stay in the womb. If one can stay in the womb for thirty-eight weeks and four days, this is the most complete. It is almost fully developed after eight months. But it is not the most perfect. If it is only six or seven months, then it is not fully developed. If one is born at this time, there will be defects.

[77A, 28.32 (手抄稿 第十冊 p159L3)]

[p.313, English LR Vol 1]

If the being of the intermediate state does not have a desire to go to a birthplace, it will not migrate there, and having not done so, will not be reborn there.

This principle is very easy to understand. At the birthplace, if you do not want to go there, if you don't intend to, then you won't go there. If you don't go there, you will not be reborn. This explains how we continue our rebirth. I still remember what was said earlier. I had brought up the fact that when we are in the intermediate state, it is the same as how we are in the birth state. If you don't want to go to a certain place, you will not go there. If you do not go there, then this will not happen to you.

[77B, 00.07 (手抄稿 第十冊 p161L1)]

So why do you not go there? This is what we should ponder. Someone would see two people sitting there, ah! He would hurry towards them as if his soles were oiled. For some other person to see the same two people there, he would not go to them even if he was dragged with a chain. Do you believe this or not? Why? For some people, they are just so fond of it that they will go to whoever or wherever they feel the connection. They will not go to those who they do not feel the connection.

[77B, 00.33 (手抄稿 第十冊 p161L5)]

Why is there a connection? Why is there not connection? This is something we can immediately examine. Say prior to this, you developed afflictions, attachment, or other karmas towards him. As you had developed attachment of chatting with him. Ah, you would cleave to him like lacquer and glue. When the time comes (you see them) you would rush towards them. But if you practiced cultivation of disenchantment and disgust, you would feel, "Ah, this is meaningless! They demonstrate as my excellent teachers. I shall not go there!" By then, you would not go even if you were dragged with a chain. If this is the condition that you are in, you

will certainly not go there. If it is certain that you do not want to go there, then you will not end up at that place. This is a point we need to pay attention to. This is what we need to recognize! So now let us continue.

[77B, 01.09 (手抄稿 第十冊 p162L2)]

[p.313, English LR Vol 1]

Take, for example, the case of those who have committed and accumulated karma for rebirth in a hell, like those who have no vow against activities such as butchering sheep or poultry or marketing hogs. In these peoples' intermediate state they see, as if in a dream, sheep and such at their future birthplace,

(Translator note: the text here says "those who have no vow against activities such as..." This part of the text is explained differently by master. It is more like "those who follow rules that are not like vows such as...")

So now, the way one takes birth through the womb has been explained. This next part explains how one takes birth in general. Why birth takes place, this was already explained in the first sentence. What this is saying now is that once you have created karma. Let us say you have created the karma of going to hell. It will begin to accumulate. If you have done and accumulated the karma, you will definitely experience its fruit. In other words, at this time, you will certainly go there in your intermediate state. Let me give you an example. This is to say, because you have created all kinds of non-virtuous karma, what are they? They are the actions of butchering hogs or sheep. **"Those who have no vow against activities such as..."** What does this sentence mean? What does no vow against activities mean? To have no vow against activities would mean you have followed a certain type of rules. In other words, this certain type of rules ensures the creation of non-virtuous karma, it ensures the creation of non-virtuous karma. For instance, we might say, "Ah, I am telling you!

In order to profit in this line of work, this is how you should do this or that. This is how you should butcher hogs and sheep." When you talk about it, you sound completely justified, and you backed it up with grand theories. You then follow it accordingly. This is called no vow against activities such as these, no vow against activities such as these (Translator note: i.e. you are following a certain type of rules that are not like vows).

[77B, 02.40 (手抄稿 第十冊 p162L12)]

Any line of work has its own rules. Some make you improve yourself [your ethics]. Other work rules will cause you to degrade [your ethics]. They are specially termed as vows. The rules followed by the renunciates are called the ethical disciplines of restraint. It details what should be prohibited and what should be practiced. And if you follow accordingly, you will be reborn in the heavens, in the Pure Land. There are also work rules for those who butcher hogs and sheep, you need to do this and that. These would be in your mind all day long. After you created this type of non-virtuous karma, you will certainly fall [into miserable realms]. And since you have created this karma, when the intermediate state arises, just like in a dream, you see your birthplace, and there is sheep there. You see them. And then what happens?

[77B, 03.20 (手抄稿 第十冊 p163L4)]

[p.313, English LR Vol 1]

and rush there, driven by their delight in their former habits.

Ah, due to the delight in their former habits, remember this? The way the intermediate state arises and how one takes rebirth are due to this. It is because of one's latent propensities. Ah, as soon as he sees it, he is delighted by it. And if he is delighted by it, he will go there! So the whole point of this is what we call the mere elaboration of words. We are normally in this state of mind. And that is why you will go there! And then, since one is used to butchering the sheep upon seeing them, he could not help himself

when he sees them. When he sees the sheep, the thought of butchering them arises again. And once such thought arises,

[77B, 03.53 (手抄稿 第十冊 p163L9)]

[p.313, English LR Vol 1]

Then anger is aroused at the forms which attracted them to the birthplace, at which point their intermediate state ends, and they are reborn.

What this explains here is that for those who are going to fall into hell, yes, there is an intermediate state for them. And this is the process of how they fall.

[77B, 04.03 (手抄稿 第十冊 p163L11)]

[p.313, English LR Vol 1]

Hungry ghosts with goiters, and others who are similar to hell-beings, take rebirth in a like manner.

This is the same for hungry ghosts and the likes.

[77B, 04.10 (手抄稿 第十冊 p164L1)]

[p.313, English LR Vol 1]

If the being of the intermediate state is to be reborn as an animal, hungry ghost, human, desire-realm deity, or form-realm deity, it observes at its birthplace delightful beings similar to itself.

Other than for hell-beings, this is the process for hungry ghosts, animals, humans, and even the deities as well. Deities here refer to the desire-realm deities and the form-realm deities. Those in the formless-realm do not have intermediate states. Similarly, you

would see beings similar to yourself, and you will go to them when you see them.

[77B, 04.31 (手抄稿 第十冊 p164L4)]

[p.313, English LR Vol 1]

Then, conceiving a liking and a desire for that place, it migrates there and becomes angry upon seeing the birthplace, at which time its intermediate state ends, and it is reborn.

This is according to the *Levels of Yogic Deeds*.

At the time you see it, you conceive "**a liking and a desire,**" and you proceed there. Then the feeling of disgust arises when you arrive at the place. That is when the intermediate state ceases to exist, and the birth state arises. This *is according to the Levels of Yogic Deeds*. This is according to the *Levels of Yogic Deeds*.

[77B, 05.00 (手抄稿 第十冊 p164L9)]

Speaking of this, let us pause again. We need to ponder again these two words -

"liking" and "anger." When one finally dies and takes birth, the process is still within the scope of these two things - because of your "liking," you will be attracted to what you enjoy; then because of your "anger," you repel it and take birth. So after you understand this principle, you will naturally understand, "Ah! All those in the three realms, or beyond the three realms, or for us who recite the Buddha's name, this is still the underlying principle. So what does it depend on? It depends on your karma. This karma refers to your thoughts at every single moment. This is why we say you need to cultivate, need to cultivate. The principle is very simple. If you did not understand this...now you do! This is why it would be an engagement of mere elaborations of words if we rush to cultivate without first discussing this principle. Now (you know) the argument for this, right?! It is very clear. This is exactly it. We therefore are constantly in this state (creating

karma), at all times, in all places. We are always in this state. Let us continue.

[77B, 06.13 (手抄稿 第十冊 p165L3)]

[p.313, English LR Vol 1]

Rebirth in hell for those who are not people like those mentioned above—persons who have no vow, such as poultry butchers and hog sellers-occurs in a similar fashion.

The earlier description of one's falling into the miserable realm refers to of those who have no vow against activities such as butchering sheep or poultry. If one is to be born in hell, then the situation is not necessarily like that. This is described later. What does it say? It says that when you get to that place and see beings similar to yourself, you will, ah, feel delighted. It is always something that will delight you. Whatever that delights you, you will pursue it. Whatever that delights you, you will pursue it. At this juncture, I want to specially explain a particular point. This is because the treatise does not explain this. For instance, when one is reborn in the hungry ghost realm, we would think, "Yes! Every one of us is greedy. Those who are to be reborn as hungry ghosts are particularly greedy. So they would want to eat all the time. So why would they get to a place where they cannot eat?" This is how it works for the hungry ghost. Because he wants to eat all the time, he would have already been stuffed when his intermediate state arises. He would see that he is already so full but you still urge him to eat. At that time, he becomes angry and think, "I am already so full, I cannot eat anymore!" As soon as the anger arises, the intermediate state disappears. It is just like that. Therefore that single thought of rejection will send him into the hungry ghost realm. From then on, he will not have another bite to eat.

[77B, 07.29 (手抄稿 第十冊 p165L14)]

Therefore such force is present when rebirth takes place in any realm. This force - one is the mentality of delight, the other is the

mentality of disgust. These are the intense states of mind. This is how it is when one takes birth. Actually, this karma was a continuation of those when one was alive. Therefore between the projecting and the completing karma, what is projecting karma? It is exactly this type of virtuous or non-virtuous karma, your intense and powerful thought. This is what drives the entire cyclic existence. Now that we understand this, ah! Hence when we say that we are bound, it is exactly this that we are referring to. Hence liberation is also to be liberated from this. We now have a better understanding of the content.

[77B, 08.16 (手抄稿 第十冊 p166L4)]

[p.313, English LR Vol 1]

The *Treasury of Knowledge* says:⁵³⁴

You desire smells, places, or other things.

In his commentary on this Vasubandhu explains⁵³⁵ that if the being of the intermediate state is to be reborn from heat and moisture, it craves smells, while if it is to be reborn spontaneously, it desires a place and is subsequently reborn there.

This explains how those who will be reborn from womb, egg, moisture, and spontaneous ways will take birth. The *Treasury of Knowledge* explains this principle. For those to be reborn from heat and moisture, they crave smells. They want to smell. For those to be reborn spontaneously, similarly, they desire place. So when they find where they want to live, they will go there. For instance, for beings in hell, as explained earlier, it is not that they desire to go to hell but that their situation is reversed by their bad karma! For example, for the beings in hot hells, how did they get there? For the beings in cold hells, how did they get there? They felt cold and were looking for warmth. Ah, that place seems to be very warm, so they go there. As soon as they get there, it turns out to be the hot hell. And for those who are going to the cold hells, the situation is exactly the opposite. It is supposed to be a place of their desire, (but) it is under these circumstances they

end up at where they are. So, we now have a correct understanding of how rebirth takes place. I will then explain the last part of this section.

[77B, 09.31 (手抄稿 第十冊 p166L14)]

[p.313, English LR Vol 1]

It further explains that if this being is to be reborn in a hot hell, it craves warmth,

Ah, it explains here.

[77B, 09.37 (手抄稿 第十冊 p167L2)]

[p.313, English LR Vol 1]

while if it is to be born in a cold hell, it longs to be cool. Egg-birth is explained similarly to womb-birth. I have followed the *Levels of Yogic Deeds* in explaining how you die and are reborn in unexceptional cases.⁵³⁶

The explanation of the reasons, and the reference presented here are all from the *Levels of Yogic Deeds*. This is clearly explained here. So up to this point, we have come to understand clearly the concepts of how a being goes through rebirth, as explained by the truth of suffering and origin. Not only was the reasoning explained, but the subjective aspects that the reasoning pointed out, and the subjective aspect it refers to is our thought in the moment. How, starting with our very thought in the moment, we create karma due to our delusions, ignorance or afflictions. After we created karma, how this karma continue to accumulate. And then, when we die, how the intermediate state arise. Then from this intermediate state, how one takes birth. We now have a general idea of these things. This was explained from the perspective of the four noble truths, explained from the

perspective of the four noble truths. The next section will explain the twelve factors of dependent-arising.

[77B, 10.59 (手抄稿 第十冊 p167L11)]

Actually the twelve factors of dependent-arising are the same as content presented above, just categorized and explained differently. But the explanation (presented by the twelve factors of dependent-arising) is even more intricate. If you do not understand the concept mentioned earlier, you will do well once you have a clear understanding of the twelve factors of dependent-arising. Today we will first introduce the manifestation of the twelve factors of dependent-arising. As to how it moves from one factor to another, I will bring a diagram tomorrow (to illustrate it). So remind me of this when class reconvenes tomorrow. I will explain that diagram to you. I will explain it, explain it. Today, let us move on. Let us look at scroll number seven.

Chapter 21
The Twelve Factors of Dependent-Arising

21 THE TWELVE FACTORS OF DEPENDENT-ARISING

b' Reflection from the viewpoint of the twelve dependent-arising

- 1' The division into twelve factors**
- 2' Abbreviated classification of the factors**
- 3' The number of lifetimes required to complete all twelve factors**
- 4' How their significance is summarized**

[77B, 11.43 (手抄稿 第十冊 p168L2)]

[p315, English LR Vol 1]

b' Reflection from the viewpoint of the twelve dependent-arising

The second part of the method for developing the mind intent on liberation is to reflect on the twelve aspects of dependent-arising.

This topic has four parts:

- 1. The division into twelve factors**
- 2. Abbreviated classification of the factors**
- 3. The number of lifetimes required to complete all twelve factors**
- 4. How their significance is summarized**

There are twelve factors of dependent-arising, so there are twelve. Among these twelve factors, what does each factor mean? We must first understand each one. Among the twelve factors of dependent-arising, there are a few classifications of the factors. "**Abbreviated classification**" means they are categorized into a few groups. Why do we have to talk about the twelve factors? It describes rebirth. Within rebirth, the subjective aspects, the functions, and how things relate from the previous to the next, these are described by the abbreviated factors. And then for rebirth as told by the twelve factors of dependent-arising, the time

it takes for something you've done in one life to fruit in another life, the amount of time that is required will be explained. Finally, the last explanation will make up for things that weren't explained in the previous sections. I just want to briefly explain this for now, briefly explain this. Let's take a look

[77B, 12.54 (手抄稿 第十冊 p168L9)]

[p315, English LR Vol 1]

I' The division into twelve factors [249]

Let's first look at the division into the twelve factors.

[77B, 12.59 (手抄稿 第十冊 p168L11)]

[p315, English LR Vol 1]

The twelve factors of dependent-arising are:

(1) Ignorance

The first one is on "ignorance." We can say that we are very familiar with the word ignorance. We would often talk about ignorance and it is something that you all know. However, as to the actual content, we may not necessarily have a very correct understanding. This is especially true when we speak of the traditional Buddhism. It would describe the affliction of the view, the affliction of the emotion, the particles, and ignorance. So, when it speaks of ignorance, it would seem to us that ignorance is extremely subtle. So, you would then say, "Ah, this is impossible for us ordinary beings to understand!" Since it is impossible for us to understand, therefore we can do nothing about it. But in fact, that is not the case! The subtle ignorance is indeed something we are unable to recognize. But the coarse ignorance is displayed right in front of you. It is just like that. But we have to begin from the coarse ignorance. We can gradually purify ourselves from this cause and advance step by step to procure the corresponding effect. If you are able to purify the coarse ignorance step by step,

then you can finally find your way to the most subtle ignorance. You will then be able to uproot it entirely. Hence with this concept here, we must be very clear of it, be very clear of it. Once you have a correct understanding, we will be able to eliminate many of the misconceptions we had before. After we remove the misconceptions, we will develop a correct understanding. This correct understanding becomes the root to our cultivation.

[77B, 14.25 (手抄稿 第十冊 p169L9)]

Speaking of this, before we go into the actual text, there is something I need to tell you. There is something I need to tell you. We would frequently hear the former teachers say, "I would rather not be awakened for 1000 years than to go astray for one day's worth of time." This means that you would rather not become awakened for 1000 years. But you definitely do not want to go astray for even one day. What does this mean? This is to say that if you have gone down the wrong path, that is very dangerous, very dangerous! If you do what is right slowly and you slowly figure your way in, even if it takes 1000 years, as long as you keep at it, there will be a day when you will be awakened. There will be a time when you can resolve the problem. But if you go down the wrong path, then you will never be able to figure it out!

[77B, 15.14 (手抄稿 第十冊 p169L14)]

It would seem that this case is not relevant to us. But in fact, the real intended meaning of this is that every one of us incurs this fault at present. This is because we are under the control of our own consciousness. What is the characteristic of this consciousness? The consciousness has the ability to cling, to cling on to what we have grasped. So, once you have focused on an object, after you have focused on it, you will naturally develop clinging without awareness. You will feel that is the way it is. Hence this type of clinging is divided into two aspects. One aspect of which is a logical one, the affliction of the view. The other aspect is an emotional one, the affliction of the emotion. You are bound tightly to it. We would normally always feel that we have good reasons, we make great sense...these are all because of the principle spoken just now.

Hence this has been something that we are helpless with from the beginningless time.

[77B, 16.00 (手抄稿 第十冊 p170L6)]

But now, what is the goal for training in Buddhism? It is to help us to breakthrough it, to purify it. Hence Buddhism is the only treasure that can purify this. But what if you have learned Buddhism and have taken the wrong step from the very beginning? Then you are doomed! This is because Buddhism is originally used to purify it. But now that you have learned it the wrong way, you have gone down an even more terrible path. Because before you understood Buddhism, you would still have the opportunity to say, "Ah, this is the way of the mundane world! Now that I have learned Buddhism, I can purify this." But after you have learned the teaching, did you in fact learn it correctly? You have learned it incorrectly! Then you cling tightly onto what you think will solve your problem. And because of this type of clinging, you have removed and eliminated the opportunity that could have helped you to be freed. What have you eliminated it with? It is your own clinging. You feel that you are right! Since you feel that you are right, therefore you will not accept the others. This kind of force is very strong. If you examine yourself for a little bit, I think we can all easily relate to this. We can easily relate to this. There are many things in which you would feel, "Ah, I know this well!" It is just like that.

[77B, 17.18 (手抄稿 第十冊 p170L15)]

Yesterday, a fellow practitioner also came to discuss this issue with me. Ah, he was so happy when he talked about this. I was also very pleased and commended him for that. I had two reasons for doing so. One is that I am happy now that he is on the right track. As I praise him for being on the right track, I have benefited from that as well because I got to rejoice. I am utterly pleased! So, he told me that when he had first begun to listen, he could not really take anything in. But now, the more he listens, the more delighted he becomes. I said, "Yes! That is how I was before as well." Then I moved on to say the reason for that. Honestly speaking, what is the reason that we could not take in anything before? There is no harm

for every one of us to take some time to examine ourselves here. What is the force behind this?

[77B, 18.03 (手抄稿 第十冊 p171L6)]

It is that you have your own tendency or habit. One tendency that we normally have is that for an external object, you might feel that it is pretty good. This is an object of the mundane world. It is just like that. This is to say that, for instance, let's say you are sitting down, and we ask you to stand up. But you feel very comfortable sitting down. So, when we ask you to stand up, you really do not feel like it! Unless you are not comfortable sitting down, then you would ask to do something else yourself. Otherwise, you will certainly not want to move from your seat. What is that? That is the aspect of the emotion. The other kind is about the view. If you already feel that you are right, if you feel that you are right, you will naturally reject the other external things. It is just like that. If this force is in the way, then no matter what other people say, you will naturally feel that you are correct.

[77B, 18.50 (手抄稿 第十冊 p171L13)]

Hence what was just said earlier is that Buddhism is originally intended to help you solve this problem. But unfortunately, if we have gone down the wrong path from the very beginning...this is why even if you have gone down the wrong path for one day, you may think that you are on the right path, but you have gone astray from the only true path. But you think you are right. Therefore, you have severed this only path to salvation. So, may I ask, do you have any more opportunity to escape from this? Therefore, Nagarjuna Bodhisattva told us this in his Fundamental Treatise (Madhyamika-karikas Sastra). Why did Buddha tell us these principles? It is for clearing, to correct all your views. But if you cling on to your own ideas about these principles, and you have actually clung onto things that are what's wrong, then even all the Buddhas cannot do anything for you. All the Buddhas will not be able to help us. Therefore, in the very beginning, I want to particularly explain this. Before we formally train in Buddhism, even if you already understand it, you should still remember this, "I am still a blind man. Even though I have now touched the elephant, I have only touched a portion of the elephant!" If you can have this

kind of understanding, you will feel that you still have a sickness. And you will still want to strive. Then you will still have the opportunity. If you cannot give rise to this kind of attitude and you think that you really know it, I am sorry, you are doomed!

[77B, 20.09 (手抄稿 第十冊 p172L8)]

Therefore, at this point, we want to bring up again the preparation that was mentioned to us earlier in the section of the foundation of the path. We should revisit this preparation today. After we remove our obstacles, then we can continue to learn. Why do I bring this up today? There is a reason for that. To truly enter Buddhism, what was explained prior to this section were the teachings for the vehicle of the humans and deities. Those constitute the foundation. Those constitute the foundation. Those teachings are shared among all the practitioners. It is this foundation that allows you to truly advance in depth. And it is only here at this point of the text that we truly begin to transcend beyond cyclic existence. The previous part has already explained half of this – the four noble truths. In case you were unable to grasp the four noble truths, now there is something better – the twelve factors of dependent-arising. If you cannot get a grasp of either of these two teachings, then I am sorry, you will have no other opportunity for this lifetime.

[77B, 20.55 (手抄稿 第十冊 p172L14)]

Therefore, you must truly become aware of your own latent propensities. There are a few kinds of latent propensities. One has to do with the view where you have the habit of thinking that you know. This is the affliction of the view. The other kind is your own affliction of the emotion. Ah! you will feel that this does not work and that does not work! Ah! you would feel that this does not suit your taste and that does not suit your taste. This has to do with habits. You must remove these two things! You must get motivated and learn thoroughly! After you remove these errors that you have had since the beginningless time, you can then advance from there.

Now let us look at this. We will first look at the factor of ignorance. What is ignorance

[p315, English LR Vol 1]

The Treasury of Knowledge.⁵³⁷

He cites from the Treasury of Knowledge. Here we are speaking of the Mahayana teaching, so why would he reference the Treasury of Knowledge? You should know that the fundamental characteristic of the teaching is shared among the three vehicles of the Mahayana and the Hinayana. Since we have just begun to learn, if we do not understand the foundation, we will not be able to understand the profound and subtle materials. Conversely, if you do not understand the foundation and go on to learn things of even greater scope, what would this do? Ah, when you speak, wow! You seem to know all kinds of things like the satellite, the Milky Way, the space. But in fact, we would fail to know anything that is right before us. If you do not know anything that is right before you, can you go into space? It is a principle that is as simple as that. Not to mention satellites, you would not even be able to put together a bicycle. You may not even know how to ride it. But you claim that you can build a space shuttle. Wouldn't that be ludicrous? Therefore, at this point, we should also understand that even in this profound great treatise, it will still reference this on many occasions. There is an important principle on display here. If something is correct, whether it is used in the beginning, in the middle, or in the end, the material of which will certainly remain to be correct. If you are correct as you begin your practice, you can take this cause and advance step by step. Only then will you be able to reach the summit. Now let us take a look at what the Treasury of Knowledge says.

[77B, 23.09 (手抄稿 第十冊 p174L2)]

[p315, English LR Vol 1]

Ignorance is like animosity and falsehood.

This is the primary key to our cultivation in the future. We must be clear of this concept. This "ignorance" is not something we normally think of, "Ah! Only a Bodhisattva can breakthrough this ignorance, can understand it!" This is something that we as ordinary beings should understand now. What is this? It is the opposite of friendship and truth. There is also "so on." This will be explained later.

[77B, 23.33 (手抄稿 第十冊 p174L6)]

[p316, English LR Vol 1]

Animosity and falsehood refer neither to the absence of friendship and truth, nor to what is different from these two, but rather to the classes of phenomena that are directly antithetical to and incompatible with friendship and truth.

It is these few simple sentences. This is what's most important for us now, what we must understand. He said that this is "like." It is referring to "animosity and falsehood." He said "friendship." A friendship means something endearing. As for the "opposite of friendship," what is the opposite of friendship? It is opposite of endearing, it is "animosity." This refers to enemies. What else is there? "Truth" is what is real. But now the "opposite of truth" is what? It is falsehood. Hence in the very beginning he did not say animosity or falsehood but instead he said the opposite of friendship and truth, what does this mean? He meant that they "refer neither to the absence of friendship and truth, nor to what is different from these two." As it is not just the absence of them. Remember that I had told you this earlier about how to collectively decide on an issue. We would ask those who agree with the first alternative to raise their hands first. Then we would ask those who agree with the second alternative to raise their hands the second

time. But after we vote, many people are still undecided. Now the situation here is not the same case. It is that for those who agree, please raise your hand. And for those who do not raise their hands, this would mean they oppose this. There are only these two choices. So, no one is left out. Hence what this place is telling us is the same. This is the reason he used the word "opposite" and the word "absence." It is whatever that is opposite of friendship and the truth, whatever that is incompatible to friendship and the truth. These are what we should remedy. These are all included in ignorance.

[77B, 25.13 (手抄稿 第十冊 p175L4)]

By classifying in this way, categorizing in this way, the characteristics of ignorance can be completely and clearly explained. Nothing is omitted. If you can have an understanding that does not omit anything in the causal period, and that you are able to obtain the method to practice that also does not omit anything, as you put the teachings into practice, you will produce an effect that is complete without any omission. Do you understand? Hence at this point, whether you recite the Buddha's name or practice Zen, if what you have understood is complete without any omission, then as you train in this particular teaching method, even though it may appear that you are doing the same thing as others, this will be the fundamental reason for you to produce a different result. Therefore by the time you actually engage in the training, it really does not matter which method you use. There are indeed many different methods used for meditation. Let us continue.

[77B, 26.10 (手抄稿 第十冊 p175L10)]

[p316, English LR Vol 1]

Likewise, ignorance also refers neither to the absence of that cognition which is the remedy for ignorance nor to what is other than this, but to the classes of phenomena that are directly antithetical to and incompatible with cognition.

Similarly, so what is "ignorance"? It also speaks of the absence of the cognition which is the remedy for ignorance. And that it is not just the absence of "**that cognition which is the remedy for ignorance nor to what is other than this.**" But rather it is "**the classes of phenomena that are directly antithetical to and incompatible with cognition.**" It is exactly the opposite of that type of cognition. What are these two? What is "**directly antithetical**"? It means if you exist then I cannot exist. And if I exist then you cannot exist. It is exactly like that. Hence for these two objects, not only must they be the opposite like enemies, but that if one object exists, it will certainly destroy the other one. If you exist, you will certainly destroy me. Therefore between ignorance and cognition, this is the situation. Thus if ignorance exists, I am sorry, you are certainly ignorant and unaware. But if you can grasp the main points and train on this path of enlightenment, you will become aware and lucid in your cognition. You can certainly overcome this ignorance. You can certainly eliminate it!

[77B, 27.11 (手抄稿 第十冊 p176L8)]

Oh! Now that we understand this, therefore in principle, oh! So this is how it is. It is the opposite of truth. For something that is opposite of truth, this thing is truly our enemy of rebirth. We have judged it wrongly. It is obviously falsehood, but we thought it was the truth. And then, because it is the opposite of truth, it is falsehood and our enemy. However, we have mistaken it to be something that is true, the exact opposite. This is how it is. Therefore ignorance is the lack of understanding which results in a mistake. And cognition means that we have to recognize it to produce a positive effect. These are what are spoken. So now, the

classes of phenomena that are directly antithetical to this would mean,

[77B, 27.49 (手抄稿 第十冊 p176L8)]

[p316, English LR Vol 1]

Regarding this, the great scholar Dharmakirti asserts that "Here, the remedy—cognition—

The remedy for this ignorance is "**cognition.**" What is this cognition? This is something that we must fundamentally grasp. The definition of this is something that we must first understand. We must be able to clearly and distinctly grasp this. Let us read on.

[77B, 28.14 (手抄稿 第十冊 p176L11)]

[p316, English LR Vol 1]

is the cognition of the real, the meaning of the selflessness of persons.

(Translator note: instead of person, the Chinese text uses "pudgala.")

There, this is to correctly, truthfully, unmistakably understand, to understand this thing. What you need to understand for all of Buddhism is this. This is the core. If you can understand this root and expand from this root, whatever that accords with this will count as Buddhism. Whatever that does not accord with this will be a mistake. It is exactly that. There is no "self" in this pudgala. Normally we would translate pudgala to "those who go on to repeated reincarnations." That is because one will repeatedly and incessantly return. The repeated reincarnations do not mean once or twice. But that it means one will forever whirl in the six realms. After one gives up this body, he will take another. After he gives

that one up, he will take yet another one. We normally would call this "sentient beings." This would mean people. That is me, you, him, we all count in here.

[78A, 00.03 (手抄稿 第十冊 p181L1)]

It is just that we are classified into me and you, classified as me, you, and him. That's all there is. But this thing has no "self" that we have always misconstrued it to have. This is the remedy. To truly train in Buddhism, the core essence of it is to understand this, to understand this.

[78A, 00.25 (手抄稿 第十冊 p181L3)]

[p316, English LR Vol 1]

Therefore, its antithesis is the reifying view of the perishing aggregates, the conception of a self in persons."

Conversely, what does "**cognition**" remedy? In other words, what is "**ignorance**"? What is its antithesis? It is about this pudgala. What is this pudgala? It is the five aggregates. It is exactly these things. But because we do not understand them, we mistake them to be the "self." And what is this ignorance? It is because of ignorance that I do not recognize it, thus seeing it as something - this view is called the reifying view of the perishing aggregates. "**The reifying view of the perishing aggregates**" is normally translated as "the self" or "that which belongs to the self." Oh! Upon seeing this, it is obviously the five aggregates, but we see them as the "self" or "that which belongs to the self." In the section of the four noble truths, the sixth affliction, it is the "**reifying view of the perishing aggregates.**"

[78A, 01.18 (手抄稿 第十冊 p182L2)]

This was spoken by master Dharmakirti.

[78A, 01.24 (手抄稿 第十冊 p182L4)]

[p316, English LR Vol 1]

Along with this interpretation, which sees ignorance as a misapprehension of the meaning of reality, there is a second view, held by the scholar Asanga and his brother Vasubandhu, who assert that ignorance is merely confusion about the meaning of reality.

What is a different interpretation? It is one held by the Asanga Bodhisattva. **"The scholar Asanga and his brother Vasubandhu,"** this is said by the Asanga Bodhisattva and master Vasubandhu. Their viewpoint differs. What is it? **"... sees ignorance as a misapprehension of the meaning of reality... ignorance is merely confusion about the meaning of reality."** This said that for the meaning of reality, the former one asserts that you have misapprehended, that you have a perverse view of it. The other interpretation said that for the meaning of reality, you don't understand it. So according to the Asanga Bodhisattva's interpretation, what is this ignorance? It is that for the meaning of reality, you don't understand. You don't understand it. It is because you don't understand it, you develop confusion. Once you have produced confusion, you then have misapprehension. Therefore there are two viewpoints! So for master Dharmakirti, he used "misapprehension" to explain ignorance. And then, the Asanga Bodhisattva used a "lack of understanding" to explain ignorance.

[78A, 02.30 (手抄稿 第十冊 p182L12)]

So now, no matter which interpretation, this treatise clearly explains all of the characteristics of ignorance. In the previous section of the four noble truths, do you still remember that? It explained what it means if you view ignorance and the reifying view of the perishing aggregates as one and what it means if you view the two as separate. This part of the text also explained it very distinctly. So once you understand both viewpoints, you will completely understand the characteristics. There will not be the slightest ambiguity or vagueness. Once you correctly understand it, by then,

for the remedies and the way you would train, you will naturally be 100% correct.

[78A, 03.11 (手抄稿 第十冊 p183L4)]

[p316, English LR Vol 1]

In brief, they say that ignorance is a mind that does not know its object, but also that it is not a misconception.

In brief, it is either a misconception or a lack of understanding. There, but here it is specifically referring to the lack of understanding.

[78A, 03.24 (手抄稿 第十冊 p183L6)]

[p316, English LR Vol 1]

However, Dharmakirti on the one hand, and Asanga and Vasubandhu on the other, are alike in asserting that the wisdom that knows selflessness is the principal remedy for ignorance.

Even though there are two interpretations for the subject of ignorance, what is good about this? The remedy, the direct antithesis, the most important - "**the principal remedy**" is the root - the argument and interpretation for this is the same. And what does this refer to? It is "**the wisdom that knows selflessness.**" It doesn't matter which way you thought of this from before, either you did not correctly understand this pudgala, or you may have misapprehended this pudgala. However the remedy for this ignorance is the same. Both interpretations said, "Oh, so I understand that within this, there is no such thing as the existence of the 'self.'" This is common between the two interpretations. Because of this, therefore the path of cultivation is the same.

[78A, 04.26 (手抄稿 第十冊 p183L13)]

So why did the text reference this here? Actually, among all of the main lineages in India, Dharmalaksana explained that the most clearly. And master Asanga and master Dharmakirti were great teachers in the Dharmalaksana School. It's like that. So they had explained the most important contents of the Dharmalaksana School. In fact, through this you can also understand that if we truly want to discuss or train in the future, we can never be apart from this topic. If you stray from this topic, you will have gone down the wrong path, will have gone down the wrong path.

[p316, English LR Vol 1]

Asanga's *Compendium of Knowledge* states that there are two types of confusion: confusion about karma and its effects, and confusion about the meaning of reality. Through the first you accumulate compositional activities for rebirth in miserable realms; through the second you accumulate the compositional activities for rebirth in happy realms.

With respect to this "**confusion**," this lack of understanding, or that through this lack of understanding you have produced a misconception, the *Compendium of Knowledge* explains that for this error of lack of understanding, it is divided into two types. This kind of confusion is divided into two types, one is called "**confusion about karma and its effects**," and the other is called "**confusion about the meaning of reality**." I have talked about this before so here it comes now! This is it. In regards to the subjective aspects of ignorance, we have two types of confusion. One is that due to ignorance, we have mistakenly misconceived. Hence we do not understand the principles of karma and its effects. There is another one. Other than karma and its effects, as for why it is this way, the real meaning behind it, you don't understand it. The first one is that even though you do not understand karma and its effects, you still seek for happiness. Since you do not know how to plant a happy cause to produce a happy effect, you will use a wrong approach. Because you have taken a wrong approach, you have created the wrong type of karma. You will have created all kinds of bad karma that will cause you to fall into the miserable realms. This is one type [of confusion]. Further, even though you have understood that, but you still do not understand the meaning of reality. However since you understand the principle of karma and its effects, you will create all kinds of virtuous karma. You will therefore be reborn in the happy realms, to be reborn as humans or deities. But have you escaped cyclic existence? You have not. This is what we should understand. This is what we should understand. So this is the first

one, the factor of ignorance, the factor of ignorance. This is our ordinary understanding or you can say it is our view, our view.

[78A, 07.07 (手抄稿 第十冊 p185L4)]

Up to this point, I need to pause for a while, pause for a while. When we ordinarily learn Buddhism, the most important thing is called the correct view, the correct view.

Therefore the most important and fundamental center of the correct view is right here. We have said this previously that there are many people who would now talk about training in Buddhism. Ah! People would talk about emptiness. It is absolutely unmistakable. It is because of emptiness that you have dependent arising. It is because of dependent arising that you have emptiness. There are many people who would talk about "emptiness." Everyone would say, "Everything is empty. You should let go of your clinging!" Fine, fine, fine! We should not be attached. Just like that. That is right, it is absolutely unmistakable. As a result, what clinging did he let go? He decided to let go of ethical discipline, let go of cultivation, let go of going to the main shrine, let go of properly going through the mealtimes. But for sleeping, he could not let that go! Whatever that he liked, he could not let it go. I really don't know... This is one type. We would frequently stray without knowing. We would stray without knowing. Therefore the scriptures and treatises will tell us this on many occasions: for us who have truly understood the meaning of reality, this would mean we have understood emptiness, and therefore we would certainly not lack the understanding of the principles on karma, dependent-arising, cause and effect. And the more thoroughly one understands it, one will place even more emphasis on his practices of cause and effect. It is just like that.

[78A, 08.29 (手抄稿 第十冊 p185L13)]

But actually, this principle is indeed more subtle and profound. It is not something that we can readily understand. Therefore past masters and so on will tell us time and again that when we figure our way in, they will not begin by teaching emptiness to us. What will they teach us first? They will teach us the rules of cause and

effect, of dependent arising to leave a very deep impression. So then you will tremble with fear and place meticulous care to avoid the creation of nonvirtuous karma. At that time, you will purify your sinful karma. Once you have gradually cleared away your nonvirtuous karma and accumulated the collections, your consciousness will gradually become clear and focused. That's when you can delve in depth to understand more. That is why you will have the opportunity to understand without producing the misconceptions explained just earlier. This is the point that we must particularly recognize.

[78A, 09.16 (手抄稿 第十冊 p186L3)]

Therefore at this point, I want to encourage you all again that in concert with the materials presented by this treatise, you must read more actual documentations of cause and effect, and reincarnation. You can even read *The Sutra of the Wise and Foolish* and so on. When we're able to use the principles of cause and effect, and karma in conjunction with our studies, this will allow our practice to step away from sins and obscurations. We will accumulate the collections step by step. It's like that. On the one hand, it will allow us to maintain a human form. It may even give us the chance to be reborn in the Pure Land, to have an opportunity to practice. On the other hand, we can use this opportunity to gradually go in depth. With respect to our views, this is a principle that we must grasp. So I think that for "**compositional activity**," I will explain that tomorrow. We will stop here for today.

[78A, 10.20 (手抄稿 第十冊 p186L9)]

For today, please open up to 181, page 181 (English text, page 316). Yesterday, for the factor of "**ignorance**," we have already explained the factor of ignorance in the twelve factors of dependent-arising. So for today, we will talk about "**compositional activity**." We will go through each factor to explain the meaning, the definition. We will first explain what they are and then we will put them all together to explain how one will move from the previous factor to the next factor, and how one passes through, passes through life and death, passes through life and death.

[78A, 11.08 (手抄稿 第十冊 p186L13)]

[p316, English LR Vol 1]

(2) Compositional activity

Compositional activity is karma.

What is "**compositional activity**"? It is karma. It is karma. Actually, "**compositional activity**" generally refers to the actions. "**Karma**" is the influence that is left. There will be an influence. Therefore they are really the same thing. We would normally say that we create karma, create karma. That is when we are actually committing them. Hence you can say that is an activity, and it would leave a force of influence.

[78A, 11.37 (手抄稿 第十冊 p187L3)]

[p316, English LR Vol 1]

There are two kinds of karma: nonmeritorious karma, which impels miserable rebirths, and meritorious karma, which impels happy rebirths.

This can be divided into two kinds: one is nonmeritorious karma which is nonvirtuous karma. This nonvirtuous karma will lead us to miserable realms. And for virtuous karma, virtuous karma will lead us to happy realms.

[78A, 12.00 (手抄稿 第十冊 p187L6)]

[p316, English LR Vol 1]

The latter is further divided into two types: meritorious karma, which impels happy rebirths into the desire realm, and invariable karma, which impels happy rebirths into the higher [deities'] realms.

And the latter virtuous karma, it is further divided into two types. One of which is the "**meritorious karma**" of the desire realm. This is the meritorious karma of the desire realm which impels rebirths in the human and deity realm. And then to go up even higher, it is the "**invariable karma**" that impels rebirths in the form and formless realm. Whether it is rebirth in the human, the deity, the form or the formless realm, it would mean you have done virtuous karma. These constitute the factor of compositional activity. The third factor,

[78A, 12.49 (手抄稿 第十冊 p187L10)]

[p316, English LR Vol 1]

(3) *Consciousness*

In the sutras the Buddha speaks about the six types of consciousness. [250] Nonetheless, here the principal consciousness is the fundamental consciousness, according to those who assert that such a consciousness exists, or the mental consciousness, according to those who do not assert this.

"**Consciousness**," the sutras speaks about the six types of consciousness. Among the six types, what is the principle one? The consciousness-only school of the Mahayana asserts that it is the fundamental consciousness. Hinayana does not have this concept or does not accept the existence of the fundamental consciousness. So then they can assert that the principal

consciousness is the mental consciousness among the six types of consciousness.

[78A, 13.25 (手抄稿 第十冊 p188L1)]

[p317, English LR Vol 1]

Further, you become entangled in and accumulate nonvirtuous karma through your ignorance of the fact that the suffering of pain arises from nonvirtue. These latent karmic propensities infuse your consciousness. The consciousness of the lifetime in which this happens is "the consciousness of the causal period,"

"The consciousness of the causal period" and **"the consciousness of the effect period"** are explained separately. So what are these? This is to say that we do not really understand what consciousness is. But actually, this follows from ignorance. It is because we do not understand that we engage in **"compositional activities."** When you engage in compositional activities, those are the times when you are creating a variety of karma. All these actions will be kept in your consciousness, leaving an influence. So then this thing, this latent karmic propensity is the influence that is left. The latent propensity that is left, or the seed that is left, this thing is the consciousness of the causal period.

[78A, 14.39 (手抄稿 第十冊 p188L8)]

If you have created nonvirtuous karma, why did you do it? It was because you did not understand that things operate under the laws of karma and its effects, cause and effects, and dependent arising. Hence it said **"through your ignorance."** Even though you were seeking for happiness, but you did not know what is the cause of happiness. So the result of what you have done brings you the effect of suffering. **"You become entangled in and accumulate,"** we understand what these mean. Once we create this karma, this latent propensity, there is this force at the time of creation. This type of force is submerged in our consciousness. This type of

submerged force in our consciousness could bring about cyclic existence in the future. This is the consciousness of the causal period, the consciousness of the causal period. To explain this in the parameters of the consciousness-only school, we would call it a seed. It would be called the fruitional seed, or the conventional valid cognition seed.

[78A, 15.43 (手抄稿 第十冊 p188L14)]

[p317, English LR Vol 1]

while that which enters the birthplace in a miserable realm, in the future and in dependence on the causal period consciousness, is the "consciousness of the effect period."

Since this seed was left from that action, this is the consciousness of the causal period. From this, if there are special conditions which would nurture it, nurture it, this will produce an effect in the future. This is then called "consciousness of the effect period." Therefore, in truth, this consciousness is divided into two half factors. The first half is the causal period. The second half is the effect period. So how would one shift from the causal period to the effect period? When we talk about the diagram of the twelve factors of dependent-arising, we will explain this in detail, explain this in detail. So at this time, we should understand that this is in our usual arising thoughts. Based on what we have spoken earlier, we have talked about the causally concordant consciousness. When a sensory object appears, what is our consciousness as we face this object? What kind of karma would we create? This is the time when we will transform the consciousness of the causal period into the consciousness of the effect period. I will explain this principle later.

[p317, English LR Vol 1]

Likewise, due to the power of your confusion about the reality of selflessness, you perceive happy realms to be happy, not understanding that they are actually miserable. Through such misperceptions, you accumulate meritorious and invariable karma. The consciousness of the lifetime in which you accumulate such karma is the "consciousness of the causal period," while that which, in dependence on this, enters a happy rebirth in either the desire realm or the higher [deities] realms is "the consciousness of the effect period."

This is the same principle. Earlier, it was because of your lack of understanding of karma and its effects that you create nonvirtuous karma. But now, even though one understands karma and its effects, but the ultimate meaning of dependent-arising behind "karma and dependent-arising," the reality as in "emptiness" that we normally speak of, he does not understand this principle. The reality of selflessness, in other words, the emptiness as explained in the ultimate truth explains that there is no true self. It is this that one does not understand. And due to the power of this confusion, after one has understood karma and dependent arising, after one has understood karma, cause and effect, one will create all sorts of virtuous karma. But he does not understand that the happy realms brought forth from the virtuous karma are indeed still suffering. So he will mistakenly see them as happiness. What type of karma would he create at this point? He would either create meritorious karma or invariable karma. These would mean rebirth in the human, the desire deity realm, the form and formless realms. Similarly, what they create in this lifetime is the consciousness of the causal period. Based on this, when it produces the effect, it will be the consciousness of the effect period. This is the third factor.

The fourth factor,

[p317, English LR Vol 1]

(4) Name-and-form

"Name" is the four [of the five] aggregates that are nonphysical: feeling, discrimination, compositional factors, and consciousness. As for the fifth aggregate, form, if you are reborn in a formless realm, you have no actual form, only the seed of form. Thus, the "form" in the term "name-and-form" applies to any form, such as the fertilized ovum, that is appropriate to any situation other than the formless realm.

(Translator note: instead of using the fertilized ovum here, the Chinese text uses the term

"kalala" which is the human embryo during the first seven days.)

What is "**name-and-form**," the factor of name-and-form? Feeling, discrimination, compositional factors and consciousness - these are nonphysical. For form and color, having form and color would mean "that which is perceptible and capable of offering resistance." In general, when we say "perceptible and capable of offering resistance," this special condition means you can see it with your eyes, hear it with your ears, taste it with your tongue and come in contact with it with your body. It is things of this sort. It is perceptible and offers material resistance. It is this type of thing. We can understand this. Therefore, in other words, other than the phenomena of the mind, the contaminated things in the mundane world would constitute form. Thus "**name**" refers to the phenomena of the mind. "**Form**" refers to the phenomena of the form – form, sound, smell, taste and contact. If you are reborn in a formless realm, there is no actual form but the seed of form. Other than this, other than rebirth in a formless realm, all the others...this so called "kalala," what is that? It is that when we whirl in cyclic existence, when a new life first begins, it is called kalala. From then on, it will gradually grow bigger to develop the six sensory faculties and finally becoming a complete body. This is called the form. This is what we should understand. Therefore

from the first moment when one takes rebirth until the six sensory faculties develop, this is called name-and-form, name-and-form during this period of time. So what are the "**six sources**"?

[78A, 21.10 (手抄稿 第十冊 p191L3)]

[p317, English LR Vol 1]

(5) Six sources

If you are born from a womb, four sources—the eyes, ears, nose, and tongue—are formed through the further development of "name," [that is, consciousness] and the oblong mass of the fertilized ovum into which consciousness initially enters. The physical and mental sources, however, exist from the time of the fertilized ovum—the time of name-and-form.

The "**six sources**" begin from the earlier name-and-form, this kalala. If you are reborn from a womb, when the consciousness initially enters the oblong mass of the fertilized ovum, the very moment that you take life, that is when this kalala is formed. Kalala is also called "congealed slime" [in Chinese]. It is a mass, a mass of tissue, a slimy mass. That is all there is.

At this time, this mass of tissue, actually for this form, there will be "**further development of "name," [that is, consciousness] and the oblong mass of the fertilized ovum into which consciousness initially enters.**" By the force of the karma, this will continue to grow. When it continues to grow, it will gradually form what? "**...the eyes, ears, nose, and tongue...the physical and mental sources,**" in other words, your eyes, ears, nose, tongue, physical, consciousness, these six things will gradually develop from the kalala, gradually develop from the kalala.

[78A, 22.14 (手抄稿 第十冊 p192L11)]

Actually, this is very interesting. We have already talked about this name-and-form. According to the four noble truths discussed earlier, at the moment when you take life, at that very particular moment, what is the function of the form? It is the object in focus, or the basis, or in fact, that which you have become attached to. The object to which the consciousness focuses upon is that which the consciousness is attached to. For instance, when we look with our eyes, hmm! Say we are looking at something. This object that we're looking at is the object that we have focused on, the object that we have focused on. However for this kind of attachment, it is a type of focus that has a potent clinging power. Otherwise, it would be a normal type of clinging or grasping.

[78A, 23.00 (手抄稿 第十冊 p192L2)]

When we actually take rebirth, at that time, it is a state in which the consciousness clings potently on to the object. It is because of this type of clinging tendency that turns one's focus of the oblong mass into an attachment and ultimately a clinging. Therefore the earlier consciousness, the consciousness itself is always moving forward moment by moment. Whenever the former consciousness ceases, the latter consciousness will arise. When the latter consciousness arises, the fertilized ovum that the consciousness has clung onto becomes the form part. This is now a kalala.

[78A, 23.45 (手抄稿 第十冊 p192L7)]

Therefore at this time, when the name and the form are developed, it is very interesting. The kalala and the consciousness, these two, hence it is called a consciousness that has found a basis. In the name-and-form, between the name and the form, there is a mutual relationship. The consciousness will focus, will cling onto the form. The form is the fertilized ovum. And then, at the same time, this fertilized ovum will become the basis for the consciousness and further develops into a new life. It's like that. Similarly, it is still due to the karmic force that this new life will slowly, slowly develop. Hence you will have the six sources.

[78A, 24.38 (手抄稿 第十冊 p192L12)]

[p317, English LR Vol 1]

If you are born spontaneously, there are no such stages, since your sources form simultaneously with your entering rebirth.

If one is born spontaneously, then when he takes rebirth, everything happens all at once. There will not be this kind of step-by-step development like a womb birth that will take up to ten months. So it is not certain. It is like this for people. There are other animals where this may not be the case.

[78A, 24.58 (手抄稿 第十冊 p193L1)]

[p317, English LR Vol 1]

However, for those born from eggs or for those born from moisture, the explanation is similar to the explanation of those born from a womb, with the exception of the word "womb."

Actually for those born from eggs or from moisture, their development is the same. For those born spontaneously, this happens all at once. For those born from the womb, those born from eggs, and those born from moisture, it is a gradual process. However, for those born from the womb, this gradual process occurs inside a mother's womb. But for those born from the eggs or moisture, it is inside the egg. Actually, for those born from moisture there is still a membrane on the outside. So the development is still the same. There will initially be the name and the form. Then by the force of the karma, it will grow. The six sources will gradually develop. Like that. Therefore not only is this true for the womb birth, all the other developments are the same.

[78A, 25.44 (手抄稿 第十冊 p193L7)]

[p317, English LR Vol 1]

This is explained in the *Levels of Yogic Deeds*.

This is explained in the *Levels of Yogic Deeds*.

[78A, 25.49 (手抄稿 第十冊 p193L9)]

[p317, English LR Vol 1]

This being the case, once name-and-form are established, you have an actual body. [251] When the six sources are established, the

[p318, English LR Vol 1]

experience has been created, because the particulars of the body have formed. The five physical sources do not exist in the formless realm.

So what is this next? It's because of this that this name-and-form is actually us. In other words, when we normally say the form and the mind, the form and the mind, it is this thing. The self that we would ordinarily speak of, you can say that it is this one self. But actually, this "self" consists of the form and the mind. They can be further divided into the five aggregates. This is the physical body of oneself. Based on this, if you want to distinguish the particulars, then you can divide them into eyes, ears, nose, tongue, and the body, separately. Therefore the six sources are the particular characteristics of the body. These describe the general and the particular characteristics of the body, the general and the particular characteristics.

[78A, 26.47 (手抄稿 第十冊 p194L3)]

In regards to the general and the particular characteristics, let us just use any example! Let us use this classroom. Alright, classroom is a general characteristic of this room. It includes everything inside. But once we are in this classroom, oh, this is

called the podium. That is called the door and the window. This is the chair that we sit on. This is called the wall. And this is something else? These are the particular characteristics of the classroom. This is the same with everything else. When we talk about this temple, that term is a general characteristic of it. And then, inside the temple, this is the main shrine. That is the dormitory. That is the kitchen. This is something else. These are the particular characteristics.

[78A, 27.29 (手抄稿 第十冊 p194L8)]

Therefore for the name-and-form and the six sources, one is the general characteristic and the other is the particular characteristics. Even though as it progress from the earlier to the later stages, there seems to be a time difference in their development. But in fact, once name-and-form and the six sources are developed, they will continue to exist for your entire life. They will continue to exist, will continue to exist. Therefore in the sutras, it would ordinarily say that the consciousness will focus on the name-and-form or that the name-and-form will focus on the consciousness. These will continue to exist for one's entire life. From the moment that one takes life until the prior time ends and the moment the death state appears, this is the condition that one is in. Therefore, the general substance of a being is the name-and-form and the particulars are the six sources.

[78A, 28.23 (手抄稿 第十冊 p194L13)]

[p318, English LR Vol 1]

6) Contact

When sensory object, sensory faculty, and consciousness come together, you distinguish three types of objects- attractive, unattractive, and neutral. The passage where a sutra says "caused by the six sources"⁵³⁸ refers to sensory objects as well as consciousnesses.

"**Contact**," this is the next factor. What is contact? It is when "**sensory object, sensory faculty, and consciousness**" all come together. When they come together, this will produce contact. This contact does not have the capability to tell whether it is pleasant or painful. However, eh, one has become aware of it, has become aware of it. This awareness, the mental state of this type of awareness is called contact.

[78A, 00.10 (手抄稿 第十冊 p197L1)]

Therefore, when it says, "**caused by the six sources' refers to sensory objects as well as consciousnesses.**" These six, these six sources were mentioned earlier. What the six sources refer to will be the objects and the consciousness as well. These are incorporated. This also explains that, in fact, why do we say "caused by the six sources"? That is because this particular factor is developed through the coming together of all three things. It is that the six sources have brought together the object and the consciousness. The six sources are the six sensory faculties. So, the sensory faculties have brought them together and induced this particular factor.

[78B, 00.47 (手抄稿 第十冊 p197L5)]

[p318, English LR Vol 1]

(7) *Feeling*

Corresponding to contact's discrimination of three types of objects, there occur three sorts of feelings-pleasant, painful, and neutral.

Next, from contact, after you have come in contact with something, you will produce a feeling. From this feeling, you will decide whether you find the object pleasant, painful, or neither. What you do not find pleasant will be suffering to you. What you find pleasant will be happiness to you. The last feeling is neutral.

[78B, 01.13 (手抄稿 第十冊 p198L1)]

[p318, English LR Vol 1]

(8) *Craving*

This means both craving not to be separated from pleasant feelings and craving a separation from painful feelings.

So, what is "craving"? Craving is a desire, a longing. Once you have produced this feeling, for the pleasant feelings, you do not wish to separate from it. On the contrary, for the things that are not pleasant, that are painful, you hope to be far from it, be far from it.

[p318, English LR Vol 1]

The statement in a sutra that "craving is caused by feeling"⁵³⁹ means that feelings accompanied by ignorance cause craving. Where there is no ignorance, craving does not occur, even if feelings are present.

This being the case, contact is the experiencing of the object and feeling is the experiencing of birth or the fruition of karma. Hence, when these two are complete, experience is complete. There are three types of craving, one for each of the three realms.

Let me explain this. We would normally say "**craving is caused by feeling.**" In the twelve factors of dependent-arising, every preceding factor will cause the development of the following factor. So why does he want to take the time to explain this here instead of earlier? The same principle should apply for ignorance to cause compositional activity, and for compositional activity to cause consciousness. However, here it particularly addresses the fact that feeling will cause craving. There is a reason behind this. It is certain that when a contact is made while under the influence of ignorance, then the feeling that is produced will cause craving. This is it. Therefore, just because you have feelings, these feelings may not necessarily produce craving. Hence, after one attains a noble fruit, one still has feelings. But his feelings are "emancipated." He is no longer bound by them. So, it is not that the noble beings do not see with their eyes, they can still see and hear. In particular for Arhats, the noble beings of the Hinayana will still experience painful feelings. But his painful feeling will not cause him to develop the craving to be separated from it. He will still have pleasant feelings. But his pleasant feelings will not cause him to develop a craving not to be separated from it. This is because his three mental poisons of attachment, hostility and ignorance have been entirely eliminated. This is the case.

[78B, 03.46 (手抄稿 第十冊 p199L2)]

Therefore, for us ordinary beings, we have not eliminated ignorance and do not understand the reality. So, when we encounter situations, our feelings will produce craving. This is why he says, **"Where there is no ignorance, craving does not occur, even if feelings are present."** So, there will still be [feelings]. But they will not produce craving, will not produce craving. This insinuates that when cravings are not produced, cyclic existence will stop, cyclic existence will stop. With regards to this principle, just as I have said before, when we look over the diagram of the twelve factors of dependent-arising, I will explain it more thoroughly then. So, I will not go into each factor in depth here.

[78B, 04.33 (手抄稿 第十冊 p199L7)]

Due to this, **"contact is the experiencing of the object and feeling is the experiencing of birth or the fruition of karma."** What is the difference between the two? What is the difference between contact and feeling? This is what we should understand. **"Contact"** occurs when our six sensory faculties encounter the six sensory objects. The attribute of contact has to do with the objects. It is about focusing on the objects and pursuing them. This is the case. Therefore, it is called the experience of the object. What about **"feeling?"** What is the experience of birth? That is, once there is contact with the sensory objects, and you produce a feeling, ah! This is attractive, so you will become attached. That is unattractive, so you will reject it, reject it. If you do not have any of these two feelings, then you will have a neutral feeling. At the moment of experiencing these feelings, there will be a response that accords with the three mental poisons. What is the result of being in accordance with the three mental poisons? This will produce the fruit of you whirling in cyclic existence in the future, the fruit of whirling in cyclic existence. It is therefore called the experience of birth or the fruition of karma. That is because birth is a fruit produced from whirling in cyclic existence. Another name for that is called fruition, fruition.

[78B, 05.53 (手抄稿 第十冊 p199L15)]

Therefore, contact is a reaction toward the sensory objects. Once feeling is produced, it will incite craving and grasping to cause you to whirl in cyclic existence. This is the difference between the two. Once you put the two together, the experience is complete.

Therefore, in order to have true completion of experience, you must have both contact and feeling, contact and feeling. At this point, in fact, the ultimate key to our cultivation has to do with the sensory objects [or situations]. The most important thing is about the sensory objects [or situations]. If you can see through this, your problem will be solved. This is why when Buddha imparts the teaching, what does he tell us from the very beginning? He tells us to "view your feelings as suffering." Do you remember this? We would normally speak about a principle and sound like we are well argued. Actually, this is the root to training, this is the root. For this critical point, I will explain this step by step slowly, slowly.

[78B, 07.05 (手抄稿 第十冊 p200L7)]

"There are three types of craving, one for each of the three realms." There is the craving of desire, the craving of form and the craving of cyclic existence. The craving in the desire realm has to do with desire. This is the craving of desire. In the form realm, it is the craving of form. And then in the formless realm, these are all gone. But there is still the capacity to bring about existence. So, there will still be existence, you will incessantly whirl [in this cyclic existence]. So, the three types of craving are called the craving of desire, the craving of form and the craving of cyclic existence.

[78B, 07.43 (手抄稿 第十冊 p200L11)]

[p318, English LR Vol 1]

(9) Grasping

Grasping refers to yearning after and attachment to four types of objects:

This is the four types [of yearning after and attachment] that are developed from the four types of objects.

[78B, 07.52 (手抄稿 第十冊 p200L13)]

[p318, English LR Vol 1]

1. **holding onto what you want: yearning after and attaching to the sensuous, forms and sounds,**

For forms, sounds, smells, tastes and so on, one will develop yearning after and attachment, yearning after and attachment.

[p318, English LR Vol 1]

for example; to bad views (excluding the reifying view of the perishing aggregates); to ethical discipline associated with bad views and bad conduct; and to the view of the perishing aggregates;

2. **holding onto views;**
3. **holding onto ethical discipline and conduct; and**
4. **holding onto assertions that there is a self.**

(Translator note: It would seem that by Master's explanation, #2 holding onto views means #3 and #4. Hence in his explanation, there are two categories, #1 holding onto what you want:

yearning after and attaching to the sensuous and #2 holding onto views.)

What is "**grasping**"? Grasping is such that since you have produced craving earlier, you will now go further to cling and grasp onto the object that you have craved, to cling and grasp onto it. Therefore, grasping is a deeper level of craving. This is why it is sometimes used as another name for craving. But they do differ in degree. You look at something, you kind of like it and feel that it is adorable. Next, since you feel that it is adorable, you will look for ways to obtain it. This sort of mentality, this kind of attitude is stronger than just craving, stronger than craving. So why does it have to be divided into two separate factors? That is because to just have craving, there is no force of grasping. And without that, you will not induce [subsequent existence]. Just to have craving is inadequate to induce subsequent existence in cyclic existence. Therefore, the force of craving will gradually increase up to this state which will induce subsequent existence. Hence, they have to be two separate factors. This is why we would normally ask how does karma issue effect? It has to be done and accumulated. This is it! After you have done it, you must continue to accumulate. This

force of accumulation is primarily from what? It is exactly this force here. It is exactly this force here.

[78B, 09.51 (手抄稿 第十冊 p201L12)]

So then, there is the "**yearning after and attaching**" to what is sensuous and so on. And then there are the "**views**," bad reviews excluding the reifying of the perishing aggregates. (What is the reifying view of the perishing aggregates? It is a special attachment to the self.) If you categorize these, there will be the holding onto what you want and the holding onto views. "**Holding on to what you want**" is the attachment to the sensuous, which are form, sound, smell, taste and so on. For what you yearn, you grasp with attachment. When you see something that is delicious, you will go after it. When you see something that is soft and comfortable, you will do the same. This is yearning after and attaching to. So, for "**holding onto views**," it is these two things. One is ethical discipline and conduct, a belief in the supremacy of ethics and religious discipline. This was stated as one of the ten afflictions in the earlier section. Then there is "**holding onto assertions that there is a self**." Holding onto assertions that there is a self is the attachment developed for the self and that which belongs to the self. These attachments are developed based on the reifying view of the perishing aggregates. This is it.

(Translator note: apology for not being sure of the exact meaning that is translated in this paragraph.)

[78B, 10.58 (手抄稿 第十冊 p202L5)]

[p318, English LR Vol 1]

(10) Potential existence

In the past, compositional activity infused your consciousness with a latent propensity, that, when nurtured by craving and grasping, became empowered to bring forth a subsequent existence.

[p319, English LR Vol 1]

"Existence" is a case of calling a cause [an activated propensity] by the name of its effect [the subsequent rebirth].

The next part, it is the "**potential existence**." What is potential existence? Existence is a type of force, a strong and powerful force. Where does it come from? It came from the consciousness that was mentioned before. What was the consciousness before? What was the consciousness before? It is that through ignorance, you formed compositional activities to have planted this consciousness of the causal period. Do you all still remember it? Ignorance, you have created karma from ignorance. When you created karma, at the time you created a variety of karma, these actions infused the consciousness with an influential force. This is what we call latent propensity, a "karmic" latent propensity, or a habit. This type of habit will surface again in the future. This force of habit that can be brought out again, we can give it another name - "seeds." It does not matter what the name is. This is what we are talking about. It is a dormant potential.

[78B, 12.23 (手抄稿 第十冊 p202L14)]

So, for this dormant potential, after the nurturing of craving and grasping, after the nurturing of craving and grasping, it becomes empowered, empowered to be a strong and powerful force, a powerful force that can give rise to "potential existence." And this powerful force will enable our karmic fruition. It will continue to fuel the development of our subsequent existence. Even though it has not arisen yet at the present, but the text says, **"Existence" is a case of calling a cause [an activated propensity] by the name**

of its effect [the subsequent rebirth]." This is because it is still in the causal period and has not produced fruition yet! But this force has reached a particular level where it will surely bring about your next rebirth. Therefore, this is called "**potential existence.**" With this force, it will lead to the next factor of birth.

[78B, 13.20 (手抄稿 第十冊 p203L6)]

[p319, English LR Vol 1]

(11) Birth

Birth refers to consciousness initially entering one or another of the four types of rebirth.

What is "**birth**"? It is the consciousness of the causal period described earlier, having been nurtured by craving and grasping, creates a great force that propels one to be reborn again. Of course, there are other causes and conditions. We said earlier in the truth of origin that there are cause, origin, condition and arising. There are cause, origin, condition and arising. What is the "**condition**"? That is when your previous life ends because your previous life has ended, and you have accumulated karma previously, you will now begin a new life. It is exactly like that. Therefore, for the earlier consciousness of the causal period, through the condition of ending the previous life and the fact that you have created this potential existence from your previous lives - which is a strong and powerful force developed through the nurturing of craving and grasping, these will all together propel you to take a new life. This is the factor of birth. After one is born, sorry, one is destined for this path - aging and death, aging and death.

[78B, 14.39 (手抄稿 第十冊 p203L14)]

[p319, English LR Vol 1]

(12) *Aging-and-death*

Aging is the maturation and transformation of the [mental and physical] aggregates.

This is to say that the five aggregates have gradually matured, gradually changed. When one is young, one is youthful, vigorous and has great strength. But at this time, one will gradually become weaker.

[78B, 14.53 (手抄稿 第十冊 p204L3)]

[p319, English LR Vol 1]

Death is the casting aside of the aggregates' continuum.

This is the "**continuum**" at present. Our continuum is what we have here and it will be gone! So why are aging and death combined together? Death will surely happen but aging may not necessarily happen, may not necessarily happen! However, in reality, after one is born, the aggregates' continuum continues to transform, continues to transform. In the process of transformation, the continuum at a later time will certainly be older than it was in the previous time. Therefore, after "**birth**," one is destined to go through the factor of "**death**." These are the meanings briefly explained for the twelve factors.

These are the twelve factors. The next step is the "**abbreviated classification of the factors**."

[78B, 15.42 (手抄稿 第十冊 p204L10)]

[p319, English LR Vol 1]

2' Abbreviated classification of the factors [252]

For this abbreviated classifications of the factors, you may not understand it that well. But this is very important, very important. For this concept, if you can grasp this and understand it clearly then you will readily understand that whenever you engage a sensory object, once you engage it, where does your thought come from? And how does this thought bring about cyclic existence? The reason is very clearly and plainly explained right here, explained right here. That is why when we normally speak of the twelve factors of dependent arising, we make it sound like a theory only. What a waste that is! In fact, this theory actually has practical implications. So now let us take these twelve factors and combine them to form a few categories. I will explain this.

[78B, 16.50 (手抄稿 第十冊 p205L3)]

[p319, English LR Vol 1]

The Compendium of Knowledge:

This is based on this particular treatise.

[78B, 16.54(手抄稿 第十冊 p205L5)]

[p319, English LR Vol 1]

What sort of categories do you obtain by abbreviating the factors?

What does this mean?

[p319, English LR Vol 1]

There are four types: the projecting factors, the projected factors, the actualizing factors, and the actualized factors.

These twelve factors are divided into [two categories], "**projecting**" and "**actualizing**." The projecting is further divided into "**the projecting factors**" and "**the projected factors**." The actualizing is divided into "**the actualizing factors**" and "**the actualized factors**." To project is to induce. To actualize is to give rise. The former one is a power to project and induce. Through this power that projects and induces, this will result in the formation of a new life. Therefore, these are two different things. What type of thing can project and induce? It is that which can project will project the projected. This is how it goes. Before us, say I am looking at something.

At that time, my eyes have the ability to see. And I have seen another person. For instance, say I am looking at you. So you are the one seen by me. This is the relationship between that which can project and that which is projected. Isn't that right? We can readily understand this. So this is the projecting and the projected. Hence for the "**projecting**," there are the projecting factors and the projected factors. For the "**actualizing**," there are also the actualizing factors and the actualized factors. We will let this be for now. Even if you are not that clear, just remember these terms. After we are done summarizing the concepts and move on with more explanation, you will become very clear.

[78B, 18.15(手抄稿 第十冊 p206L3)]

[p319, English LR Vol 1]

What are the projecting factors? Ignorance, compositional activity, and consciousness.

These are the projecting factors. These are the very beginning factors which project our lives. These are the primary ones. It is exactly these few things: ignorance, compositional activity, and consciousness. These are the projecting factors. But actually, it is only half of the factor for the consciousness. So it is really - two-and-a-half factors when we talk about ignorance, compositional activity, and consciousness.

[78B, 18.41 (手抄稿 第十冊 p206L6)]

[p319, English LR Vol 1]

What are the projected factors? Name-and-form, the six sources, contact, and feeling.

There are a total of four factors. But actually, there are really four-and-a-half factors. What are the projected factors? It includes the "**consciousness of the effect period**" that was induced from the half factor of the consciousness that is included in the former projecting factors. Therefore, it should be this [latter] half factor plus "**Name-and-form, the six sources, contact, and feeling.**" These are the projected. What about the actualizing factors?

[p319, English LR Vol 1]

What are the actualizing factors? Craving, grasping, and existence. What are the actualized factors? Birth, aging, and death.

"Actualizing factors" are **"craving, grasping, and existence,"** these three factors, these three complete factors. The actualized factors start with **"birth."** After one is born, there is "aging and death." So we have first categorized them. For this classification, in the meantime, you do not have to force yourself to memorize them. Do not have to force yourself to memorize them. You just need to have a general concept. Once you understand the order of the twelve factors of dependent-arising, there is no need to be anxious, it will be very clear and apparent to you. This is just the truth. And every one of us is whirling about in this. This is how it is for one cycle of life and death. It is the same for the rise and cessation of every moment. So let us now continue to read.

[78B, 19.50 (手抄稿 第十冊 p207L3)]

[p319, English LR Vol 1]

Qualm: Well then, do the two types of causality—one with respect to projection and the other with respect to actualization—demonstrate one instance of causality wherein one person takes rebirth or do they demonstrate two instances?

So this asks, according to what you say, to go from projecting to the projected...from the projecting cause, to go from the projecting factors to the projected factors, it is to move from the cause to the effect. The latter portion of going from the actualizing factors to the actualized factors, this is another movement from the cause to the effect. Thus between the projecting and the actualizing, there are two types of causality. For these two types of causality, if you apply them to us living beings, what do they mean? I suppose you may ask whether this demonstrates one instance or two instances of causality. If it demonstrates one instance of causality wherein one person takes rebirth, then all you have to say is the projecting and the projected. Why does it say the projecting factors, the projected factors, the actualizing factors and the actualized factors? Therefore he asks, is that one instance or two instances of causality? This is the question, the question. Similarly, you may not understand this concept that well now. We will first explain this text step by step.

[78B, 21.00 (手抄稿 第十冊 p207L10)]

[p319, English LR Vol 1]

If the former,

So then he says, suppose - this is still the question - suppose it is to show one instance of causality, then to move from the former factors to the latter factors, this should be what life is.

[78B, 21.13 (手抄稿 第十冊 p207L13)]

[p319, English LR Vol 1]

it would be incorrect to claim that the actualizing factors, craving and so on, occur after the establishment of the group of factors beginning with resultant period consciousness and ending with feeling [the projected factors].

This is because if you say that this is one instance of causality, then it would mean the projection from "**the projecting factors**" to "**the projected factors.**" The former projecting factors would constitute the cause that will produce the effect as the projected factors. So would this not be adequate already? It is adequate. So for the twelve factors, if you account it this way, then the former part has already done the projecting. What does the projecting? It is ignorance, compositional activity, and consciousness. These are the causes, the projecting factors. So what has been projected, the effect? The effect is the "**name-and-form, the six sources, contact, and feeling.**" It should be adequate to have this. Why should there be craving and so on. Why do we need that? Wouldn't they be useless? Therefore it says, "**it would be incorrect to claim that the actualizing factors, craving and so on, occur after...**" Oh, so this does not make sense.

Suppose you say that this is two instances of causality.

[78B, 22.12 (手抄稿 第十冊 p208L7)]

[p319, English LR Vol 1]

If the latter,

The latter one is referring to two instances of causality.

[p319, English LR Vol 1]

there would be no ignorance, compositional activity, or causal period consciousness

[projecting factors] in the latter cycle of causality [the ordering of projection], and no craving, grasping, or existence [actualizing factors] in the former cycle of causality [the ordering of actualization].

Yes! If you say that this is two instances of causality, the causes of the projection are ignorance, compositional activity and consciousness. Yes, the projected factors came from the projections of ignorance, compositional activity and consciousness. But for the latter cycle, it lacks ignorance, compositional activity and consciousness. That is why it says, "**If the latter, there would be no ignorance, compositional activity, or causal period consciousness [projecting factors] in the latter cycle of causality [the ordering of projection].**" This is one problem. "**...and no craving, grasping, or existence [actualizing factors] in the former cycle of causality [the ordering of actualization].**" In fact, what are the two instances? It is the former "**projecting factors,**" ignorance, compositional activity consciousness, that project the "**projected factors,**" name-and-form, the six sources, contact and feeling. This is the first instance of causality. Then for craving, grasping and existence, these are the "**actualizing factors**" that actualize birth, aging and death, the "**actualized factors.**" So there would be two cycles, isn't that right? But for these two cycles, suppose you now say these represent two instances of causality. If that is the case, the latter cycle moves from craving, grasping and existence to the effects of birth, aging and death but lacks the projecting factors of ignorance and compositional activities. This will not work. Conversely, the former cycle has the projecting factors of ignorance, compositional activity and consciousness, but lacks the actualizing factors of craving and grasping. These are missing. So this will not work either. This is why he raises this question, why it is brought up.

[78B, 23.48 (手抄稿 第十冊 p209L5)]

In regards to this point, the dialectic given here is very meticulous, very meticulous. For some of the students who are here now, you may not necessarily have the capacity to understand it. There is no need to worry. However, after I explain this diagram, as long as you can give it some effort, just a little effort, not a whole lot of effort, you will become clear of this concept. I have said this time and again earlier that once you are clear of this concept, you will completely understand the fundamentals of how a person whirls in cyclic existence. You will completely understand it. And to whirl in cyclic existence, it is not something as simple as we describe it, "Ah, for a person, it seems a very long time between birth and death." No! From the moment of birth to the moment of death, in any moment, at any given moment now, you are never apart from this cycle. When you look at it from a broad perspective, it is one cycle of life and death. But if you look at it from a narrow perspective, this occurs at every given moment. We are always inside this. And within this, if you speak of it in its entirety, it always begins with ignorance and goes on until aging and death. The factors are connected from the beginning to the end, rotating from the previous to the next corresponding factor. This is why at this place, we must clearly and distinctly make it clear for ourselves. Regarding this topic, this is addressed in the Levels of Yogic Deeds as well. Nonetheless, if we do not carefully explain this, for any ordinary person to read this, one would absolutely not understand it. One would have no idea what this is talking about. Now let us continue. What does he say?

[78B, 25.30 (手抄稿 第十冊 p210L1)]

[p319, English LR Vol 1]

Reply: There is no such fault,

He says that there is no fault, no such fault. The next part will explain this.

[78B, 25.34 (手抄稿 第十冊 p210L3)]

[p319, English LR Vol 1]

because, whatever is projected by the projecting causes [ignorance, compositional activity, and consciousness] must be created by the actualizing causes [craving, grasping, and existence].

The "**projecting causes**," what is the projecting causes? They are the ignorance, compositional activity and consciousness. These are the three things that can project. The "**projected factors**," what does it project? These factors project name-and-form, the six sources, contact and feeling, these four things. Therefore what have been projected are those that "**must be created by the actualizing causes [craving, grasping, and existence].**" Doesn't the second cycle talk about actualizing? What is this birth that has been actualized? It is the general characteristic [of a new life]. The actualized general characteristic is called birth. Once birth takes place, birth is actually name-and-form, the six sources, contact and feeling. Therefore these "**must be created by the actualizing causes [craving, grasping, and existence].**" It is exactly like that. Hence nothing is missing, or lacking. This is much like what we have just said. In a building, let's say our classroom here. When I am talking about the classroom, even though I do not specifically say that there is a black board, a podium, and your desks, but these are certainly included. Otherwise, this would not be a classroom. I just wanted to specifically talk about this. And then it says,

[78B, 26.43 (手抄稿 第十冊 p210L12)]

[p319, English LR Vol 1]

When what is projected [name-and-form, the six sources, contact, and feeling] has been actualized, it is that very thing, the projected, that is designated as being born, aging, and dying.

This says, even though it is projected from the first cycle, once they are actualized, the name-and-form, the six sources, contact and feeling will eventually die. What is death? It is the mere death of these things, nothing else. For instance, for this classroom, when this classroom burns down, when the classroom burns down, may I ask, will the black board, the desks and chairs remain? Of course they are burned down as well. Nothing will be left! It is exactly that. So why does he present two cycles of causality? Isn't this a question? Why does he say this? So here comes the question next.

[78B, 27.28 (手抄稿 第十冊 p211L5)]

[p319, English LR Vol 1]

Qualm: Well then, what is the point of presenting two cycles of causality?

Why do you say this? Wasn't that adequate?

[78B, 27.35 (手抄稿 第十冊 p211L7)]

[p320, English LR Vol 1]

Reply: Such a presentation demonstrates that the characteristics of the true sufferings that are the effects of projection differ from those that are the effects of actualization.

This says that there is a great reason behind this, a really great reason. The true sufferings that are the effects of projection differ

from the true sufferings that are the effects of actualization. They are different. For instance, the true sufferings, even though they seem to be the same cause and effect from the projection and the actualization cycles, but every factor's function, characteristic, condition, and implication is different, is different. Therefore they must be separated. They must be separated.

[78B, 28.19 (手抄稿 第十冊 p211L12)]

[p320, English LR Vol 1]

The former [consciousness of the effect period, name-and-form, the six sources, contact, and feeling] are dormant at the time of projection. Since they have not actually been established, they will only become suffering in the future. However, the latter [birth, aging, and death] are situations in which the suffering has been actualized, and hence are suffering in this lifetime.

This is explaining that the former sufferings of the projected effect are dormant during the seed period. At that time, the physical body has not been born. Even though there is a dormant potential, but there is no [actual] suffering. However you can say this is still a part of true suffering. But for the latter cycle, once they have been actualized, there is suffering in this lifetime. This is the immense difference between the two. For the effects, they are of course different. But prior to the effects from taking place, the causes are different in themselves. That is why the cause of the former cycle is called the "**projecting factors.**" And the effect of the former cycle is called the "**projected factors.**"

[79A, 00.07 (手抄稿 第十冊 p217L1)]

The latter cycle has the "**actualizing factors** (causes)." And the effect of which is the "**actualized factors** (effect)." The projected effects, they are seeds. There is no [actual] suffering. But the effect that is caused from the latter cycle presents suffering in this lifetime. There is suffering. Hence this is the difference between the two cycles of causality. In our every arising thought, if you are

able to put this into use, you will become very clear. That is why even though there are many things now that are obviously suffering, but we cannot feel it. But we desperately accumulate that type of cause. By the time you feel it, it will be too late! This is the interrelationship between the two cycles. That is why we must understand this and realize, oh! For your one thought now, even though you cannot feel the pain, but this is exactly the cause of suffering. This will project the seed of suffering. This is what will produce a suffering effect in the future. Once you have a correct understanding of this, it is when you will strive to cultivate. Let us continue.

[79A, 01.32 (手抄稿 第十冊 p217L8)]

[p320, English LR Vol 1]

Moreover, the two cycles of cause and effect

Similarly, this principle was already explained earlier. This effect has two causes.

[79A, 01.45 (手抄稿 第十冊 p218L1)]

[p320, English LR Vol 1]

were presented for the sake of demonstrating that the effect—taking rebirth—has two causes: projecting causes and causes that actualize what has been projected [by the projecting causes]. [253]

When the effect takes place, there are the "projecting causes" and causes that actualize [what has been projected]. Therefore there are two cycles of cause and effect. This is why there are two cycles of cause and effect. So then,

[79A, 02.05 (手抄稿 第十冊 p218L4)]

[p320, English LR Vol 1]

The *Levels of Yogic Deeds* states the reason for this:⁵⁴¹

Given that the factors of birth and aging-and-death and the group of factors beginning with resultant period consciousness and ending with feeling are phenomena with shared characteristics, why have they been taught to be of two types?

This says that beginning from consciousness to feeling...and "**factors of birth and aging-and-death,**" these have the characteristics of suffering, characteristics of suffering. That is now we can separate them into the categories of afflictions, karma and suffering. Ignorance, craving and grasping are afflictions, these have the characteristics of ignorance. Compositional activity and existence are karma. Consciousness, name-and-form, the six sources, contact, feeling, birth, aging and death, these seven factors have the characteristics of suffering. The characteristics of suffering are defiled and are in varied forms. (Translator note: and it is the shared characteristic mentioned above.) So why do you have to distinguish them?

[79A, 02.59 (手抄稿 第十冊 p218L9)]

[p320, English LR Vol 1]

This is done (1) in order to demonstrate the different characteristics of things that bring suffering and (2) in order to demonstrate the distinction between projection and actualization.

Even though they all have the characteristics of suffering, but one group of factors is in the seed period and therefore does not cause suffering at present. This was explained earlier. The other group of factor is present for this lifetime and therefore causes suffering now. Therefore even though both groups of factors bring suffering, they

are both defiled, the characteristics of the two are different. This is the first point. And then the order in which they cause effect to take place is indeed different. One is "projecting." The other is "actualizing." We should first distinguish them clearly.

[79A, 03.37 (手抄稿 第十冊 p219L1)]

[p320, English LR Vol 1]

And also:

Among the factors, how many are both included within true sufferings and become sufferings in this lifetime? There are two: birth and aging-and-death.

This is easy.

[79A, 03.48 (手抄稿 第十冊 p219L3)]

[p320, English LR Vol 1]

How many are just included within true sufferings and will only become sufferings in the future? The ones that are dormant are the group of factors beginning with [resultant period] consciousness and ending with feeling.

This was explained earlier.

[79A, 03.56 (手抄稿 第十冊 p219L5)]

[p320, English LR Vol 1]

Therefore, the two factors of (1) craving, which is an actualizing factor, and (2) feeling, which gives rise to this craving, are not in the same sequence of dependent-arising. The feeling that gives rise to craving is an effect of some other sequence of dependent-arising.

These two sentences are the roots to our cultivation. This is the root to cultivation. This is why it says, "**(1) craving, which is an actualizing factor, and (2) feeling, which gives rise to this craving.**" Among the twelve factors, it is because of feeling that one craves. Where does craving come from? It is because you have feeling, some form of experience. Ah! You will feel that it is attractive, so you will crave it. Something else will make you feel uncomfortable, so you will reject it. That is craving a separation from painful feelings. There is one more kind which is called neutral feeling. These two factors are closely related. You can say that they are intimately related and cannot be separated. Eh, this is marvelous! Even though they seem intimately related and cannot be separated, "**The feeling that gives rise to craving is an effect of some other sequence of dependent-arising.**" Hey, hey, this is very interesting! In this multitude of cause and effect sequence of dependent arising, these two factors do not belong to the same sequence. They are in fact in two different sequences.

[79A, 05.05 (手抄稿 第十冊 p219L12)]

Wait a minute, how are they in two different sequences? That is for the group of factors mentioned earlier - ignorance, compositional activity and consciousness - they are the causes, the "**projecting factors.**" These are the causes, isn't that right? These causes will project name-and-form, the six sources, and then you will have contact and feeling. These are the effects, the "**projected factors.**" This is the first sequence of dependent arising. This stops at feeling, stops at feeling. It stops right here. What is the second sequence of dependent arising? It is craving, grasping and

existence. These are the causes, the "**actualizing factors**." These are the actualizing causes. What do they actualize? What are the "**actualized factors**"? Birth, aging and death. These occurred due to the causes of craving, grasping and the existence! Thus these causes actualize the effect of birth, aging and death. This is the second sequence, not the first.

[79A, 05.57 (手抄稿 第十冊 p220L4)]

Since they do not belong to the same sequence, what is the critical point here? Let us find it. There, the real reason for one to whirl in cyclic existence, it is because one does not know this critical point. But once you understand this critical point, this is where you can sever it. If you can sever it right here, that is it! Therefore once you understand this relationship and you put into practice, the fruit that you will attain is an astute Hinayana fruit, the PratyekaBuddha. However if we are not that smart, then the Buddha will tell you that feeling is suffering! In fact, for this feeling, everything in our present life gives us feelings. Why do you feel this way? By this time, I think everyone understands that feeling comes from the various karma that were done in the past. If you have created this karma, you will of course have to experience these things and have these feelings! Isn't that very clear? This is one cycle of cause and effect. Isn't that right? For what you have created in the past, this is why you have this type of feeling now. That is all there is!

[79A, 06.59 (手抄稿 第十冊 p220L12)]

Once you have this feeling, you then develop all kinds of attachment. So he tells you! This is wrong. Um, alright, so you stop here. You stop yourself! If at this time, you are able to stop this from continuing, then you will not generate the feeling that accords with ignorance and contact. You have recognized that the reason for developing craving is because of ignorance. Now that you recognize it and no longer have ignorance, you will not give rise to craving. Why? This is because it falls under the law of karma and dependent-arising – emptiness. This is the principle. Therefore once you understand the next part correctly, you will no longer accord with ignorance. What is ignorance? It is affliction!

Therefore for the subtle details, you can say that it is the internal ignorance. Due to a lack of understanding, you give rise to all sorts of craving and so on. After you recognize that clearly, you will no longer give rise to it. It is stopped right there. Once it is stopped, they will no longer actualize rebirth. This is the important critical point.

[79A, 07.58 (手抄稿 第十冊 p221L4)]

Therefore, if we do not have the power to distinguish this very clearly, you should believe what the Buddha says. The Buddha tells you that feeling is suffering. Pain is suffering. Pleasure is nevertheless suffering as well. Because of this reason, to have neither pain nor pleasure would still be suffering. So what should you do? Oh, you should quickly strive! This is the time to sever rebirths, to sever rebirths! Therefore this place explains this. This is the principle of "**abbreviated classification of the factors.**" This is the principle of abbreviated classification of the factors. So it will go on to explain this next.

[79A, 08.40 (手抄稿 第十冊 p221L9)]

[p320, English LR Vol 1]

Projecting and being projected should be understood by way of four considerations:

Inside this, didn't I say this before? There are the projecting and the actualizing. Projecting is divided into the projecting factors and the projecting factors. Actualizing is divided into the actualizing factors and the actualized factors. I will read through the text one time, just simply read it through. After I read it through, I will explain how a person cycles through rebirths, explain the diagram of how one cycles through rebirths.

[79A, 09.03 (手抄稿 第十冊 p221L12)]

[p320, English LR Vol 1]

- 1) **What has been projected? The four-and-a-half factors beginning with resultant period consciousness and ending with feeling have been projected.**

The above said four factors. But actually, the resultant period consciousness is included in there. This was explained earlier.

[79A, 09.15 (手抄稿 第十冊 p222L1)]

[p320, English LR Vol 1]

- 2) **What has done the projecting?**

What has done the projecting?

[79A, 09.19 (手抄稿 第十冊 p222L3)]

[p320, English LR Vol 1]

Compositional activity, which is dependent on ignorance, has done the projecting.

It is ignorance and compositional activity. These are it. These have done the projecting.

[79A, 09.27 (手抄稿 第十冊 p222L5)]

[p321, English LR Vol 1]

3) How has a projection occurred? Projection has occurred by means of latent karmic propensities being infused in the causal period consciousness.

How has a projection occurred? That is in the causal period consciousness, after ignorance and compositional activity occur, compositional activity would infuse a latent karmic propensity. It is the latent karmic propensities being infused in the causal period consciousness, this has done the projection.

[79A, 09.48 (手抄稿 第十冊 p222L8)]

[p321, English LR Vol 1]

4) "Projected"

How is it projected? How can you take the projecting factors and project them?

[79A, 09.59 (手抄稿 第十冊 p222L10)]

[p321, English LR Vol 1]

means having created the effects [resultant period consciousness, name-and-form, sources, contact, and feeling] conducive to actualization once the actualizers, such as craving, are present.

Therefore there are these four considerations for the projecting factors and the projected factors. This is what we should understand. Now, I have only just briefly explained the texts, just briefly explained the text. I have said earlier that once you understand the diagram of how a person cycles through the twelve

factors, you will become clear of this. You will completely understand it.

[79A, 10.22 (手抄稿 第十冊 p223L1)]

[p321, English LR Vol 1]

The actualizers and the actualized should be understood by way of three considerations:

For "**actualizing**" in the second cycle of cause and effect, there are three considerations.

[79A, 10.30 (手抄稿 第十冊 p223L3)]

[p321, English LR Vol 1]

- 1) **What does the actualizing? It is done by grasping, which is caused by craving.**

What does the actualizing? There, it is because of craving and grasping. This is why it happens.

[79A, 10.44 (手抄稿 第十冊 p223L5)]

[p321, English LR Vol 1]

- 2) **What is actualized?**

What is actualized by this?

[79A, 10.46 (手抄稿 第十冊 p223L7)]

[p321, English LR Vol 1]

Birth and aging-and-death are actualized.

How does actualization happen?

[79A, 10.48 (手抄稿 第十冊 p223L9)]

[p321, English LR Vol 1]

3) How does actualization occur? Actualization occurs by means of the empowerment of the latent karmic propensities that were infused in consciousness by compositional activity.

Vasubandhu, in his *Explanation of the Divisions of Dependent-Arising (Pratitya-samutpadadivibhangā-nirdeśa)*,⁵⁴² took the factor of birth as the only actualized factor and then taught aging-and-death to be the faults of these factors of projection and actualization. [254]

Birth is the "actualized factor"
[here]. Aging-and-death
becomes the faults of
actualization.

[79A, 11.10 (手抄稿 第十冊 p224L1)]

[p321, English LR Vol 1]

This being the case, actualization should be understood as follows: nonvirtuous compositional activity that is motivated by ignorance about karma and its effects deposits latent propensities of bad karma in the consciousness. This makes ready for actualization the group of factors of a miserable rebirth that begins with the resultant period consciousness and ends with feeling.

For this principle, the lack of understanding of karma and its effects, it is the ignorance of not understanding this principle that one creates all sorts of nonvirtuous karma.

"Nonvirtuous compositional activity" is nonvirtuous karma.

This deposits latent propensities of bad karma. This will in turn change into feeling and so on of the effect period. In other words, it produces the effect of rebirth in the miserable realms.

[p321, English LR Vol 1]

Through repeated nurturing by craving and grasping, these latent propensities are empowered, and birth, aging, and so forth will be actualized in subsequent miserable rebirths.

Alternatively, motivated by ignorance about the meaning of selflessness, meritorious compositional activity—such as ethical discipline within the desire realm—or invariable compositional activity—such as the cultivation of meditative serenity within the higher [deities'] realms—deposits latent propensities of good karma in the consciousness. This makes ready for actualization the group of factors beginning with resultant period consciousness and ending with feeling for, respectively, a happy rebirth in the desire realm or a rebirth as a deity in the higher realms. Through repeated nurturing by craving and grasping, these latent propensities are empowered,

[p322, English LR Vol 1]

and subsequently birth and so forth will be actualized in those happy rebirths.

The twelve factors, moreover, are subsumed under three paths—those of afflictions, karma, and sufferings. As the wise Nagarjuna said:⁵⁴³

The first, the eighth, and the ninth are afflictions.

The second and the tenth are karma.

The remaining seven are sufferings.

The *Rice Seedling Sutra (Sali-stamba-sutra)* mentions four causes which subsume the twelve factors of dependent-arising.⁵⁴⁴ It explains that when the seeds of consciousness sown in the field of karma by ignorance are subsequently moistened by the water of craving, they give rise to the sprout of name-and-form in the mother's womb.

I will just briefly read this over. In the next class, I will first explain something. After I explain it, we will come back and take a look at this. And this will be very clear.

[79A, 13.09 (手抄稿 第十冊 p225L1)]

You should carefully look at this diagram, should carefully look at it. There are many parts of this diagram that are not covered in our text, not covered in our text. But that does not matter. In regards to this concept, this concept, you need to understand it very clearly. This diagram is divided into a few circles. The most inner part is a small circle. Outside of it, there is the second circle, the third circle and the fourth circle. And then on the very outside, there is Yama holding it. It is just like that.

[79A, 13.48 (手抄稿 第十冊 p225L5)]

At the very center, there are three things. At the very center, there are three things. What are the three things? There is one pig, one snake, and one rooster. It may not necessarily have to be a rooster. It is any type of birds, or domestic fowls. In this diagram, there are three circles. The very inner one has a pig, a snake and a domestic fowl. Each is biting the tail of the animal in front. It is biting the animal in front. What do these three things represent? This is the core of rebirths. In other words, this is the core of how we as ordinary beings whirl in cyclic existence. What is the core of that? Attachment, hostility and ignorance.

[79A, 15.22 (手抄稿 第十冊 p225L11)]

Pigs represent "ignorance." Ignorance means having no awareness of reality, having no awareness of reality. Pigs represent foolishness. It is first of all an animal. But if you say that it is an animal, all three things are animals, why do you use this to represent [ignorance]? That is because the particular attribute of a snake is such that it is especially "hostile." If it is hostile and would hurt others, then it will be a poisonous snake that is out to hurt others. However, if it has hostility but does not normally hurt others, then it is a regular non-poisonous snake. Even though it may look like, oh! It may seem horrible. But in fact, for it to physically hurt

others, its intention to others is not strong. This form is just the effect that has been produced. However it is certainly hostility that will produce the effect of becoming a poisonous snake. How about for birds? Their sexual desire is stronger. For birds in general, whether it is a wild bird or a domestic fowl, their sexual desire is particularly strong. But the common characteristic among them is foolishness. Foolishness is ignorance! But for pigs in general, in our observation, they are especially foolish. Pigs love to take a bath. They like water. But they do not care whether it is dirty water or clean water. They cannot figure that out. They will go wherever there is water, bustling in just like that. They do not know if they are hungry or full. They do not know if they are filthy. This is the way they are.

[79A, 16.47 (手抄稿 第十冊 p226L6)]

Therefore these three things, attachment, hostility and ignorance form a circle where one leads to the other. This is the core of cyclic existence! It is this core of cyclic existence that propels rebirths. In this process of cyclic existence, this part of the diagram is the intermediate state. This is the center, and this circle just outside of it represents the intermediate state. If you look at the intermediate state circle, it is divided into two halves. One-half is dark. The other half is bright. In the dark half, those people have their head lowered. In the bright half, those people have their faces looking up. When we were explaining the four noble truths, do you remember this? Do you still remember? It said that the intermediate state for those are going to the happy realms is bright, and they are moving upward. The intermediate state for those are going to the miserable realms is like a black blanket or the pitch-black darkness of night, and their heads are lowered. There, it is exactly describing this here. This is it.

[79A, 17.42 (手抄稿 第十冊 p226L12)]

Outside the intermediate state, there is this cyclic existence of the six realms. Among the six realms, the highest one is the deity realm. Next to the deity realm is the asura realm. The deities and the asuras are neighbors. Therefore for this part of the diagram, some would draw it as six realms, and others would draw it as five

realms. Next to that is the human realm. So here are the heavenly beings and the humans. And then this place is the animal realm. The place where the animals actually live, they primarily dwell in the ocean. The rest of them will live among humans. This is the animal realm. This other place is the hungry ghost realm. The lowest part is hell. In all of the six realms, in the right upper corner, there is the Buddha. Even though it is the six realms, but the Buddhas are always there to induct us. But they are not mixed with us together. Instead, he stands in the upper corner. He is constantly saying, "Come!" He is telling us with great loving and compassion, "You must quickly escape! You must quickly strive!" There, it is this.

[79A, 18.55 (手抄稿 第十冊 p227L6)]

For the most outer circle, the most outer circle has twelve pictures. I have already written the twelve pictures on the blackboard. The first picture is a blind man, a blind man. This blind man represents "**ignorance**." I will first explain the meanings behind them. The second one is about earthenware. There is a craftsman. Who is this craftsman? This is a worker who is making the earthenware. It is originally clay. There is no product before. But you can dig for some clay and add some water. You mix it up and form it. Whatever you want to make this into, it will become that. In fact, it does not have to be a craftsman! This is in reference to the time of the Buddha. This can be any one of us now, eh! You can knead [with the fingers], much like how the [Chinese] person who sells the sugar-coated haws on a stick. He would take some barley candy and knead it until it becomes a rooster, a dog, a trumpet or something else. Whatever you want to make, it will become that. Actually, this is our "**compositional activity**." Through ignorance we carry out compositional activities. Whatever karma that you create, that is the mould you make. It is just like that. Below that is a monkey. Monkey represents "**mental consciousness**." After you have created the karma, this will leave a deposit. This is like a monkey that will run from this place to that place. It will run from this house to that place. This is a monkey.

[79A, 20.03 (手抄稿 第十冊 p227L15)]

Below the monkey is "**name-and-form**." Name-and-form is a small boat in the ocean. Eh! This is marvellous . On this boat, there seems to be some people there. This indicates that life indeed exists by now. This is the state. Below that, there is an empty house. This empty house has six windows. This describes "**the six sources**." Below the six sources is contact. "**Contact**" is described by a man and a woman being together, sleeping together. This is the state. After contact, what is contact? It is an eye that is shot with an arrow. Oh, it is not. Let me think about this! This is contact, the six sources, contact, feeling, that is correct! Contact is described as by a man and a woman being together. "**Feeling**" is described by an eye that is shot with an arrow. The next one is craving. "**Craving**" is described by a drunk. After the drunk, the next one is grasping. "**Grasping**" is described by a monkey climbing a tree to pick a fruit, to pick a fruit. And then after that, there is existence. "**Existence**" is described by a pregnant woman, a woman who is pregnant. After ten months of pregnancy, there will be existence. "**Birth**" is the time of birth. The last one, "**aging and death**" is described by a person carrying a corpse on his back. This is the twelve factors of dependent arising.

[79A, 21.27 (手抄稿 第十冊 p228L10)]

Outside of this circle, there is one who looks horrific. Who is this person? It is Yama. Yama is the lord of death, in other words. There, I am sorry, as long as you are inside, you cannot escape this relationship. You will revolve around and cannot escape this relationship. At the most upper right hand corner, there is a Buddha there. This Buddha is pointing to the moon. The Buddha is pointing to the moon, the moon. Who is Buddha? He is an enlightened one. He had already escaped this cyclic existence. He is telling us by pointing this to us. What he is pointing to refers to the teaching. You have unsurpassed torments and sufferings in this cyclic existence. Only the moon is true. What does the moon represent? Two things, the first one is coolness, without torments. The second one is illumination, without ignorance. Oh, it is this. These are the twelve factors.

[79A, 22.28 (手抄稿 第十冊 p229L2)]

In the upper left hand corner, on this diagram, this seems to be the Tara. I do not know. But my teacher had told me, these all came through the lineage. Every one of them was transmitted through the lineage. My teacher told me that the upper left hand corner has a Dharma wheel, a Dharma wheel. When I explained this in Taipei earlier, people wanted to print it. I said that because my lineage teacher had told me this. Now this upper left corner's picture, I have not heard of this, so I am not sure. And I have tried to find one with the Dharma wheel, but could not find one. But that does not matter. Like that. We now have a general idea of the meaning of this diagram.

[79A, 23.13 (手抄稿 第十冊 p229L7)]

So now, I will explain the meaning of this diagram to everyone. Before I give you the explanation of the diagram, I might as well tell you the story. This story is included in the back of the book. You do not need to read it now. This is how the story goes.

[79A, 23.38 (手抄稿 第十冊 p229L10)]

During the time of the Buddha, there were two great countries. One was in Bodh Gaya. The other country was in the south. Both of these countries had excellent kings. Generally, they would frequently give gifts to each other. There was this time when the southern king gave something to the northern king in Bodh Gaya. What was this item? It was embroidery. At the time, embroidery was very precious, very precious. I know that the ancient China was famous for its embroideries. Whether this item came from China or not, I do not know. Anyhow, it was extremely intricate. It was something uncommon in India, an absolute art treasure. Ah! The [southern] king was very happy upon seeing this item. He then sent an official to take this most precious gift to the northern king.

[79A, 24.43 (手抄稿 第十冊 p230L3)]

When the northern king saw this, [he thought,] "Ah-ya! This is so precious, how can I repay him?" He thought about it for a long time but could not come up with something to give in return. He thought to himself, "I have this great country and I have always given him something. Since my country is great, I should do something even greater than him. Today, he has given me such a precious gift. How can I repay him?" So he invited his officials for a discussion. But no official can come up with a solution. One official said, "Eh, the Buddha is the most brilliant of all wise ones. Why do we not ask the Buddha?" They said, "That is good!" Some people went to ask the Buddha for advice. The Buddha then asked someone to draw a diagram, to draw this diagram. After this diagram was drawn, they were told that this is the most precious of all. Since they all believed in the Buddha, they happily took this diagram and gave it to the southern king, gave it to the southern king.

[79A, 25.42 (手抄稿 第十冊 p230L10)]

Before this was sent, they had sent an official [to the south] first to tell them, "Ah-ya! We are indebted to you for giving us such a precious gift. It is something that is very rare. This is why we want to repay you. We did not know how to repay you and we sought after many different ways to find something. In the end we have found something with unmatched preeminence! So you want to be well prepared in advance to receive this." When the southern king heard this, [he thought], "Usually they would just send it. When have they ever taken it this seriously, taken it this seriously? One can only imagine the weight of this gift!" When the diagram was finished, an official was sent to deliver it. Not only was the diagram sent, an ordained monk personally carried this diagram. The southern king had not been exposed to Buddhism. Even though he had heard of it, but he did not know what Buddhism was. So he came to receive the gift. He saw the official. Eh! And he saw the monk holding up the diagram with both of his hands. The king thought, "Ah-ya! This item must have unmatched preeminence." They received the item in the most respectful manner and were greatly pleased. But when they opened it up, they saw this diagram. They were rather baffled by this diagram because they did

not know what it was. "Um? What is this?" At the time, he felt that he was fooled, was fooled.

[79A, 27.07 (手抄稿 第十冊 p231L5)]

You may not be able to relate to this. But some people may possibly be able to relate to this. I remember in my earlier days [before becoming ordained] when we had different types of entertainment, and sometimes there will be parties. People would make fun of something. They would take a gift that is wrapped nicely. The wrapping on the outside was very elaborate. They would then ask you to open it. So you would open it. But there was one wrapping after another, one wrapping after another. At the very end, ha, it could be a paper with a joke on it or something else. In other words, you would not know whether to cry or laugh because you have been fooled! That was how I felt.

[79A, 27.47 (手抄稿 第十冊 p231L11)]

Since the king did not understand the reason for this diagram, his initial thought was that he was fooled. "Hmm!" That was it. When many of the officials saw the reaction of the king, they thought it was strange as well. [The king said,] "Come, come, come, come! You take a look. What is this exactly?" Everyone came to look at it. Since the king had given his opinion, they were influenced by this preconceived idea. They all thought, "Ah-ya, what is the deal with this! They had first taken it so seriously by giving us a notification. Then they sent someone who is strange here." They did not know who a monk is. And this diagram was just baffling. Everyone felt mistreated. Fine, fine, fine, there was nothing else to do.

[79A, 28.24 (手抄稿 第十冊 p232L2)]

The more the king thought about this, the angrier he became. The more he thought about it, the angrier he became. He thought, "I have always respected him. As a result, this is what he had done. He is always trying to show that he is bigger. He did this to belittle me. I need to avenge myself." For ordinary people, there would be ordinary vengeance. But the vengeance of a king would involve great havoc. It would be a war, like that. Of course, it is not that

easy to actually start a war! So he gathered the officials for a discussion. The two countries were relatively equal in strength. But if you really get down to the bottom of it, the king of the country in Bodh Gaya is a little stronger. When they were discussing, an official said, "Eh, no! I believe that for that king and us, we have always been on friendly terms. Something like this has never happened before. So it would be prudent to make the matter clear. There is no harm to send someone to ask about this? What if there is a special significance to it? Then if we went ahead with our plan, wouldn't that be too presumptuous and ignorant? It would be presumptuous and ignorant. In addition, there would be great risk. Having considered all these, it would not be worthwhile [to just go ahead to have war at this point]."

[79B, 00.14 (手抄稿 第十冊 p233L1)]

Everyone thought about this, "Ah, this makes sense too!" And they work on what to requite. Since there was an official who came to deliver the gift, they asked him, "You said that this is very precious. But after we received this gift and looked it over, we do not understand what this is!" So the official explained it, he explained the principles of the diagram. He further said, "If you want to understand it, did the king not send a monk here? You can just ask the monk." "Fine, fine, fine, we will ask him." Since they wanted to understand it, they went to consult the monk. The monk explained the meaning of the twelve factors of dependent arising in detail from the beginning to the end. He explained in detail. The more the king listened, the more he was absorbed. The more he listened, the more he was absorbed. After he listened, he thought it through and was awakened. He had a great awakening. "Ah, it is absolutely unmistakable! I no longer want my country. I will hand it over to my son." The king left and was ordained as a monk. This is the diagram. In the back of our book, it describes a king who pasted the diagram of twelve factors of dependent arising on the door. After he looked at it, ah, he was awakened. Just like that. You can only imagine the true great meaning of this diagram. And what is this awakening that we are talking about? What is real awakening? It is to become Pratyeka Buddha. This is the condition for it. This is why I want to show this diagram and explain it to everyone first.

[79B, 01.42 (手抄稿 第十冊 p234L3)]

I have heard of the twelve factors of dependent arising very early on, ignorance leads to compositional activity, compositional activity leads to consciousness, consciousness leads to name-and-form, and name-and-form leads to the six sources and so on. Anyone can memorize this. But what does this say exactly? Ah! We do not know. For those who are a little more intelligent, they will go on to explain many principles. Honestly speaking, I did explain this to others too. I did also explain the projecting factors and the projected factors and many other things. But it was only until later when I heard my teacher explained this to me, ah, I then discovered how beautiful it was! When I turned around and revisited the many concepts that were covered earlier, they became very clear, very clear. It was like that. This is why I know that even though you have listened to this today and perhaps understood the diagram, you will indeed have to strive at it, have to strive at it! You must strive to connect it from the start to the end. By then, for the principles that I have told you before, the concepts of cultivation, the reason why I explained fruitional effect, causally concordant effect, and your very thought at the moment – [it is] karma. You will connect all the concepts thoroughly and comprehensively.

[79B, 02.40 (手抄稿 第十冊 p234L11)]

We should know that for what is referred to as the grand vehicle in Mahayana Buddhism, it is still primarily this. What is different is that you spread its teachings and empower all the sentient beings to understand and to resolve (their problems). This is the difference. But the basis of solution is still pending on this. Hence when Buddha was under the Bodhi tree in Bodh Gaya, oh, what did he discover? Dependent arising, he discovered how the twelve factors of dependent arising act on each other, and how the cycle flows forward and backward, and hence was able to untie the knot. Of course this portion is very subtle, very subtle. But this is where you can begin to learn and gain a rough understanding.

Now let us take this diagram, we will follow the order and explain it, explain it.

[79B, 03.25 (手抄稿 第十冊 p235L1)]

The first one, we know that from this diagram, it begins from ignorance. But in fact, it does not necessarily have to begin from ignorance. There is a reason for this. However the very subtle part of it does begin from ignorance. We have already explained ignorance. This is a lack of understanding of reality, a lack of understanding. Because you do not understand, therefore at this time, for what is unreal you conceive its existence. Do you all remember this? **"Ignorance is like animosity and falsehood."** (Ignorance is like the opposite of friendship and truth and so on.) First of all, it is something that is false, and not true. But you conceive it to be true. And this thing is obviously our enemy, but you see it as a friend. What does this explain? This is originally the composite of five aggregates. The five aggregates interact based on the law of dependent arising. They are not real. But you view them as real entity. This real entity is regarded as "self" by you on a personal level. Or you can say that it is regarded as a friend. Yet this self is actually an enemy of life and death. It is just that, like that. There were two schools of interpretations. One says that you do not understand the reality. The other says that you hold onto this thing called self, the view of the perishing aggregates. Do you remember the judgement on ignorance and truth by the two different schools?

[79B, 05.11 (手抄稿 第十冊 p235L11)]

But no matter what, the primary reason is right here. It is because you do not understand and therefore make mistakes. How is that represented on this diagram? It is a blind man. Of course for the blind man, he cannot see anything. Ah, but if you cannot see anything and act cautiously, then it will still be fine, just like a blind man who moves around by feeling his way with a cane. We are in the long nights of darkness, even though you may know quite a bit, but you actually do not know the reality at all. For what is indeed unreal, you see it as real. For what is indeed our enemy, you see it as the self, self, self, self. Hence you have been harmed by this!

[79B, 05.49 (手抄稿 第十冊 p236L1)]

Because you do not understand, you will do things blindly. Once you are blind, you will make mistakes. What is this like? It is much like a potter, as mentioned earlier. Ah, there were originally just clay, water and others, you shape them into whatever you want. What is this called? It is called "**compositional activity**." From ignorance, you will carry out compositional activities. From ignorance, you carry out compositional activities. As a result of this compositional activity, this karma, karma itself is called a latent propensity that has been conditioned. Its power comes into existence since the very moment of compositional activity. This is the latent propensity of karma. What is this? It is the "**consciousness of the causal period**." This is the consciousness of the causal period.

[79B, 06.29 (手抄稿 第十冊 p236L6)]

Speaking of this, we can immediately try to relate to it. Generally, do we truly understand all the realities of the world? We do not understand at all. Like what we normally say, when a sensory object arises, you will become attached to what is attractive and be hostile toward what is unattractive. Once we understand this, so why would someone argue with you? It turns out that there was a certain cause and condition for that. But we would not understand that, would we? Because you do not understand, you will create all sorts of karma. At the moment that you create the karma, at that instance, an influential force was left in the consciousness. This occurs in everything you do, in everything you do. But after you have created it, will it not continue to accumulate? Earlier, we have talked about whether this karma will actually issue an effect, it is that which is "**done**," and "**accumulated**" after you have done it. How does it accumulate? Let us now continue to read.

[79B, 07.25 (手抄稿 第十冊 p236L13)]

At this time, we will jump from the third factor - consciousness all the way to the eighth factor - craving, the eighth factor craving. I need to explain about this. What is "**craving**"? In this diagram, it shows a drunk who is drinking. If a drunk has no alcohol to drink, ah! He will be thinking about it all day long. Once he gets a hold of some alcohol, he will not stop drinking. A drunk will not know what it means to be drunk. I do not know if you have ever met someone like that. I think you probably have. I did not know how to drink even before I was ordained. But there was an occasion, and I do not remember what the circumstances were, I had inadvertently drunk some alcohol. Others said that I was drunk. I said, no, no. That was because I felt clear minded! Actually, actually being drunk does not mean you lie motionless on the floor. Indeed, it is that after you have been stimulated by the alcohol, your mind is in a state of excitement. This manifests in your speech as well. You would go on and on, rambling incoherently. And the more you drink, the more you want to. I was not even addicted to alcohol, yet this was still the case. Therefore I know for drunks, ah, the more (alcohol) the merrier. Tomorrow, they can drink again tomorrow! It is just like that. Hence the state of craving is exactly like that.

[79B, 08.42 (手抄稿 第十冊 p237L8)]

Why does he become like that? Would a person drink for no reason? No one would. There has to be what that precedes the action? There has to be a reason. He had already formed this habit, correct? For us to do anything, you will not like it if you did not have the habit, or you had no chance of encountering it before. The reason you like this is because you had previously enjoyed it, correct? What was your enjoyment? It was the latent propensity that had been accumulated from your previous compositional activities, what you enjoyed. For what you enjoy, if you encounter an external sensory object that brings it out again, the influential force that was left from your previous actions will be instigated as you encounter the sensory object. It will arise again. Once it arises, just like this drunk here, you will go after whatever amount there is. Therefore the power of craving is such that, ah, you just enjoy whenever you see it.

[79B, 09.41 (手抄稿 第十冊 p237L15)]

For a different version of the diagram, it does not show a drunk. Another version of the twelve factors of dependent arising draws an important figure. This important figure could be king who seems to be very important and proud. Ah, a lot of things require his attention. From his look he could be a great entrepreneur or someone else. Ah, he is extremely busy! Why? He cannot go without this, cannot go without that, has to have this, and he has to have that. Such is his state. He is everywhere. He wants reputation, he wants money. He wants it all, money and beautiful women. He wants everything. For the king, ah! Once he has this, he demands something else. Once he has this one, he wants another one. Once he possesses everything, he wants the fountain of youth. It is exactly like that. Such is the characteristic of craving.

The next step after craving is grasping. "**Grasping**" is much like a monkey. It is really interesting to see the monkey moving about on the tree! The monkey would pick fruits. He would take one and put it down. He would pick another one and put it down. Take another one and put it down. Take another one and put it down. He would keep picking. This is the characteristic of grasping. In other words, this is the state of our mind.

[79B, 10.46 (手抄稿 第十冊 p238L11)]

When you are grasping, what happens next? After you grasp, a very strong and powerful mental state arises. A very strong and powerful state arises. You can view this from the perspective of every moment in our lives. Or you can look at this over a lifetime. For instance, for what we enjoy – eating, ah, once you see something that is delicious, you will sit there and look at it. What happens first? It is that you have seen it. Once you see it, at this time, if there was an influential force left from before, a latent propensity, a contact that accords with ignorance will occur as you look at it. Eh, then you will like it, which is craving. After you crave it, you will further grasp it. After you grasp it, you will eat or do whatever that you do. The more you eat the more you want to do that! When we are happily eating something, we just cannot stop.

If your stomach is not made of flesh, if it is as big as a house or ocean, you will not stop eating, regardless of the amount you have eaten. Just this thing alone contains such great power. This occurs moment by moment.

[79B, 11.58 (手抄稿 第十冊 p239L5)]

And then, there is another situation. After you have accumulated stuffs in your life, let us take ourselves in this era as an example! There is no exception to the people of this mundane world, just ten to twenty dollars a day would address your daily needs. That will take care of things. Ah, but one just cannot live like that. One has to accumulate. Ten dollars and twenty dollars are not enough. One will want 100, 1000, 10,000, 100,000 or even more! One will accumulate, accumulate and save it in the bank. This process will gradually evolve. One will then spend his whole life constantly pursuing this, constantly pursuing this. Gradually, gradually, as he pursues these things, he will be constantly creating this type of karma in his mind. There will be a very powerful, very powerful influential force that is left in his mind. It is a great, great influential force. Ordinarily, at the end, this is what will go on in his mind. For instance, if someone is sick, ah, one will normally have two types of attitudes after one becomes sick. One is to quickly find a doctor. This is because he needs to safeguard his life. Another one is that, in case something goes terribly wrong, ah, and he will feel that he had not done this, had not done that. Ah, he did not write clearly in his will, what should he do with his money, how should this be handled. His mind is completely occupied by these things. Therefore at this time, this becomes a very powerful force. For everything that he has busied himself with his entire life, these things will come closer and closer to him, and they will arise.

[79B, 13.22 (手抄稿 第十冊 p240L2)]

Therefore do you remember that when someone dies, he could die with a virtuous mind or a non-virtuous mind? What is that? It is exactly the force created by what he has been busy with his entire life. When he was busy, why was he busy? It was because he had gone through craving and grasping earlier, right? Are you clear?

That is because our subjective aspect at every moment will come to produce such a great force at this particular time. For how we are normally, all you have to do is introspect a little and you will discover that the same type of scenario occurs in our everyday life as well. At any important juncture, let us suppose that there is something important for me to do. Say I am working on it right now. But halfway through, I had to leave. Ah, I am sorry. I will have to make sure I explain this to someone clearly [before I leave]. This thing will for sure occupy your mind. What is this called? This is the weightiest karma. Otherwise, even if you are leaving, someone will remind you, "Eh, so and so, this thing is unresolved." "Ah, right, right, right!" Things like these are all what? These have all gone through the stages of depositing the seeds in the consciousness. After the many occurrences of craving and grasping at present, "**existence**" is created. The so-called existence is karma, a force that is present. This goes to say that your habits, or when you are about to go but "ah, I remembered this." Situations like these are all indications of this.

[79B, 14.40 (手抄稿 第十冊 p240L12)]

This force, it is due to this force [that you move on to your next life]. And your previous life will have ended. You will have given up the conditions in your previous life. Therefore in the four noble truths, we called this process: cause, origin, condition and arising. It is cause, origin, condition and arising. "**Cause**" is the seed. The seed period is the seed in the causal period of ignorance, compositional activity and consciousness. "**Origin**" is the nurturing by craving and grasping. What does this origin include? It includes all of afflictions and karma, these two types of things. After these strong afflictions, namely, craving and grasping, one will create all sorts of karma. This is called origin. After origin, it will produce a force which will shape your next life. When this life ends for you, when you have to give it up, this is the "**condition**" for the rebirth. And this is the "**arising**" of your next life.

[79B, 15.42 (手抄稿 第十冊 p241L4)]

Therefore, right here, this is the same case as well. Having gone through craving and grasping earlier, one will create this karma. The force of this karma is very strong. You had first acted out of ignorance to carry out compositional activities. For instance, you have seen this with ignorance, so after you have seen it you've done something. This left a shadow. This left a mere shadow. But this shadow may not necessarily produce a fruit. Generally, after you have done it, it will be left there [in your mind]. But suppose it is subsequently nurtured by craving and grasping. Gradually, gradually, this force will become stronger, stronger and stronger. Everyone can relate to this, right? This is very clear and apparent. Therefore, for what we had

just given as an example, when you are about to leave today you have thoughts to explain what you were doing to someone, what is that? This is the force of "**existence**." When this life ends for us, this is the same type of force that will arise. This is what will lead you to next life. So, your next life will arise. You will then take rebirth.

[79B, 16.47 (手抄稿 第十冊 p241L12)]

So, when you take rebirth, how are you born? This is how you go through rebirth. We have already gone through the concepts of rebirth. That is when you are about to leave this life, when the condition of this life comes to an end for you, this is death. And then, due to your ignorance, a lack of understanding of reality, you will crave. You will feel, "Ah, I am going to lose it!" This beginningless affliction and the force of all the karma you had done in the past will propel you forward. This state of mind is the state of mind of the consciousness. You will continue to... The life that had been produced by your previous karma will end here. But your consciousness in itself will have a force that propels it forward. This is the time when the intermediate state will arise. The intermediate state will arise.

[79B, 17.40 (手抄稿 第十冊 p242L3)]

When your intermediate state arises, it is still because of karma. We have said this earlier, at the time you created this karma, there was not only you but all that which concords with you. And then, hey, I am sorry, when the karma that you have done and the concordant sensory objects arise, at this time, you will whirl around inside it again. And you will be reborn. At the moment of rebirth, this was explained earlier. It is very plain and clear to us. If you use the birth from womb as an example, you will see the union of a man and a woman. This occurs because of your karma. This is to say that if they do not have karma with you, you will not be able to see them. If they have karma with you, even if you are thousands of miles away, you will go there and see them very clearly. Based on the texts of *The Levels of Yogic Deeds* and others, one explanation says that you will see the union of a man and a woman, the other explanation says that you will see the genitals. And at the very end, you may only see semen and blood. These are all speaking of the same thing. That is when your mind is completely absorbed, this is all you see!

[79B, 18.43 (手抄稿 第十冊 p242L11)]

We have talked about this yesterday. If we just carefully examine this, we will become very clear. In the beginning, we will see something. In the beginning, you will go to the kitchen and see that something is being cooked. But towards the end of your stay there, for what you like, at the very end, you will only see that and nothing else. This is a very real state of mind. And then for your "**consciousness**," due to your customary habit, your consciousness will just enjoy this thing. Hence at this moment, there is a strong and powerful force. Originally, it is something that you have been focusing on with the karmic force of your mind. But because of this strong and powerful force, you will occupy it, inhabit it. At that time, this fertilized ovum, this fertilized ovum is the "**form**" of the name-and-form. And this "**name**" is what? It is your consciousness. For the object which your consciousness has focused on, this strong and powerful force of "**existence**" has caused you to latch on to it, like an adhesive.

[79B, 19.45 (手抄稿 第十冊 p243L4)]

Without a strong force produced by this existence, you will not have rebirth. You will not go for it. This occurred exactly because of this strong and powerful force. And this strong and powerful force is the factor of existence, which is "**potential existence**." It is something that we have created from the beginningless time. Through some nurturing by craving and grasping, you will suddenly stick to it, stick to it. This is then name-and-form. Therefore, for both name and form, these two things do what mutually? The name depends on the form. The form depends on the name. This is exactly the time that this occurs. So then, why is name-and-form like a boat in the ocean? Even though this exists, there is life, but it cannot move in this ocean. It is trapped. Hey, it is just like that, just like that. When you look from far away, it is just a pile of things. That is all. However, there are two things here. One of which is the aspect of the material. Which part is that? It is the boat. What about the consciousness part? It is the people. It is exactly this. That is all there is.

[79B, 20.42 (手抄稿 第十冊 p243L12)]

Since this karma will continue to propel forward, as it continues to propel forward, the six sensory faculties are beginning to develop. The six sensory faculties, even though the six sensory faculties are developed, the sensory faculties themselves have not developed the function to recognize things. Therefore, it is much like an empty house. This empty house is one's own substance. The six consciousnesses are the six windows. Therefore, this drawing is an empty house with six windows. But it is hollow and empty. This is when one has developed the six sensory faculties. This is in the womb. Even later, when the six sensory faculties are completely developed, the function of the sensory faculties is not yet noticeable. The function of the sensory faculties is not yet noticeable.

[79B, 21.33 (手抄稿 第十冊 p244L3)]

Further, by the force of the karma, one is born. At this time, it is called "**contact**." This is contact, which is sensory faculties, sensory objects, and consciousness, "the coming together of these three things will produce contact." Contact is something that is extremely sensitive. Therefore, this diagram draws the union of a man and a woman. Although it does not show that they are actively engaged, the man and the woman are simply sleeping on the same bed. This is contact. It is a very intense state, a very intense state. Ordinarily, this contact is something that we can also get a feel for. When you have contact, for example, that is when you might be sitting on something soft. As you sit on it, it is your first thought. Or it could be anything, if it is something that is pleasant, ah! You will feel pleasant. It could be other feelings of pain or happiness. In the beginning of your contact, you may not be able to tell whether you feel happy or not happy. However, hey, all of a sudden, you will have this sense. Just like that.

[79B, 22.24 (手抄稿 第十冊 p244L11)]

This sense is something that is very acute. From this acute sense, you will further develop "**feeling**," develop feeling. This feeling is very intense, very intense. Therefore, what is the drawing for this one? It is like your eye has been shot with an arrow. Wow! The eye is something that is extremely sensitive! If there is the slightest wind, ah, the eye will feel really awful. If there is the slightest dust that got in, you will feel terrible. It is just like that. Therefore, if you experience any little thing, whether it has to do with the body or the mind, it will be that intense.

[79B, 23.02 (手抄稿 第十冊 p244L16)]

In fact, this is how it is for us at present as well. The weather has become cold these few days. Ah, it is suddenly cold. So, we would feel, "Ah, this place, cannot get used to that." Oh, in the morning, the first thing that happens is you cannot seem to wake up. Even after you wake up, when you go to the main shrine, you would ordinarily just enter. [But now], oh, as you enter, when you step onto the floor, it is extremely cold. This phenomenon is actually better in

the monastery. If you go out on the street to take a look, wow! All kinds of fashionable clothing are on display. When the weather gets slightly warmer, these clothing will all be gone. It is all like that. And then if you taste something, ah, if the taste is slightly off, you will feel that something is wrong with it. It does not matter what, it is just that sensitive. Just like that. That is feeling. That is feeling.

[79B, 23.47 (手抄稿 第十冊 p245L6)]

This is why we had just said this earlier that we have begun from ignorance, compositional activity, and consciousness. What are these three factors called? The projecting factors, isn't that right? Why are they called the projecting factors? There, there, they can bring about the future. But it is still in the causal period! For the projecting factors, in order for them to actually project, there needs to be another condition. What is the condition? Craving and grasping. The causal period consciousness is indeed right here. But would this causal period consciousness produce a fruit? Not necessarily, it will have to depend on whether you have the nurturing of craving and grasping. Once there is the nurturing of craving and grasping, when they continually to nurture it, this is the so called "**done and accumulated.**" You will incessantly go through this. For this one thing, you will incessantly, incessantly accumulate. This force will become very powerful, very powerful. At the end, when the previous condition comes to an end, this is the force that will arise. What happens when you are born? This is the order for birth. This is the order which ultimately result in feeling. Now for our whole life, from the moment we begin our rebirth until aging and death, we are constantly feeling, constantly feeling. Isn't that right?

[79B, 25.05 (手抄稿 第十冊 p245L15)]

Now for our sensory objects, when we encounter the sensory objects, this is divided into three parts. From what has been explained to us earlier, this is divided into three parts: fruitional effect, causally concordant effect, and environmental effect. What is the fruitional effect? There, it is exactly these, starting from name-and-form and so on. This primarily refers to the physical

body that you have, that which is inhabited by the consciousness. After that, whenever a sensory object arises, you will have the feeling. When you have this feeling, there is something else lurking - causally concordant effect, this will arise as well in your mind. But this is the effect. Like that. And then, for the external sensory object, the external environment that we depend on, that we as living beings depend on, this is called the environmental effect. This is the external sensory object that we depend on. We will spend our entire lives in feeling.

[79B, 26.05 (手抄稿 第十冊 p246L7)]

Whenever you have feeling, you will have something, you will constantly be whirling about this sensory object. Once you have a feeling, you will naturally follow this feeling to bring about a certain mentality. What is this mentality that has been brought forward? It is the causally concordant cause and effect - that is if you are an ordinary being. But after we understand Buddhism, hey, things are different, things are different. Why do you feel this way now? Ah, it is because of the causes and conditions from the past. Therefore, after you see this thing, you will enjoy it again. This is the attachment that has been accumulated from the past. On the contrary, if you see something and develop hostility for it again, that is because you accord in that way [from the past]. Anyhow, these all constitute ignorance. Uh, this is wrong, wrong! If you understand that you were wrong, you will not continue to do that. This is then cessation. But we will not talk about this for now. Like that.

[79B, 27.16 (手抄稿 第十冊 p246L15)]

Therefore, before you understand the principles, you will certainly be whirling around inside it, whirling around inside it. And you will talk about all sorts of mundane world principles. From the perspective of the mundane world, it is right! You are 100% within reason. Hey, of course we should go and enjoy ourselves. Of course, we should have adequate nutrition. Of course, we should be comfortable. Of course, we need to see who has good reasons. So, you have good reasons and I do not have good reasons! All

sorts of things like these will appear. I am sorry, what are all these? These represent the causally concordant cause and effect. You will continue to create karma. The reason you act this way is because you do not understand how you have produced the effect of this lifetime. Isn't that right? Ignorance - here it comes again and you will begin this cycle from the beginning! And then, since you do not understand, you will develop craving and grasping. This is where we should understand - oh! This is why he told us earlier that this "**feeling**" that which will produce or bring about craving, this feeling that will produce craving, these two factors belong to two different sequences of dependent arising. Are you clear now? I wanted to explain this first.

[79B, 28.20 (手抄稿 第十冊 p247L8)]

Another thing is that ignorance, compositional activity, and consciousness are the projecting causes. This is the causal period consciousness here. Let us say, ordinarily, hey, when we go outside or perhaps, we are sitting here watching the television. Let us use an example! This is something we will frequently refer to. When you are very engaged while watching the television, then suddenly the commercial appears. Ah, it was so good, why did the commercial have to come up! So, you find it annoying. Yes, you resent it. It is fortunate that it only lasts 30 seconds. I am sorry! This has been imprinted in your consciousness as the causal period consciousness. But it has not manifested! Hey, after some time has elapsed, all of a sudden, since the commercial said, "Ah, this car is excellent in a certain way, excellent in a certain way." When you have money and are out shopping, you will remember, "Ah, yes! I remember something about that car." Then you will go do that.

[80A, 00.03 (手抄稿 第十冊 p251L1)]

What is this? It is that you have encountered this sensory object again later. And this has brought about a contact and feeling that accord with ignorance. Isn't that right? One is you do not understand, one is the sensory object. What are contact and feeling? One part of it is the sensory object. Do you remember the definition for contact? The definition for contact is "**the**

experiencing of the object." So you have contact with the same sensory object again. What is the definition for feeling? It is the effect of birth. After you have contact, you will have feeling. You have seen it again, and you think that these cars really bring us a lot of benefits. Therefore you thought, "I need to get one as well." In the very beginning, you might have felt that it is pretty nice. That was all there was - craving and grasping. But immediately, in order to obtain this, you will do all sorts of things and then you'll buy the car.

[80A, 00.58 (手抄稿 第十冊 p251L7)]

Therefore when you had seen that in the very beginning, for this causal period consciousness, you may perhaps have left it at that. You did not immediately go and buy a car. Isn't that right? For all the sensory objects that we come across now, yes, this is why the scriptures tell us, "There is one cycle of rebirth for every thought." What does this mean? Whenever you have a thought, it is a thought of causal period consciousness. From the time that we are born in our entire lives, we are constantly exposed to sensory objects. We have no idea how many causal period consciousness were produced. How does this causal period consciousness produce an effect? Nah! It is this. This is why it is called "**projecting factors**." Well for this projecting causal period consciousness, how will it be actualized? How will it be actualized? You will still need the "**actualizing factors**" to produce the powers that will actualize the projecting cause. What are these factors? Craving and grasping! Are you clear now? Are you clear now? This is why you must listen to this!

[80A, 01.59 (手抄稿 第十冊 p252L6)]

Therefore, I am just mentioning something in passing here. The day before yesterday, a fellow practitioner kept saying, ah-ya, he is very delighted by what he is studying now. So he needs to make up for the earlier parts. Yes, you need to make it up. This is because if you do not make it up, you will not be able to follow what is going on now. However, if while he is making it up, he is only focusing on making it up, then he will not want to listen to this class. This

becomes a great loss! When you listen, that is when you are the most clear. After you listen, you need to immediately think about it. If you cannot think through it and you try to make it clear, that is when this concept becomes even clearer to you. This is why I try to explain clearly how every segment is related to the previous and the next parts.

[80A, 02.33 (手抄稿 第十冊 p252L12)]

The projecting cause will go through the nurturing of the actualizing factors, eh, there you go. All of a sudden, this causal period consciousness will be actualized. Hence the result is birth, the factor of birth. What is the condition for birth? The condition for birth, the birth that is indicated in the factor of birth is the exact state when rebirth takes place. What is the state of rebirth? It is this life, right!? Hence this is called suffering of this life. But we would say, "There is no suffering, it feels pretty happy!" Do you remember the earlier section? What is pleasure? It is the suffering of change. I am sorry! Pain is of course the suffering of pain. But when you feel neither pleasure nor pain, it is the suffering of conditionality!

Therefor

once there is birth it becomes the suffering of this lifetime. But what happens in the process of birth? There will be name-and-form, the six sources, contact and feeling, these few things. For name and-form, suffering is irrelevant. For the six sources, indeed, they themselves do not have suffering. However, it is included in the factor of birth. Isn't that right?

[80A, 03.48 (手抄稿 第十冊 p253L5)]

Therefore we talked about the general and the particular characteristics. Therefore at every place, for the sequence of things, I have now explained the general outline of it clearly. At this point, we now understand that, ah! This is how it works. Therefore the projecting factors are divided into four factors, and the actualized factors are divided into three factors. (Editor's note: Perhaps Master has said it by mistake, he may actually mean that there are three projecting factors and two actualized factors.) I have

also explained in general the relationship between projecting and actualizing. At this point, you have a general idea, a general idea.

[80A, 04.20 (手抄稿 第十冊 p253L9)]

We might want to explain the projecting factors now. The projecting factors are ignorance, compositional activity and consciousness. The projected factors, "**what has been projected?**" It has projected the resultant period consciousness, and even name-and-form, the six sources, contact and feeling. Just like that. What has been used to do that? Let us now take a look at page 184. For the text that we had just explained, you can now take a look at page 184 (English text, page 322). Number four,

[80A, 04.54 (手抄稿 第十冊 p253L12)]

[p320, English LR Vol 1]

Projecting and being projected should be understood by way of four considerations:

1) What has been projected? The four-and-a-half factors beginning with resultant period consciousness and ending with feeling have been projected.

2) What has done the projecting? Compositional activity, which is dependent on ignorance, has done the projecting.

[p321, English LR Vol 1]

3) How has a projection occurred?

This is exactly what we are explaining now.

[80A, 05.10 (手抄稿 第十冊 p254L1)]

[p321, English LR Vol 1]

Projection has occurred by means of latent karmic propensities being infused in the causal period consciousness.

How has projection occurred? It is the latent karmic propensities being constantly infused in the causal period consciousness. This is how the projection has occurred. What has been projected? How has that been projected?

[80A, 05.27 (手抄稿 第十冊 p254L4)]

[p321, English LR Vol 1]

4) "Projected" means having created the effects [resultant period consciousness, name-and-form, sources, contact, and feeling] conducive to actualization once the actualizers, such as craving, are present.

Oh, so that is how it goes. After the latent karmic propensity is infused in the causal period consciousness, when it encounters the actualizing factors which are craving and grasping, there will be an empowerment to this causal period consciousness.

[80A, 05.48 (手抄稿 第十冊 p254L7)]

The causal period consciousness from before, it was still in the causal period. But it is now transformed into the effect. It has taken effect. Do you understand this now? This section is very clear to you now, right? Next,

[80A, 06.05 (手抄稿 第十冊 p254L10)]

[p321, English LR Vol 1]

The actualizers and the actualized should be understood by way of three considerations:

In the second cycle of cause and effect,

[80A, 06.11 (手抄稿 第十冊 p254L12)]

[p321, English LR Vol 1]

- 1) **What does the actualizing? It is done by grasping, which is caused by craving.**
- 2) **What is actualized? Birth and aging-and-death are actualized.**

Why would the previous cause be actualized now? Nah, it is because during the causal period, it was dormant. But one day, when this fruit comes into effect, when this sensory object arises, for instance, when you see something with your eyes, there is no such thing as suffering or not suffering. That is indeed true. However, it is indeed an effect that has taken place. It is an effect that is a result from the past. Therefore once the experience is complete from both the "**contact**" and "**feeling**," you will continue to nurture it with "**craving**" and "**grasping**." This is "**what does the actualizing**." It is because of this. What is "**actualized**"? It is "**birth**" and "**aging-and-death**." And then the text will move on to explain how does actualization occur? What is the concept?

[80A, 07.05 (手抄稿 第十冊 p255L6)]

[p321, English LR Vol 1]

3) How does actualization occur? Actualization occurs by means of the empowerment of the latent karmic propensities that were infused in consciousness by compositional activity.

It is still this sentence, still this sentence. From the actions that you have done through craving and grasping, your compositional activity will continue to infuse the causal period consciousness. Infusing is analogous to roasting with fire. You continue to do it and that would increase the power. It is much like a seed buried in the ground. If the sun shines on it and there is water that continues to nourish it, there will be enough power to make it grow, to make it grow. This is exactly what projecting and actualizing are. You will then whirl endlessly in all of cyclic existence. What is the result of you whirling endlessly? By the time one is born, I am sorry, after one is born, one will be carrying a dead corpse. That is one life. Alright! This is the destined path. There is no other path. The moment you are born, you will be carrying a dead corpse. Even for a noble being, the noble beings will finally die as well in order to tell us this. This thing that is born, one will still have to give it up. This is what we should understand.

This is it.

[80A, 08.26 (手抄稿 第十冊 p256L1)]

If this is the case that you will finally have to die, I am sorry, it is this thing - Yama who will surely swallow you. This Yama is very interesting. You can look at the drawing. Ah, he is fearsome! He has three eyes which are widely open. He has two teeth clenching down showing that he is swallowing. He has two hands and then two feet on the bottom that completely envelops you in a tight grasp. There is not one place where you can be free from him. You cannot escape. That is it. This is the twelve factors of dependent arising. Now you are clear of this diagram. And you are clear of the associated subjective aspects.

[80A, 09.08 (手抄稿 第十冊 p256L6)]

Before I explain this further, let us put away the text and the diagram for now. At this point, we should carefully examine ourselves based on what we have come to understand from the beginning of this section until now. What do we do throughout our lives? Nah, after birth, in the entire process, birth is the general characteristic. In the process of birth, there will certainly be what? Contact and feeling. For everything that we encounter now, they are all within the scope of contact and feeling - when we look, this sensory faculty will encounter a sensory object and consciousness will be produced. For what is attractive, we will give rise to attachment. This is the so-called craving not to be separated from pleasant feelings. For what is unattractive to you, you will reject it. Hence it is called craving a separation from painful feelings. Otherwise, you will be in a state of neutral feeling. Therefore it is still a certain state of the mind, a neutral mind. This neutrality is not projecting karma, but is a cause for completing karma. So there is contact, and after contact there will be feeling. Throughout our entire lives, we do nothing but these things. But

[80A, 10.10 (手抄稿 第十冊 p256L12)]

Thus in the earlier section, let us go to the earlier part. Take a look at page 182 (English text, page 318), the factor of craving. It says, "**Craving - This means both craving not to be separated from pleasant feelings and craving a separation from painful feelings. The statement in a sutra that "craving is caused by feeling"⁵³⁹ means that feelings accompanied by ignorance cause craving.**" These few sentences, we have already briefly explained this. Are you clear of this now? Why does feeling produce craving? This feeling, there will certainly be feeling after contact. For the two different experiences of contact and feeling, we now understand them too. Even though you have them, but they belong to the first sequence of cause and effect. But once this cause produces an effect, if you can understand it - this will end here, stopped. If you do not understand it, sorry, you will do it again. Therefore it is a contact accompanied by ignorance that has produced this feeling. At this time, craving will arise again, craving will arise again.

[80A, 11.16 (手抄稿 第十冊 p257L4)]

This is why the Buddha told us, "view your feelings as suffering!" What we should really strive for is to strive at this! Because of this reason, we should not say, "Ah-ya, this is more nutritious! Ah-yo, the doctor says this and says that. You cannot leave this out and cannot leave that out. This..." You cannot leave anything out. But in reality, there is nothing that you really need. After all this commotion, your cremation will in the end cost a little bit more. What a waste! This only makes other people cry more for you and spend more money on you. It is indeed meaningless! It is indeed meaningless! This is what we must take pain to understand from this place. This is Buddhism. This is what Buddhism is!

[80A, 12.06 (手抄稿 第十冊 p257L10)]

This is why I say that the twelve factors of dependent arising is not something that you just quickly recite through! You must recognize immediately what your thoughts are going through at the moment. Like that. You will indeed have to do that. However, you would say, "Even though we understand the principle, we do know it but we are unable to practice it.

What should we do?" Right! This is a problem. Do you remember the review we did last night?! Eh, this is exactly what we were talking about. When Mr. Yu heard the Kitchen God's instructions, he thought to himself, "Ah-yo, I am greatly alarmed!" The next day, the first day of the New Year, he prostrated to the Buddha and said, "I must change. I swear that I will change from now on!" After that, he changed his name to "Practitioner of Purifying Intention."

As I think of this for myself, I was just like that before. My attachments were so intense. So I ran to my master and said, "Master! I will only eat one meal. I will not eat breakfast." My master said, "Ah-ya, there is no need for that. But you can actually try it and see for yourself!" Just like that.

I realized this myself now. There are some people who cannot stop themselves from chitchat. But they would come to tell me, "Ah-ya! Master, I need to keep the vow of silence." I would smile as well. Ah, I would smile - it would be best if he did not.

[80A, 13.21 (手抄稿 第十冊 p258L5)]

Actually, the Buddha has clearly explained this in the *Sutra of the Forty Two Sections*. This is not a matter of appearance. You must know what the root is. This is why I know that it is not the case that everyone has not wanted to progress. But why is it that we cannot exert our efforts? This is what we truly need to pay attention to now. This is what we truly need to pay attention to! For where we are right now, in this environment, I am indeed more and more pleased because everyone is truly improving. But there are some people who seem to improve too slowly. There are others, ah! I truly commend them. I cannot even compare myself to them. As long as you are willing to progress, it will naturally happen.

[80A, 14.03 (手抄稿 第十冊 p258L11)]

So what is the key to progress? What is the key to progress? The first one is the correct view. It has been explained to us here, the correct view. And then, you will need correct joyous perseverance. This is most important! And it will not work without joyful perseverance. What is joyful perseverance? It is to conduct yourself properly. To be able to take this correct view - to go from the correct view to correct joyful perseverance, there is one thing in this process. What must you have? You must pay proper attention, this means reflections. This is why you must reflect in depth regularly. This is why I keep telling you what you should really work on here. You do not want to say, "I want to learn sitting meditation. I need to sit this many hours in a day. I need to prostrate this many times. I need to recite this many times of the Buddha's name." These are all very important. But you must first understand how to do sitting meditation, how to prostrate, how to recite and how to make a shift. What is the key, the instigator? Like that. At that time, you will have to initially pay proper attention. What is most important right now is to pay proper attention. When your mind has a break, you must not allow it to be lazy. This is most important! Laziness, this is the most important thing [to prevent]. This is why I want to exhort you. Gradually, in our review, I will pay particular attention to this. Pretty soon, I will be telling you that there should

be no more chitchat. This is the way to laziness. This is the way to laziness. I think that the time is up. We will stop here for today.

[80A, 15.33 (手抄稿 第十冊 p259L7)]

Please open *The Great Treatise on the Stages of the Path to Enlightenment* to page 184, page 184 (English text, page 322). Yesterday, I have already explained the diagram of the twelve factors of dependent arising. Once you have a correct understanding of the meaning of this diagram, then for the text that is explained here, it will be easy for you to understand, easy for you to understand. Otherwise, to just look at the text, it would be like deciphering a book from heaven! That was the way it was for myself and for some of the fellow practitioners. For those who have not studied this before, you will not be able to understand the difficulty. For those who have truly tried to understand this, this is something I have been trying to understand for more than 10 years. But I never knew what it was trying to convey! Therefore I want to especially remind all of you to cherish this teaching. This teaching did not fall from the sky. It is still your good karma which has brought this to you. This is why you are able to quickly obtain this and obtain that.

[80A, 16.46 (手抄稿 第十冊 p259L14)]

Now on page 184 (English text, page 322), let us go over this segment on the "**four considerations**" again. I will just read it through and you will be very clear of the concept. Before I read it, I will first explain that among the twelve factors of dependent arising, it is split exactly in half. Six of the factors are causes and six of the factors are effects. Which of the six factors are causes? Ignorance, compositional activity, consciousness, craving, grasping and potential existence, these six factors are the causes. What about the effects? Name-and-form, the six sources, contact, feeling, birth, and aging-and-death, these six factors are effect factors. There are a total of these twelve factors which are divided into the six causes and the six effects. To just go from the cause to the effect is like this. But the causes are in two cycles, one is the cycle of the projecting and the other is the cycle of actualizing.

Let us now read the text again. We can take what we read and match it against what we have understood from yesterday's instructions. Then you will immediately understand what these words mean. And the intended meaning in which the words are referring to is exactly the subjective aspects, the states of our minds, and even the reason why we whirl in this cyclic existence. You will have an idea of these. Now let us look at the text.

[80A, 18.31 (手抄稿 第十冊 p260L7)]

[p320, English LR Vol 1]

Projecting and being projected should be understood by way of four considerations:

This is projecting. Between "**projecting and being projected**," there are four considerations.

[80A, 18.40 (手抄稿 第十冊 p260L9)]

[p320, English LR Vol 1]

1) What has been projected?

What is projected?

[80A, 18.45 (手抄稿 第十冊 p260L11)]

[p320, English LR Vol 1]

The four-and-a-half factors beginning with resultant period consciousness and ending with feeling have been projected.

However for this part, we do not usually count this half factor. We would normally count four factors until name-and-form. There is a reason for that. That is because in actuality, what is the condition like when the resultant period consciousness arises? The moment the consciousness latches on and forms the name-and-form, it is [already] the resultant period consciousness. Everything before that is in the causal period. The previous causes were ignorance, compositional activity, and causal period consciousness. Through the nurturing of craving, grasping and the potential existence, the intermediate state will appear. Hence truthfully, by the time of intermediate state, one has already entered the time of the resultant period consciousness. One has however not taken rebirth yet. So at which point does one take rebirth? That is when he sees the union of the father and a mother, the fertilized ovum. As a matter of fact, this fertilized ovum comes about from one's own karmic force. He will then become attached, become fond of it. Therefore at this time, there is a force that propels him to cling onto it. This is much like how we are usually with things that we enjoy. Ah, for something that we enjoy to eat, our whole attention is devoted to it. We may not be aware of it ourselves.

But this force is very powerful, this force. Even though you are not aware of it, there is a strong force.

[80A, 20.17 (手抄稿 第十冊 p261L8)]

There is a very clever way to relate to this. If someone has taken away your favorite food, you will find it utterly unbearable. I believe we can all relate to this. This is exactly how it is. For something that you really care for, something that you cherish, if it is suddenly taken away or you are about to lose it, that is when this state of mind will reveal itself, this strong force. Therefore, this is a very

powerful force that wants to grasp, to cling onto it. Therefore this consciousness is dependent on this. This "**consciousness**," the first consciousness, the consciousness of the mental consciousness will depend on this "**form**" which is a physical matter. The consciousness will become attached to it, will focus on it. These two things will hold each other up. This is much like two chopsticks tied together. You tie me down and I tie you down. As a result, the two chopsticks are holding each other together. This is much like the concrete bars and concrete being sealed together to form a column! Everything of us is just this. Therefore when the consciousness enters the resultant period, it becomes the "**name**" of the name-and-form.

[80A, 21.30 (手抄稿 第十冊 p262L2)]

Thus when we usually want to distinguish it in more detail then we would know which part is the causal period and which part is the resultant period. The state of the resultant period, I will explain this more as well. What is projected? For this resultant period consciousness, the moment this takes rebirth, there will be name-and-form. And then there will be the six sources, contact and feeling. What has done the projection, what are used to project these? "**Compositional activity, which is dependent on ignorance**," is karma. But the primary one is the affliction. It is due to affliction that one creates karma. After one creates karma, there is a force to this karma. This force will propel you. This will propel you. Now this is pulling. To pull or to push is the same type of force. How has a projection occurred? How are they projected? "**Projection has occurred by means of latent karmic propensities being infused in the causal period consciousness.**" I have explained this yesterday. For what is projected, how does it get projected? It is "**having created the effects [resultant period consciousness, name-and-form, sources, contact, and feeling] conducive to actualization once the actualizers, such as craving, are present.**" Oh, we now understand this.

[80A, 22.45 (手抄稿 第十冊 p262L9)]

And then, there is the part of the actualization. In regards to the actualization, there are the actualizing and the actualized factors. There are three considerations for the actualizing and the actualized factors. **"What does the actualizing?"** What do you need to actualize? What force will you have to depend on? It is craving and grasping. You will have to depend on the nurturing of craving and grasping - these do the actualizing. What are actualized? Birth, aging-and-death. **"How does actualization occur? Actualization occurs by means of the empowerment of the latent karmic propensities that were infused in consciousness by compositional activity."** It is through craving and grasping. And then, your craving and grasping is an affliction, a delusion. Due to this delusion, you will naturally create karma. This karma will continue to infuse the consciousness. For anything that you do, you will leave an influence in your consciousness. The influences that were left from before are the causal period ones. But now, if you continue to strive to add to this causal period consciousness, this will produce a fruit. It is exactly like that. Why would this produce an effect? It is because if you continue to infuse the consciousness, this power will become stronger and stronger until the point where it will manifest. It is like that. Now you understand this principle clearly!

[80A, 24.08 (手抄稿 第十冊 p263L3)]

[p321, English LR Vol 1]

Vasubandhu, in his *Explanation of the Divisions of Dependent-Arising (Pratitya-samutpadadivibhanga-nirdeśa)*,⁵⁴² took the factor of birth as the only actualized factor and then taught aging-and-death to be the faults of these factors of projection and actualization. [254]

This is the explanation. The factor of birth is the only actualized factor, aging-and-death is the fault. Earlier, we said that the actualized factors are birth and aging-and-death. Why does he divide them apart here? There is a reason for that. There is a reason for that. This is to say, why does he impart the sutra- the Buddha? He does everything with one goal in mind. It is for us to correctly understand the characteristics of cyclic existence. And then, you can escape cyclic existence from there. If you do not understand the true characteristics of cyclic existence, the causes of suffering, the actual faults and destructions, you will not be able to develop disenchantment. Eh, you will even feel pretty happy! You will feel that it is pretty nice! So you will not be able to let this go or let that go. Not to mention being unable to let go of the mundane world things, even after you have trained in Buddhism, you will still feel, ah-ya! I need to have this for this monastery... If your true intention is to propagate the teaching, then that is excellent. However the case is more like you finding it difficult to let go of those things yourself. I am sorry. [In that case,] it is useless, useless!

[80A, 25.32 (手抄稿 第十冊 p263L12)]

Therefore he tells you, once it is actualized, the faults are limitless and the sufferings are unbearable! This is why for the actualized factors, birth and the aging-and-death, he divided them. Birth is simple. It is just birth itself. After birth, what is left is an entire lifetime of carrying death on your back. Death means you are constantly changing, constantly suffering. Therefore, aging-and-death is "**faults of these factors of projection and actualization**"

- for everything after birth, everything after that is faulty. Ah, there is not one thing that will bring you happiness. We must have an understanding of this. By that time, compelled by suffering, you will begin your search. You will want to find freedom from this suffering. So you will be looking to see whether this suffering can be alleviated? You will look [and realize], eh, there is a cause for this and all you have to do is to eliminate it in the causal period. This was fully explained in the earlier section. When the Buddha imparts the teaching, this is the reason that he will always explain the truth of suffering first. Therefore in the *Divisions of Dependent Arising*, the Buddha especially explained this one point. This is his reason. In other words, if we truly wish to cultivate, we must begin here.

[80A, 26.58 (手抄稿 第十冊 p264L7)]

In regards to this, at this point we should understand that for the scriptures that the Buddha imparted, you should absolutely not look at it as only a theory. Do not "only" look at it as a theory! Pay attention to this! It is no doubt that this is a theory. But this theory has an extremely important and authentic substance to it. If you cannot grasp it, then to be learning the teaching for you, after much learning, it is still a mere elaboration of words. This theory represents the actual substance. In this case, unless you do not want to cultivate, but if you do, how will you cultivate without mastering the theory? Therefore even though it is a short sentence, there is this embedded meaning that is always there to remind us of this. Let us continue.

[p321, English LR Vol 1]

This being the case, actualization should be understood as follows: nonvirtuous compositional activity that is motivated by ignorance about karma and its effects deposits latent propensities of bad karma in the consciousness. This makes ready for actualization the group of factors of a miserable rebirth that begins with the resultant period consciousness and ends with feeling. Through repeated nurturing by craving and grasping, these latent propensities are empowered, and birth, aging, and so forth will be actualized in subsequent miserable rebirths.

This concept was explained earlier. This is a lack of understanding of karma. But this lack of understanding - there are two types of lack of understanding of reality! One type is the lack of understanding of cause and effect. Another one is to not understand the true reality. For those who do not understand cause and effect, they will create nonvirtuous karma. This is because they do not understand a certain cause will produce a certain effect. One wishes to find happiness but does not understand the cause of happiness. So he will do what he wants and make a mess. Like that. Another type of person will understand the relationship between cause and effect. If you want to have happiness, you will have to find the cause to happiness! If you want to eliminate suffering, you will want to sever it by the root! At that time, this type of person will no longer create nonvirtuous karma. He will then be able to be reborn in the happy realms, as humans or deities. But he does not understand the ultimate meaning [to life]. As for the ultimate rules of cause and effect, he does not understand the true reality.

Therefore this type of person may engage in virtues, but they will still be reborn as humans or deities. So,

[80A, 29.11 (手抄稿 第十冊 p265L8)]

[p321, English LR Vol 1]

Alternatively, motivated by ignorance about the meaning of selflessness,

It is because of the lack of understanding of this. Ignorance is the lack of understanding of the true reality. Thus, as one creates virtuous karma,

[80A, 29.23 (手抄稿 第十冊 p265L10)]

[p321, English LR Vol 1]

meritorious compositional activity—such as ethical discipline within the desire realm—

This "**meritorious compositional activity—such as ethical discipline within the desire realm**" is very interesting! We would in general talk about the mundane world matter. With regards to virtues, it begins with ethical discipline. What does this explain? This explains that for you to only maintain ethical disciplines without understanding the true meaning of selflessness, I am sorry, this ethical discipline will only bring you contaminated merit inside the human and deity realms. It is not ultimate. It will still set you to whirl in cyclic existence.

[80B, 00.12 (手抄稿 第十冊 p267L1)]

There is nevertheless one benefit. Suppose you have adopted the vows. Even though you do not understand it now but you wholeheartedly respect it, "Oh, this is what the Buddha had said!" You have unsurpassed respect for it. Because of this deep respect, after the exhaustion of this merit, eh, it is still this force that will lead you to the next Buddha, who will tell you the true meaning of reality. And you will be able to be freed then. It is just that you will have to bear some more unwarranted sufferings. But these unwarranted sufferings are much better than what you will

have to endure in hell, in comparison! Therefore this section explains two levels of meanings.

We must understand the true meaning of ethical discipline that is explained by the teaching. We must be able to grasp the difference between the fundamentals and the incidentals. So this is **"meritorious compositional activity—such as ethical discipline within the desire realm."**

[80B, 01.04 (手抄稿 第十冊 p267L7)]

[p321, English LR Vol 1]

or invariable compositional activity—such as the cultivation of meditative serenity within the higher [deities'] realms—deposits latent propensities of good karma in the consciousness. This makes ready for actualization the group of factors beginning with resultant period consciousness and ending with feeling for, respectively, a happy rebirth in the desire realm or a rebirth as a deity in the higher realms.

Up until this.

[80B, 01.20 (手抄稿 第十冊 p268L1)]

[p321, English LR Vol 1]

Through repeated nurturing by craving and grasping, these latent propensities are empowered,

[p322, English LR Vol 1]

and subsequently birth and so forth will be actualized in those happy rebirths.

These are actualized in the happy realms, happy realms. No matter what, this is still inside the cyclic existence. If you wish to escape this cyclic existence, not only do you have to understand the principle of karma and its effects, you will need to understand why or how does karma produce effect? It is after all, dependent arising, emptiness. It is emptiness. Therefore you will have to understand the true reality of selflessness to all phenomena. After you understand this principle, you will begin to go from ordinary virtuous deeds to ethical discipline, concentration, and wisdom. At this time, this ethical discipline becomes the most important and imperative first step. It is the first step. This is what we must be able to distinguish. Hence for its nature and the root cause, we must grasp it. Alright, we now understand this.

[80B, 02.22 (手抄稿 第十冊 p268L8)]

[p322, English LR Vol 1]

The twelve factors, moreover,

For these twelve factors, you can divide them into different arrangements, the six causes and the six effects, the projecting, projected, actualizing, and actualized, the four and three ways of considerations. But we can subsume them again down to no more than three types of things.

[p322, English LR Vol 1]

are subsumed under three paths—those of afflictions, karma, and sufferings.

This is a different method to subsume them. Delusion is affliction. Because of afflictions, one will create karma. After one creates karma, one will have to experience the suffering. When we experience the suffering, because we do not understand it, this will bring about more afflictions. Therefore this is called ignorance! This will continue to evolve without a beginning or an end. For the diagram of the twelve dependent arising that was explained yesterday, in the middle of the diagram, that is the core of things, the core of things. Inside this, the core is dominated by ignorance. As long as there is ignorance, it is a convoluted mess. Among affliction and karma, affliction is the primary one, the main culprit. Just like that. It is from afflictions that you create karma. After you create it, you will certainly have to experience suffering. When you experience the effects of suffering, when effects manifest, I am sorry, since you have not uprooted your ignorance, oh, here it comes again! It will continue to cycle. Therefore from this, all of cyclic existence comes into being. These are all "**subsumed under three paths.**" This summary includes everything. It will quote from the bodhisattva next.

[80B, 04.10 (手抄稿 第十冊 p269L9)]

[p322, English LR Vol 1]

As the wise Nagarjuna said:⁵⁴³

The first, the eighth, and the ninth are afflictions.

The second and the tenth are karma.

The remaining seven are sufferings.

The "**first**" of the twelve factors, the first factor is ignorance. The "**eighth, and the ninth**" are craving and grasping. These three factors are afflictions. The "**second**" is compositional activity. The "**tenth**" is potential existence. These two factors are karma. The other seven factors are suffering. "**The remaining seven**" are suffering. Now let us read this. We will continue.

[80B, 04.45 (手抄稿 第十冊 p269L13)]

[p322, English LR Vol 1]

The *Rice Seedling Sutra (Sali-stamba-sutra)* mentions four causes which subsume the twelve factors of dependent-arising.⁵⁴⁴

The *Rice Seedling Sutra* also specifically explains the twelve factors of dependent arising, the twelve factors of dependent arising.

[80B, 04.55 (手抄稿 第十冊 p270L1)]

[p322, English LR Vol 1]

It explains that when the seeds of consciousness

The first one is that ignorance is much like a person who plants the seed.

[80B, 04.58 (手抄稿 第十冊 p270L3)]

[p322, English LR Vol 1]

sown in the field of karma by ignorance

In this field of karma and consciousness, the seed of consciousness is planted. This is number two. What is number three?

[80B, 05.06 (手抄稿 第十冊 p270L5)]

[p322, English LR Vol 1]

are subsequently moistened by the water of craving,

After it is moistened by the water of craving,

[80B, 05.09 (手抄稿 第十冊 p270L7)]

[p322, English LR Vol 1]

they give rise to the sprout of name-and-form in the mother's womb.

It will take rebirth. These words, as long as we understand the diagram for the twelve factors of dependent arising, it is very clear no matter how you explain it. He is not trying to give us different explanations for the sake of having variety, just so that we can explain it this way or that way. This is not the goal. The goal is to use a variety of ways, a variety of explanations to help you very clearly and distinctly understand the characteristics of cyclic existence. The characteristics of cyclic existence are not the words themselves. They reside in our arising thoughts. This arising thought does not only mean the times when you close your eyes! It is at every given moment. When your eyes are open, at any moment, actually your arising thoughts must include the causes that have generated your thoughts. For instance, when you open your eyes and see this, your mind is affected. When you hear this, your mind is affected. Therefore in other words, on all occasions, for all the mental subjective aspects that have been incited, by using the explanations from the scriptures and commentaries, you will recognize each and every one of the subjective aspects very clearly. You will know which ones are defiled and cause you to whirl in cyclic existence.

[80B, 06.34 (手抄稿 第十冊 p271L4)]

And here, the most important thing that he is conveying to us is to first understand the suffering of it - the faults. And because of this, you will immediately pursue the reason for this suffering. And then, the text lets you understand step-by-step the causes for one to whirl in cyclic existence. After you reach this understanding, since this is suffering and you understand the cause of the suffering, this is the time you will go further to understand how you can sever this cause. Moreover, you will look for the type of training method to sever it. As you put it into practice, you will solve your problem! It is like that.

[80B, 07.18 (手抄稿 第十冊 p271L9)]

[p322, English LR Vol 1]

3' The number of lifetimes required to complete all twelve factors

Amongst the twelve factors, the time it takes to progress from the cause to the effect, how long will that take? It explains this next.

[80B, 07.31 (手抄稿 第十冊 p271L11)]

[p322, English LR Vol 1]

While it is possible for countless eons to go by between the projecting and the projected factors, it is also possible for the projected factors to be actualized in the very next lifetime, with no intervening lifetime.

For the former "**projection**," to go from the projecting factors to the projected factors, everyone can think about this, what are the projecting factors? Speaking of this, it should immediately come to mind that projecting factors are ignorance, compositional activity, and consciousness. So what are the projected factors? The projected factors are name-and-form, the six sources, contact and feeling. Between these two types of factors, there are two possibilities. The actual time that it could take between them could be infinite. It could be countless eons between the two. Ah! You could not tell how long it would take. This length, this length of time could be infinite. But it could be as short as the very next lifetime. Like that. Without having any intervening life time, they could arise. This is on projection, to go from projecting to the projected factors. Moreover, the reason the projecting factors can arise will have to depend on one type of power. They will have to depend on what? The actualizing factors. So why is it that even though you have the projecting causes, but they may not actualize? You will still need actualizing factors and actualized factors. You will need "**actualization**." Therefore he says this next.

[80B, 08.52 (手抄稿 第十冊 p272L6)]

[p322, English LR Vol 1]

Since the actualizing factors [craving, grasping, and existence] and the actualized factors [birth and aging-and-death] occur without an intervening lifetime,

There could be no intervening lifetime between these two. This is to say that if actualizing factors occur, the next lifetime will certainly be the actualized factors. These will certainly follow immediately to be actualized. Hence there is no intervening lifetime in between these two types of factors. It is like that. Therefore,

[80B, 09.10 (手抄稿 第十冊 p272L9)]

[p322, English LR Vol 1]

it is possible, at the shortest, to complete all twelve factors in two lifetimes. [255]

This section is talking about how many lifetimes will this take to complete all twelve factors. The fastest is the second lifetime. This means you start off in the first lifetime and it will complete in the next lifetime. So how does it complete the twelve factors from the previous lifetime to the next lifetime? Let us take a look at this first. This says,

[p322, English LR Vol 1]

You might, for example, in a lifetime such as this one first accumulate karma that results in rebirth as a deity as well as the subsequent experience of a deity's life and resources. When this occurs, two-and-a-half factors—ignorance, compositional activity, and consciousness of the causal period—as well as craving, grasping, and existence (up to the point of death) are completed in this lifetime. In the subsequent lifetime, the four-and-a-half projected factors [consciousness of the resultant period, name-and-form, the six sources, contact, and feeling] and the two actualized factors [birth and aging-and-death] will be completed.

This says that "**in a lifetime such as this one,**" meaning for our current life, our current life is this lifetime. If you have created "**karma that you will experience after you have been reborn,**" then it will ripen in the next lifetime. This is the type of karma created, no matter what it is. With this place is talking about is the karma that is "**rebirth as deity.**" Actually you could create karma to go to any of the six realms. Suppose you have created this first now. You have fulfilled the first two and a half factors, ignorance, compositional activity and consciousness - this is the causal period consciousness. And then you continue to empower it "**up to the point of death.**" That is before you die, you continue to crave and grasp. You continue to empower the causes that you have planted from before. Therefore in your subsequent lifetime, "**the four-and-a-half projected factors [consciousness of the resultant period, name-and-form, the six sources, contact, and feeling]...will be completed.**" In the subsequent life, these will be completed due to the "**potential existence**" that came from "**craving and grasping.**" These three factors provide the actualization force. Therefore the subsequent life will immediately give rise to the two factors of birth and aging-and-death. In the process of actualization, this includes name-and-form, the six sources, contact and feeling. "**Birth**" describes the general characteristic.

This is the process of actualization. Therefore for what one has created in the former lifetime, he will have to experience it in the subsequent lifetime. This is the shortest time. Next,

[80B, 11.05 (手抄稿 第十冊 p273L10)]

[p322, English LR Vol 1]

Even at the longest, completion of all twelve factors will be delayed no longer than three lifetimes,

This says that at the latest, the longest, the longest it takes will be no more than three lifetimes. It will certainly be complete in three lifetimes. How does this work? It says,

[80B, 11.17 (手抄稿 第十冊 p273L12)]

[p322, English LR Vol 1]

for the actualizers [craving, grasping, and existence], the two actualized factors [birth and aging-and-death], and the three projecting factors [ignorance, compositional activity, and consciousness] all require their own lifetimes, while the projected factors [name-and-form, the six sources, contact, and feeling] are included in the lifetime of the actualized factors.

The "actualizers" require one lifetime. The "actualized factors" require one lifetime. The three "projecting factors" will need one lifetime as well. Eh, but it said earlier that between the projecting and the projected factors, it could take an infinite amount of time. But here it says it takes three lifetimes to complete. Do you feel that there is a problem here? He says that the shortest time it will take to complete will be two lifetimes and the longest will be three lifetimes. But he told us earlier that between the projecting and the projected, the shortest time to complete will be two lifetimes, the longest time could be countless intervening lifetimes. There is an enormous difference between countless lifetimes and three

lifetimes! There is an important key point here. Everyone should think about it.

[80B, 12.11 (手抄稿 第十冊 p274L14)]

If you have already read this earlier, then you will have a deep impression as I explain this. This is why I suggest you to read it ahead of time. Even though you do not understand it, when you do not understand it, you should think about it, "What is the idea behind this?" At that time, as soon as you hear the explanation, it will become very clear and very apparent to you. Otherwise, as you hear the explanation now, because the words are all very unfamiliar to you, even though my explanation is very precise, but you are still very muddled as you look at this. Hence you may not necessarily be able to grasp this key point. This is the greatest loss of this invaluable teaching jewel. So now let us take a look at the text. He says,

[80B, 12.52 (手抄稿 第十冊 p274L9)]

[p322, English LR Vol 1]

Furthermore, though many lifetimes may intervene between

[p323, English LR Vol 1]

the projectors and the actualizers,

Yes! Between the projectors and the actualizers, there could be many lifetimes, countless lifetimes between them. Even though there may be many lifetimes in between,

[80B, 13.11 (手抄稿 第十冊 p274L11)]

[p323, English LR Vol 1]

they are not lifetimes of their own particular cycle of dependent-arising, but are rather lifetimes of other cycles of dependent-arising.

This sentence, this is the crux. What does this mean? What is "**but are rather lifetimes of other cycles of dependent-arising?**" Why is it that the projectors cannot give rise to the projected factors? What are projectors? It is the causal period consciousness sown by ignorance and compositional activity, isn't that right? This consciousness is something that you recognize. Nah, for instance, an example we raised yesterday, I will continue to use this. I said that you may have seen something suddenly in a commercial - you saw it! And then, even though you have seen it, you just left it at that. Nothing else incited this further. But this is a causal period consciousness! Actually, at all times right now, this exists. We have all heard the teaching here now, this works the same way as well. After you have heard the teaching, as you close the book and leave, you will forget about it too. The teaching will stop right there for you. Or you may have done something bad previously. After you have done something bad, you will turn around and feel, ah, but I have come into Buddhism already. So you will devote your entire attention to Buddhism. For the bad things that you have done before, they will stop right there as well without any progress.

[80B, 14.19 (手抄稿 第十冊 p275L7)]

So what [cycle] is progressing now? It is whatever that you are doing right now. You might say that you have already watched television. So you let it go and get busy with something else. So the thing that you are doing, what are you empowering? It is something that does not accord with the original causal period consciousness. Isn't that right? Isn't that so? Yes, we now understand this. It is the similar case for our cultivation. Ah, the explanation today was very good. The listening today was very good. I had done great work in this session! But after you are

done, everyone goes out to chat and read something else. Ah-ya, you feel pretty happy and you forget about what you have done! Therefore what you are continuing to empower now is not what you had done earlier. You are empowering this particular thing now!

[80B, 15.03 (手抄稿 第十冊 p275L12)]

Suppose after you finish playing, you come back to instruct, to listen, to prostrate, eh, then this will continue to be empowered. Otherwise, what happens? When you go out, then whatever you do outside will continue to be empowered, empowered, empowered....it will be empowered until it ripens. Therefore even though you might be reciting a little sutra here and so on, will this ripen? It will not ripen. It will not form a lifetime for you. Isn't that right? Therefore he says, "**but are rather lifetimes of other cycles of dependent-arising.**" There will be other conditions which will initiate other causes. These other things will be the ones turning over in the cycle, gulu, gulu, gulu. But this causal period of consciousness [such as reading the sutra] of your projecting factors, it has not progressed [in its cycle]! Do you understand this? This concept is very important!

[80B, 29.06 (手抄稿 第十冊 p283L10)]

[p323, English LR Vol 1]

Contemplate your projecting karma, the virtuous and nonvirtuous karma that you have accumulated over countless eons, that has neither issued forth fruitions nor been eradicated by antidotes. [256]

Oh! Take a look at this. We have for countless eons accumulated virtuous and nonvirtuous projecting karma. This is what we understand now. We understand this. From the moment we are born until aging and death, we are constantly feeling. As long as you have this feeling, you will certainly... this feeling is what? It is an effect. It is suffering. And then, when this sensory object arises which gives you the feeling, you will most definitely give rise to afflictions, ignorance. As soon as you have afflictions, you will

create karma. After the creation of karma, sorry, the next factors will immediately follow.

[81A, 00.09 (手抄稿 第十一冊 p3L1)]

After you have created the karma, it will certainly produce an effect. The situation you are in now, you have no idea of the countless and boundless karma that you have done. They have not produced effects yet. You might say, "How do you know they have not produced effects yet?" This is very clear, very apparent. Even though we do not know what you have done in the past countless eons, but we know very clearly of what we do at present. In one day or even in one hour, we have no idea how many projecting causes we have created. Yes, you will see something and you will feel, "This is pretty nice!" When you see something else, "This is so annoying!" Isn't that right? Therefore we are laying down projecting causes moment after moment.

[81A, 00.49 (手抄稿 第十一冊 p3L6)]

If one cause will produce one effect, then it will be the same for our lives. One moment will produce one life. One moment will produce one life. In fact, one lifetime could last 100 years. Within these hundred years, how many projecting causes will you accumulate?! You have no idea how many. This is the case for only one lifetime. Therefore for this lifetime of ours, this is truly a fruition of one of the causes. Isn't that right? The rest of the causes from the past have not produced fruitions, they are still waiting. Since we have countless rebirths, wouldn't this mean that countless projecting causes are yet to issue fruitions? And I am sorry, they will certainly issue fruitions! However there is one method to deal with this. If you cultivate the antidote, you will be able to harm and eradicate [the causes] to prevent them from issuing fruitions. This is the only method. "...**that has neither issued forth fruitions,**" there is no way out of this because it is the fact! The only solution is to remedy it. Now let us take a look at whether we have remedied it? This says "**nor been eradicated by antidotes.**" This is because we have not cultivated the antidotes

[81A, 01.49 (手抄稿 第十一冊 p4L4)]

May I ask you, "How do you remedy it?" This was said earlier, we know this from the time we talked about karma. It was specifically pointing to this. After that, this is why after karma, he immediately explained confession. Confession is the antidote for it. Therefore the first step in cultivation is exactly this. What would you be like if you have cultivated the antidote? When you have cultivated the antidote, you will know the faults of this thing - you will yearn to be freed from the faults. You had originally been so pleased by these things, ah-yo, the more money there are the better! The more delicious the food is the better! Now you would feel, "Ah! There are boundless faults with this!" At this point you only want to fill up your stomach sufficiently to cultivate. All the extra things are indeed just a burden! Like that. This is the antidote. Before the antidote is applied, why have you not applied it? We will not talk about this for the meantime. What would you be like if you do not apply the antidote?

[81A, 02.52 (手抄稿 第十一冊 p4L11)]

[p323, English LR Vol 1]

When craving and grasping in the present lifetime nurture them, you wander through happy or miserable realms under their control.

You will nurture them with craving and grasping. As soon as you see attractive things, you will be pleased by them and continue to nurture [the causes]. This type of empowerment will set you to wander in cyclic existence. This cyclic existence will include both the happy and the miserable realms. It does not matter where you are wandering, you are still wandering.

[81A, 03.08 (手抄稿 第十一冊 p4L14)]

Therefore for us now, what is the most critical thing to do? We need to understand the sublime teaching. To understand the sublime teaching, you will still have to listen properly. Therefore, for you

now...I have not gone to the next page yet, I need to finish the explanation for this section here. You must properly understand this teaching and properly reflect on it.

You will need to properly practice by going through confession to damage and eradicate [the nonvirtuous seed]. Damaging is one type. The other type is destruction. Up until now, the confession that we know is of the damaging type. Our confessions have not caused permanent destruction. But later on, you will be able to eradicate it at the end. But if you are able to damage it, it will temporarily not produce an effect. So you will damage it again and again. Because of this, you will not have to experience the nonvirtuous effect. You will advance with high status life after life. You may perhaps get to Pure Land. That does not matter! In brief, you do not empower the nonvirtuous causes but instead empower the virtuous causes...the virtuous causes here are of what particularly type of characteristic? They are the exact antidote for nonvirtues. It is exactly like that. Therefore in the end, once you understand emptiness, you will thoroughly eradicate the seed. Then it will be fine!

[81A, 04.11 (手抄稿 第十一冊 p5L8)]

So at this time, we still have craving. But what is this type of craving called? It is called the yearning for virtue. It is still a yearning. This yearning is the same as the yearning that you know. This yearning for virtue and the yearning we know in the mundane world share the same characteristic but are entirely opposite in direction. One type of yearning is a regular desire, "Ha, the more the better!" Now that you understand this, "Ah, there are so many faults to this!" So you are disgusted by it and wish to reject it. The directions [of the two types of yearnings] are completely the opposite. This is why we give it a special name, "yearning for virtue." It is because you have craving and grasping that you create all sorts of karma. Now that you have this yearning for virtue, you know to be disgusted by these things. So, this in turn is transformed into your "diligent perseverance." This is the fundamental difference between these two. If you are able to take this yearning for virtue to persevere diligently, you will be damaging [the non-virtuous seeds] - this is the

antidote. The non-virtuous karma, the karma for cyclic existence will no longer produce fruitions, no longer produce fruitions. It is just like that. This is the concept here. On the contrary, if you do not understand this, whether you are a lay practitioner, a renunciate, have adopted the five vows, adopted the Bodhisattva vows, or something else...ah! No matter what principles you speak of, you will still be here, still be wandering [in cyclic existence]!

[81A, 13.47 (手抄稿 第十一冊 p10L5)]

[Speaking of this,] I remember that there was something I had done which could be described as rather amusing. This may be said for your amusement, but it is a poignant reminder for me. On the other hand, it is something I feel gratitude for. If you look back at how I was 20 some years ago, ah-yo, I was assiduous. When I began to recite the Buddha's name, I was extremely diligent! After arriving at Lán Rě and having read some teachings from scriptures and treatises, ah-yo, I was greatly alarmed. Yet I was not able to accomplish what they describe. So I would be circling and marking [crucial points] on the texts. The Dharma master then said, "Eh, you cannot be reckless!" So I knew that for the scriptures, I absolutely cannot write on them. But for the other books that I have such as the ones before us, I would be making marks to caution myself. Then I realized that it was insufficient to be marking my books. So I would write portions of them on little pieces of papers and tag them on the walls. These papers were all over my wall. Ah, I would frequently look at them. One day, Dharma master Rén came to see me and saw the wall. So I thought, "Eh, he is going to commend me!" But what did he say? "There is no use for you to put them on the wall! You will have to put them in your heart!" Um? That was it. Later, I said to him, "Dharma master! I cannot remember them. So I thought it would help to put them on the wall." He smiled slightly.

[81A, 14.52 (手抄稿 第十一冊 p10L14)]

After many years, I realized that this is absolutely unmistakable! Even to this day, I am indebted to this sentence. After striving for so many years, I recognized that is how we are for the greater portion

of the time: we would make lots of marks on the textbooks, but the significance of life and death remains a matter of the text books, it has nothing to do with me! When we sound the wooden board, the wooden board would say "the matter of life and death is most significant." But what is written on the board seems irrelevant to me too! This is a problem that we all have. And when we say that we are going to propagate the teaching, we will explain at length for others, but what is its impact to us? There are many people who are indeed great Bodhisattvas. Ah, they are magnificent! But for myself, I would frequently be explaining much to others and feel that this relates to their life and death instead of mine. I can say that I am telling you a great fault of mine so you can laugh at me. Or I can say that I am telling you this for the sake of feeling contrite.

[81A, 15.39 (手抄稿 第十一冊 p11L6)]

Therefore, with regards to "suffering" and "life and death", you must comprehend [their meaning]. This motivating force will in turn propel you to move forward. When we look at the Mantra vehicle, oh, it would seem that the Mantra vehicle is brilliant! It is brilliant. Just look at the honorable Milarepa. He attained such accomplishment in the end despite being greatly impoverished. But if you had asked him to fetch some food for himself, [he would say,] "Ah-ya, I do not know when I will die!" If you try to give him some cloth to make clothes, "Ah-ya, I do not know when I will die. Why would I have time for that?" What is he talking about? It is a force that is propelled by suffering. This is what we should understand. Therefore the root is right here. Let us continue.

[81A, 16.20 (手抄稿 第十一冊 p11L11)]

[p323, English LR Vol 1]

With regard to this, the great spiritual friend Pu-chung-wa engaged in mental training

This great excellent teacher engaged in mental training based solely on the twelve factors of dependent-arising. (Translator note: not

sure if what Master means here is that master Pu-chung-wa specifically meditating on the factor of "existence.")

[81A, 16.32 (手抄稿 第十一冊 p11L13)]

[p323, English LR Vol 1]

based solely on the twelve factors of

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dependent-arising and made the stages of the path simply a reflection on the progression through and cessation of these factors.

Because he had trained on that, so he understood it and followed the stages of the path. As for these few sentences, the words are very easy to understand. If you can understand the twelve factors and practice on that, you will immediately accord. (Translator note: again, I am not sure if Master meant the existence factor instead of the twelve factors.) Otherwise, these few sentences will not mean much to you.

[81A, 16.53 (手抄稿 第十一冊 p12L3)]

[p324, English LR Vol 1]

That is, he explained that reflection on the progression through and cessation of the twelve factors of miserable realms is the teaching for persons of small capacity and then reflection on the progression through and cessation of the twelve factors of the two happy realms is the teaching for persons of medium capacity.

This is because you know that it is the cause earlier that has issued the subsequent effect. If you are afraid of going to the miserable realms, then this will become solely the teaching for persons of small capacity. Oh, so if one does nonvirtues - one will fall into miserable realms. Therefore you will have to engage in virtue. This is the teaching for persons of small capacity. However, you will find out further that even though you have done virtues, you will

continue to cycle. That cannot be! So you will want to escape. This then becomes the teaching for persons of medium capacity. Next,

[81A, 17.27 (手抄稿 第十一冊 p12L8)]

[p324, English LR Vol 1]

The teaching for persons of great capacity is to assess their own situation according to these two practices [of persons of small and medium capacities]. They then develop love and compassion for living beings, who have been their mothers and have wandered through cyclic existence by way of the twelve factors, train themselves in the wish to become a Buddha for the sake of these beings, and learn the path to this end.

Look at the last sentence. Because you are compelled by suffering and you put yourself in others' place, you will then say, "Ah, I need to repay their kindness." By then, you will take this teaching to help others. You will want to escape yourself and also help others. But for you to escape, you will still need this! Hence without this [as the basis], it would be unfounded to speak of Mahayana.

[81A, 18.05 (手抄稿 第十一冊 p12L13)]

We have now briefly explained the cycling through the twelve factors of dependent-arising. Actually, for the cause of cessation, the main point to cessation has been briefly touched upon, has been briefly touched upon. That was done when we talked about applying the antidotes. When we nurture with craving and grasping, we will be fueling the process of cyclic existence. On the contrary, if you can properly understand the sublime teaching and properly apply the antidotes, you will clear away your afflictions. This is why even though Arhats had immeasurable karma in the past, they are still freed. At the same time, we can immediately try to understand and recollect what was said earlier. When the text talked about the three lifetimes and the two cycles of cause and effect, the text specifically said that feeling and craving are from two different sequences of dependent-arising. Do you all remember this sentence? Every point of the text has its significance. "**Feeling**" belongs to the previous sequence of cause and effect. It was because of the cause that you are experiencing this inevitable

effect. There is nothing you can do about that. There is nothing you can do about that! However, how the feeling produces what happens next is exactly what you can do at present. If you do not understand, then the "**contact**" which accords with ignorance will generate craving. But a contact that accords with [a clear] cognition will generate what? The yearning for virtue. Just like that, the two paths are separated, the two paths are separated! One path will lead to wheeling in the cyclic existence. The other will lead to cessation. This is a big topic. But the main point has been pointed out right here. As for how you decide to train on the path, this is covered later. We will now continue with the text.

[81A, 20.12 (手抄稿 第十一冊 p13L11)]

[p324, English LR Vol 1]

4' How their significance is summarized

You should understand well, as explained above, how cyclic existence—the aggregates of suffering—is formed through the power of its origin—karma and the afflictions—and, in particular, how the wheel of existence turns in the context of the twelve factors. Understanding this and becoming familiar with it destroys the unbearable gloom of confusion—the root of all problems.

The principle that this is telling us here, the text says that it is "**formed through the power of its origin—karma and the afflictions.**" This is the relationship. We would normally say "afflictions and karma." But here it says "karma and afflictions." Do you understand why this is so? Do you feel that it is reversed [by mistake]? It is not reversed [by mistake]! Therefore for this place and at different places, it is possible that it is reversed [on purpose]. This is to explain that for the karma you have created earlier, whether this karma will issue an effect or not, this will depend on what? This will depend on the nurturing of the afflictions. This nurturing power of the afflictions is called "**origin.**" It is this power that lends the inevitable order of cause, origin, condition and arising within the four noble truths. This is the key

to progress from the projecting causes to the actualized factors in the twelve factors of dependent-arising. This meaning is embedded in this prior sentence. This has been much explained earlier so I will not bring it up again. This is how one repeats rebirth. **"The aggregates of suffering—is formed through the power of its origin—karma and the afflictions—and, in particular, how the wheel of existence turns in the context of the twelve factors."**

[81A, 22.09 (手抄稿 第十一冊 p14L7)]

If you are able to fully understand this principle, not only do you understand but that you properly and accurately train in this, there will be a special advantage to this - you can destroy all the confusions. This confusion is the root to all deterioration. Every bad thing in this world comes from confusion. If you can understand the dependent-arising, you can clear away your confusion. We would normally speak of the five meditations for settling the mind and ridding it of the five errors. The antidote for attachment is the meditation on the vileness of all things. The antidote for hostility is the meditation on the pity for all. The antidote for ignorance is the meditation on causality (or dependent-arising). What are you meditating on? What is it? Everyone would talk about dependent-arising. There, this is true dependent-arising spoken here! Now that you understand the meaning, as soon as you make a comparison, you know. But in reality, it is possible that up until now there are some people who understand this well where as there are others who are still muddled. After the test, I believe that everyone will have a clearer understanding. After you understand it, what is the advantage to this?

[81A, 23.18 (手抄稿 第十一冊 p14L14)]

[p324, English LR Vol 1]

It eradicates all mistaken views holding external and internal compositional activities to arise causelessly or from incompatible causes.

You will know the inescapable nature of how things progress from cause to effect. Things are not inherently the way they are. This is why this phenomenon is called emptiness and dependent-arising. Or it can be called dependent-arising and emptiness. [If you understand this,] to view the internal or external compositional activities - internal means our body and mind, and external means the mountains, the rivers, earth [and so on] - to be such that everything arises causelessly is not something you will do anymore. However, the way we rationalize in the mundane world is in fact that things will arise "**causelessly**." In the early days, we would call these people [who reason as such] non-Buddhists who accord with the mundane world. For most people, this is the general view! People would say, "Ah! This is how it is in the world. It just happens." It would seem that way! "It is simply a matter of the physical materials turning over. It has nothing to do with what you are saying." This is exactly what they would say. This is to claim that things occur causelessly. This is mistaken. There is also "**all mistaken views...from incompatible causes**." Actually causelessly is also an incompatible cause. It is also a mistaken view. The reason the text says "**incompatible causes**" is because people would claim a cause but the cause that they claim is mistaken. That is how it is. These are all mistaken views. This is the source of all deteriorations and sins. Now that you understand it, you will reject it. Therefore,

[81A, 24.42 (手抄稿 第十一冊 p15L10)]

[p324, English LR Vol 1]

It increases the precious wealth of the treasury of the Conqueror's teachings, and it is what motivates you toward the path to liberation through exact knowledge of the characteristics of cyclic existence

At this time,

[81A, 24.50 (手抄稿 第十一冊 p15L12)]

[p324, English LR Vol 1]

and intense disenchantment with them. [257]

At this time you will develop an intense disenchantment.

[81A, 24.56 (手抄稿 第十一冊 p16L1)]

[p324, English LR Vol 1]

It is the best means for activating the latent propensities by which you will attain the sublime state of a noble being.

Now that you understand the characteristics of the cyclic existence, you have developed disenchantment, an intense disenchantment. Of course you will at this time set your mind upon finding the method to renounce the world. Once you have obtained the method, you will desperately strive. This is what all of the great masters in the past have done. What have these masters obtained? They have been awakened, no longer confused and ignorant. Those masters with great accomplishments and those who have obtained the noble status, this is the subtle and sublime latent propensities that they have. The defiled latent propensities that we have now are neither subtle or sublime, but rather coarse and inferior! These [latent propensities] are extremely horrendous. What the masters have are truly excellent! This advantage, the

most auspicious means and method are what has been described.
It will use the scriptures as reference next.

[81A, 26.06 (手抄稿 第十一冊 p16L8)]

[p324, English LR Vol 1]

Thus, the *Tantra Requested by Subahu* says:⁵⁴⁵

The path of dependent-arising destroys ignorance.

This is where the five meditations for settling the mind and ridding it of the five errors come from.

[81A, 26.14 (手抄稿 第十一冊 p16L10)]

[p324, English LR Vol 1]

The *Rice Seedling Sutra* states that when you understand dependent-arising well, you put an end to all bad views that take as their object the beginning, the end, or the present.

If you can skillfully and accurately understand the exact principles of dependent-arising, from before until now and from now until future, you will be able to reject, to put an end, to stop all misconceptions and bad views throughout these times.

[81A, 26.43 (手抄稿 第十一冊 p16L13)]

[p324, English LR Vol 1]

Master Nagarjuna said:⁵⁴⁶

This was said in the sutra as well as in the commentary.

[81A, 26.48 (手抄稿 第十一冊 p17L2)]

[p324, English LR Vol 1]

**This dependent-arising is the profound
Treasure in the storehouse of the Conqueror's speech.**

The principles of dependent-arising are profound, are most profound! Indeed, all that Buddha has explained is dependent-arising. But for what we understand now, it is only a concept. But this concept that we know now is the very first step to enter this profound dependent-arising. This is very important! To advance with this understanding will permit you to reach the ultimate and the quintessential without any imperfection.

[81A, 27.19 (手抄稿 第十一冊 p17L6)]

[p324, English LR Vol 1]

The *Bases of Discipline*⁵⁴⁷ states that it was the custom of the excellent pair Sariputra and Maudgalyayana occasionally to travel among the five kinds of beings. After they had traveled there, they

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would return to Jambudvipa and recount the sufferings of these beings to the four types of the Buddha's followers.

The excellent pair is Buddhist disciples. This pair is truly magnificent! Why do we praise them as the "**excellent pair**"? This is the pair who is the best at propagating the teachings of our Shakyamuni Bhagavan. This is why we called them the "**excellent pair**." Their actions, what did they do? Take a look! It is worthwhile for us to learn from. "**...the excellent pair Sariputra and Maudgalyayana occasionally to travel among the five kinds of beings.**" They would travel as well! Eh, after their travel, they would "**return to Jambudvipa and recount the sufferings of these beings to the four types of the Buddha's followers.**" Even

practitioners of the Hinayana do this! Therefore Bodhisattvas frequently travel through ultimate emptiness. It is said that "Bodhisattvas, cool as the moon, frequently travel through ultimate emptiness." They travel and play as well! But for what they play, we are only afraid if you do not play with them. For what we play, it would be terrible if we did go do that. What is the difference? This is what we should understand. The former is a stepwise advancement that accords with the correct view. The latter is the mere foolish defilement that came from ignorance and obscuration.

[81A, 28.40 (手抄稿 第十一冊 p18L1)]

[p325, English LR Vol 1]

Some among the followers lived either with or near some persons who disdained pure conduct. The followers brought them before the excellent pair,

There are those disciples who live with or near the Buddha. For those who "**live with**," this would mean that they are also renunciates. "**Live near**" refers to a certain type of Upasakas. For instance, in our Sangha community now, there are many who have adopted the five vows or the eight vows. Ordinarily, "live near" would particularly refer to those who have adopted the eight vows. So now the scope here is greater. In other words, this would mean disciples who are renunciates or laymen who have come to the Sangha community. The reason they came to the Sangha community was to learn from the Buddha. But after they have arrived, they "**disdained pure conduct.**" Ah! Even though they have come, there are just things in their minds that they could not let go of. So what to do? "**The followers brought them before the excellent pair.**"

[81A, 29.34 (手抄稿 第十一冊 p18L8)]

[p325, English LR Vol 1]

who instructed them in these accounts of the sufferings of other realms. As a result of this instruction, they came to delight in pure conduct and were brought to a higher understanding as well.

Just like that. Those who disdained pure conduct were brought before the excellent pair. After instructions from these two, these people came to delight in pure conduct. And then, they had accomplishments!

[81B, 00.11 (手抄稿 第十一冊 p19L1)]

There was another story before regarding Ananda. The nephews of Ananda had the same story. After they were ordained, they disdained pure conduct. They were then given to the pair. After the pair took them around, ah, the problem was solved! Just like that.

[81B, 00.27 (手抄稿 第十一冊 p19L3)]

[p325, English LR Vol 1]

The Teacher, seeing this, questioned Ananda, who informed him of the reasons, whereupon the Buddha said, "Because there will not always be teachers like this excellent pair,

And then, "**The Teacher**" is the Buddha. After seeing how the two have changed, he asked Ananda. The Honorable Ananda told Buddha this, "Oh, originally the two did not work very hard. However, after being taught by Sariputra and Maudgalyayana, they all attained the accomplishments!" The Buddha then said, "It is excellent. But the excellent pair cannot be everywhere at all times." Of course, that would be impossible. There are only two of them. It would be impossible to tell them to go everywhere! "So let me tell you another method now." What was the solution?

[81B, 01.08 (手抄稿 第十一冊 p20L1)]

[p325, English LR Vol 1]

make a painting in the gate house of a five-part wheel of cyclic existence, around the circumference of which are the twelve dependent-arisings in both forward and reverse progressions." The wheel of existence was then drawn.

He said to put something on the door to the room. In other words, in your daily lives, you can take a look at it whenever you have time. You can take a look at cyclic existence. It is "**a five-part wheel**," the diagram from yesterday. You remember it? Starting from the most inner circle, there is one, two, three, four, and five circles. It is exactly this one diagram! The diagram is there. The outermost circle draws the cycle of the twelve dependent-arisings. "**The wheel of existence was then drawn.**" The six realms of cyclic existence are drawn in the middle part. Inside that is the intermediate state. On the outside, the Yama has grabbed onto this. There are the five levels. Also,

[81B, 01.57 (手抄稿 第十一冊 p20L7)]

[p325, English LR Vol 1]

On another occasion, a painting of the Buddha was to be sent to King Udrayana. Before it was sent, the twelve dependent-arising in forward and reverse progressions were written in verse at the bottom. The king memorized this, and then, at dawn, sitting with legs crossed and body straight, concentrated his attention upon virtue. By focusing upon the two processes of dependent-arising, he achieved the sublime state of a noble being.

This was the story explained yesterday. This was sent to him. As he took a look, he was freed from cyclic existence as he took a look. It would be our wish to look at it and be freed from this problem as well. Though we should not only do this for ourselves. We should help all sentient beings to be liberated. This will be what we call sharing the path with persons of medium capacity.

[81B, 02.38 (手抄稿 第十一冊 p20L12)]

Number two, the earlier part first explained the twelve factors of dependent-arising - no, this is part of the teachings that are shared with persons of medium capacity. The teachings that are shared with persons of medium capacity are divided into a few parts, are divided into a few parts. Let us look at this, let us see where the outline is...in the teachings that are shared with persons of medium capacity, reflection on suffering, developing the mind intent on liberation...this is on page 153 (English text, page 268). Training the mind in the stages of the path shared with persons of medium capacity is divided into four parts. The mental training, the mental training is divided into the training of the four noble truths and the twelve factors of dependent-arising. These two have now been explained. Therefore we now understand the content of the mental training in medium capacity and how to train in them. The attributes (or nature) have now been clearly explained.