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

English Commentary Book 8b, ver 3.0 (Lamrim Vol 1, Chapter 14 Part II)

Purpose:

This book (Book 8b, ver 3.0) contains the translation of Master Jih-Chang's commentary for the *Lamrim Volume 1, Part II of Chapter 14 "The Varieties of Karma"*. 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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Note: Refer to the English Commentary Book 8a, ver 3.0, for the translation of Master Jih-Chang's commentary of the *Lamrim Volume 1, chapter 13 "The General Characteristics of Karma" and part I of chapter 14 "The Varieties of Karma".*

CHAPTER 14 THE VARIETIES OF KARMA (Part II)

[English Lamrim Text Vol 1, P230; 55A, 24.38; Original Chinese Commentary Script Vol 7, P236, L7]

Basis—actions that help or harm those like the Buddha, the teaching, the community, and gurus

This is weighty depending on the basis of the types of the merit fields such as the kindness fields or the respected fields. For instance, with the Buddha, the teachings and the community, these are the weightiest. This is also true for your parents and teachers. When you are in Buddhism, it is the Three Jewels. When you are at home, it will be your parents and teachers. If you do harm, just a little will result in great harm (to yourself). However, if you do something beneficial, any small offering that is well done will result in great merits. This is number four. Then number five.

[English Lamrim Text Vol 1, P230; 55A, 25.26; Original Chinese Commentary Script Vol 7, P236, L12]

(2) fixation on incompatible factors—for as long as you live you completely take up non-virtuous actions and do not cultivate virtue even once;

Incompatible factors are what seek to apply antidotes for. These are things that we should remedy once we learn the teachings. These are certainly then all non-virtues. These non-virtues are what we should eradicate through learning the teachings. This says that "as long as

you live," that means for your whole life, you have only take up non-virtuous actions and have not cultivated virtue even once. These non-virtuous actions are what we should apply antidotes for. Yet you are constantly busy for this. This is the most serious. Therefore, number five particularly talks about the non-virtues. Number six.

[English Lamrim Text Vol 1, P230; 55A, 26.04; Original Chinese Commentary Script Vol 7, P237, L3]

(3) eradication of unfavorable factors—
(4)

This particularly talks about the virtues. That is eradication of unfavorable factors. After your remedy, the confession has damaged it.

[English Lamrim Text Vol 1, P230; 55A, 26.13; Original Chinese Commentary Script Vol 7, P237, L5]

having eliminated the group of non-virtues, you become free from attachment and cultivate virtuous actions.

Of course from the beginning, you know the faults of it and you develop disenchantment. Then you act according to the teachings by first suppressing its manifestations and at the end you will be able to sever its root. You will be able to completely clear away all that is non-virtuous. This is number six, which is the virtue. This is particularly weight.

[English Lamrim Text Vol 1, P230; 55A, 26.41; Original Chinese Commentary Script Vol 7, P237, L9]

The Friendly Letter says:397

Other than the *Levels of Yogic Deeds*, the *Friendly Letter* was cited. The Levels of Yogic Deeds is from the school of true aspectarian, which came from the *Bodhisattva Levels*. This was passed down from the Maitreya and the Asanga Bodhisattva. The *Friendly Letter* was from the school which asserts emptiness. He says

[English Lamrim Text Vol 1, P230; 55A, 26.58; Original Chinese Commentary Script Vol 7, P237 L12]

The five types of virtuous and non-virtuous actions

Arising out of persistence, obsession, a lack of remedy,

And the principal foundations of virtue Are huge; among them, strive to cultivate virtue.

There are five things, persistence is time, obsession is strong attachment, then there is lack of remedy. And then there is the principal foundation such as Three Jewels and parents who are kind to us. To these, if you do a little good, you will obtain great effects. If you do

nonvitrtue, you will obtain a great bad effect. These are all most weighty.

[English Lamrim Text Vol 1, P231; 55A, 27.36; Original Chinese Commentary Script Vol 7, P238 L4]

That is, there are five types because the "principal foundations of virtue" are divided into foundations that have virtues—such as the three jewels—and foundations who provide assistance, such as your parents.

This is easy to understand. Regarding this, I will tell you a story to illustrate. This story was in 德育古鑑 and 感 應篇彙編. Thus before I actually tell you the story, for those of you who have already read it, you will know right away which one I am telling. In the Shangshi province, there was a Mr. Wang whose full name was Wáng Yòng Yu. For people of the ancient times, those who studied devoted much attention to worshipping the Wenchang God, so called the Wen Star. Truly. Not only would they would worship, they would also abide by the rules which are very conscientious of the worldly morals. Any sort of official title achieved by people in the ancient time was entirely dependent on the merits they have earned. If one should damage his merits just slightly, often, what was originally due him will be stripped away. So then people used to form Wenchang societies and everyone who participated would do all sorts of good deeds such as

refraining from killing, releasing animals. But they did not necessarily have to be vegetarians. However for the first or the 15th of the month, they would, or they may do so six times a month. Sometimes they would refrain from eating beef, or they may take actions to cherish any written words. There are many things that they do. He also had done many good things. In this society, there was one whose name was Mr. Xue. I cannot remember his full name.

He had studied early on, in other words, he had passed the county level of imperial exam. However, he could not advance any further.

[English Lamrim Text Vol 1, P231; 55B, 00.06; Original Chinese Commentary Script Vol 7, P239 L1]

So one day Mr. Wang had a dream that he had gone to visit the Wenchang God. When the Wenchang God saw him, he explained some things for Mr. Wang. He told Mr. Wang what he was doing right and what he was doing wrong. Ah! When he heard these things, he took great heed and further he requested on behalf of his friend, Mr. Xue. "This person, he is usually a very nice guy in our society, he is very diligent in doing things. Why is it that he has passed the county level imperial exam for so many years and could not advance any further, what is the reason?" What did the Wenchang God say? He asked that the "Merit Book" be examined. And after the magistrate opened the book, he said that even though Mr. Xue appeared to be doing things very well, his mind

actually did not concord, especially towards his parents. He then used two words to explain, calling it, "slandering in the abdomen 「腹诽 | ." Let me write it down here for you to see. "腹" means in your stomach. "Slandering in the abdomen 「腹诽」", "诽" means your mind does not agree. In front of his parents, of course, since all the ancient people paid particular attention to filial piety, so with whatever his parents told him to do, he would not go against their will. However in his mind, though you told and [explained] to him and he appeared to be doing very well, he was always muttering with disagreement in his mind. So how can you say this type of person is filial? Appearance seemed very good, but actually, he would not even have time to escape the forthcoming misfortunes. For him to even wish for fortune, where would that come from?

[English Lamrim Text Vol 1, P231; 55B, 01.50; Original Chinese Commentary Script Vol 7, P240 L3]

For stories such as the above ones, why do I encourage you to read them? This is talking about karma, the principles of karma. But with the principles of karma, you must go through the sixth consciousness to reflect and analyze earnestly. If you do not reflect and analyze deeply, it will be difficult to reach a certain understanding. Since it is not something you can readily see, so, in order to help us with this, especially for things we are unable to accomplish right now, what is the reason for that? The

reason is that our karma is normally too weighty. The biggest reason for our karma [being too weighty] is, because we are constantly swooned by our six sensory faculties. Our mind is very coarse, as soon as we see something, we are (the mind) gone. As soon as we hear something, we are (the mind) gone. After you see something or eat something, your mind is persistently occupied by it. When some minor incidents happen with someone else, your mind keeps mulling over it, your mind is constantly redirected by sensory objects. So at that time, it would be almost impossible for you to calm your mind down, to reflect and analyze things in accordance to the teachings. At that time, the only way to help us is to read more books like these. After you read these books, it is much like personally seeing it yourself. Oh! You will see how this person, having done some really minor good, or bad, and immediately after, they encountered a great, or bad [consequence]. This would exhort us greatly in our mind, there is that much benefit!

[English Lamrim Text Vol 1, P231; 55B, 03.22; Original Chinese Commentary Script Vol 7, P240, L14]

Other than this benefit, the other thing is if you do not look up to the good role models, you will be surrounded by bad role models. Therefore, the difference between the two, you have no idea how great this difference would be for you. This is what you should understand. Therefore, do notthink that 德育古鑑 is a mundane world book. Yes, we are in small capacity here. This is the root to all

Buddhism. And this thing is on the path that isshared with persons of small capacity. This part is shared with the mundane world. The behaviors, the classical subjective aspects are all here. The principles have been told here. Then as you read through these books and see for yourself, when you just take a look, this will make you take great heed. Only then will you be able to withdraw yourself externally from being imbued with what you see and hear, from being addicted to every kind of luxury, from absurdity and nonsense, from talking about the weather, or from even gossiping about this or that person. And this is when you will have the opportunity to advance.

[English Lamrim Text Vol 1, P231; 55B, 04.18; Original Chinese Commentary Script Vol 7, P241, L6]

Thus usually, other than reading this treatise here, prior to understanding the rationales, you must certainly read more cause and effect stories like these, and also the biographies of the past masters. The biographies of the past masters will always spur us, "Ah, that is how the past masters have been!" After one reads it, one really....Every time I read the biography of the past masters, I always cannot help it, I can never hold back my tears. Sometimes I would let myself go and cry. This would make me feel slightly happier. When I think of them, it would spur me. Then when I read the cause and effect stories, the classic examples are right there and they are saying you just cannot indulge yourself! The frame of mind [or emotional state] is just like that. As soon as your mind moves, things

immediately come about. That is how it was with the achievements of the official titles. People often had not done the bad deeds yet, but as soon as a bad thought arose, or if one was in the middle of plotting, it was over! His future official title would be stripped from him. It is like that! Therefore, this is something that I wish to particularly explain here. We should understand karma, it is not adventitious, but something that we have created ourselves. Now let us continue. The aforementioned section told us the weights of karma from two different sources, different lineage traditions.

[English Lamrim Text Vol 1, P231; 55B, 05.45; Original Chinese Commentary Script Vol 7, P242, L1]

(b') A brief discussion of the criteria for powerful actions

The strength of actions is explained in terms of four aspects: recipient, support, objects, and attitude.

This section also describes that there are a few criteria which would make your actions particularly powerful. If one should just create any small action in these few aspects, the karmic effects produced will be incredibly great. The first one is,

[English Lamrim Text Vol 1, P231; 55B, 06.07; Original Chinese Commentary Script Vol 7, P242, L4]

(1') Strength in terms of recipient

This is the merit field recipient. If you sow virtuous seeds here, any small seedling will grow into a tremendous virtuous effect. Conversely, if you do any small non-virtuous action, there will be horrendous and severe harm.

[English Lamrim Text Vol 1, P231; 55B, 06.27; Original Chinese Commentary Script Vol 7, P242, L7]

There is strength in actions directed toward the three jewels, gurus, those who are like gurus, parents, and the like,

"Three Jewels," this is easy to understand. "Guru" is our teacher. "The like" are those who may not be excellent teachers who guide you toward the Three Jewels, but their value to us are like gurus. Who are they? Parents and the like.

[English Lamrim Text Vol 1, P231; 55B, 06.54; Original Chinese Commentary Script Vol 7, P242, L11]

for, though you direct no intense thoughts toward them and do them only small harm or help, the ensuing misdeed and merit is great.

This section here states [that this is so] even if you do not have intense thoughts. However, the earlier section stated that if your actions are done with intense forms of attitudes, it would be weighty. But here, you need not have intense thoughts. For any small thing that you do here, a virtuous action will bring about virtuous effects and a non-virtuous action will bring about bad effects. This is what we should understand. Therefore, in the story earlier, for Mr. Wang, even though he did not physically fight with his parents, he did what his parents told him to do, but he did so unwillingly with grievances, he kept feeling....he still did what was told. Ah! That is what I feel is most wasted. If you have not actually done it, then fine. But even though you did it, the time is spent, but the effort is still wasted. His mind is filled with grievances, just unhappy. I am sorry. As a result, not only have you wasted your efforts, you will have to suffer for it! Just take a look. Thus here, we should understand where the real pivot to karma is. This is a very important concept. This is a very important concept!

weighty due to attitude are those done with intense forms of the three mental poisons.

[English Lamrim Text Vol 1, P231; 55B, 08.02; Original Chinese Commentary Script Vol 7, P243, L7]

Thus even though...let say we talk about ethical discipline now. Many who talk about ethical discipline normally, they would talk about the seven actions of the body and speech. It is often like this. But actually, is the real ethical discipline only like this? If we examine carefully, needless to say that the Northern tradition does

not claim this, even in the Sothern tradition's Visuddhi Magga - The Path of Purification, it is stated very clearly [as well]! Also in the *Treasury of Knowledge*, the *Treasury* of Knowledge is also a classic one. What is karma? Karma is intention and also karma is the intended action. It is when your mind contemplates. When your thoughts arise, you are already there. Your thought will be performed by your body and speech. Thus who can say that ethical discipline is limited to only the body and the speech? If your thoughts run wildly, then no matter how great your deeds are, it would not count if your thoughts are everywhere else. No matter how great your conducts are, if your mind continues to be...like a monkey, if your mind is restless like a capering monkey and a galloping horse, there is no concordance! This is what we should understand.

[English Lamrim Text Vol 1, P231; 55B, 08.54; Original Chinese Commentary Script Vol 7, P243, L14]

Further, the Mindfulness of the Excellent Teaching states: 398

Even if you take something small from the Buddha, the teaching, or the community, the fault will be large. However, if you offer some similar substance that is greater than what you stole from them, you will clear away the karma of stealing from the Buddha and the teaching. However, there is no clearing away the karma of stealing from the

community without experiencing the result, because of the weightiness of the recipient.

So the section after immediately cites from the scripture. To the Three Jewels, even if you do something very small, something very small, the fault will be extremely large! Because it is the Three Jewels, which would be the temple, the temple represents a channel to all ten directions. You think about it. By just doing some very little thing, this would connect to [beings] of all ten directions. Wow! That is incredibly severe, incredibly severe! If you should take something you should not have from the Three Jewels, by returning the same thing...if it were stolen from the Buddha and the teaching, the karma will be cleared if you return with a similar substance. However, if you had stolen this from the community, sorry, you will still have to suffer the consequence even after returning it. If you have taken something from the Sangha, and after you have taken it, you come back to tell them, "I give this back to you now", and they accept, then it would be okay. Otherwise, it is not cleared. This is something very horrendous!

[English Lamrim Text Vol 1, P231; 55B, 10.01; Original Chinese Commentary Script Vol 7, P244, L8]

That is why yesterday I wanted to particularly remind you, for the things of the temple, you absolutely need to pay attention! You absolutely need to pay attention! Especially

because I talked to you about the telephone, do not be saying something like this, "Ah, it does not cost money anyway!" If you so casually think this way, you will just make a phone call whenever you feel like it. I have not set this rule here yet because as soon as I set it, you will immediately incur a great sin. However, before the rule is set, sorry, there is still a very serious effect to this action. I will slowly explain these to you and later, we will gradually, gradually establish the rules here. This is not meant as a restriction but as our best protection. If we have this opportunity from past karma to come and learn here, we certainly do not wish to fall into the miserable realms, certainly do not wish to fall into the miserable realms. The only method is to rely on having the ethical discipline. When the sensory object arises, it is right there, "Oh! Right, right, right!" We want to be reminding ourselves at all times.

[English Lamrim Text Vol 1, P231; 55B, 10.55; Original Chinese Commentary Script Vol 7, P245, L1]

If you have stolen something that is the means for sustenance of the community, you will fall to rebirth as a living being in a great hell. [178] If you have stolen something that is not the means for their sustenance, you will be reborn within that region, in a hell surrounding the Unrelenting Hell such as the Hell of Great Black Darkness.

If we should steal the Sangha community's food, we would fall into the great hell. Ah! This is very serious! We have talked about the great hell before, it is extremely horrendous! If you did not steal food in particular [but something else], then you will be reborn in the region in between the hells. In every great hell there are hells on the border region. There are many dark places surrounding the hells. There is a kind called the Occasional hells. No matter what, they are all very horrendous, very horrendous. Then the next section cites [from the scripture],

[English Lamrim Text Vol 1, P231; 55B, 11.51; Original Chinese Commentary Script Vol 7, P245, L7]

In particular, if those who do not care about their ethical discipline were to use material of the community—merely a leaf, flower, or piece of fruit—they would be reborn as a living being in a great hell. After a long time, they would be free of this hell. However, they would then be reborn in a dry and barren wilderness as animals with no hands or legs, or as blind hungry ghosts without hands or legs. They would then experience suffering for many years. The Sun Essence Sutra (Surya-garbha-sutra) mentions great dangers such as these.

This is another scripture. If you have been ordained and incurred an infraction, that isvery horrendous, very horrendous! Whatever little thing that you have taken, a

leaf, flower or a piece of fruit, which means something very, very little, you will have to fall into the great hell. The duration of that would be extremely long. Then when you finally come out, you will be born in the barren wilderness as animals without hands or legs. That is really pitiful! What are animals without hands or legs? Bugs, maggots, bugs...when we see them, they are so pitiful. Ah! Really. Then you are born as blind hungry ghosts without hands or legs. Then you will still have to continue to bear extreme suffering. But we talked about this before, for these four things, ethical discipline, ritual, livelihood and philosophical view, if you have not done the first three perfectly, but you still maintain the correct philosophical discipline, then you will not fall into hell. This is what we should understand. In particular now during the degenerate age, if you have to be absolutely pure, this is truly very difficult. On the other hand, if you gain the correct view and strive, then there will be immense merits. This will be told to us in detail later.

[English Lamrim Text Vol 1, P231; 55B, 13.38; Original Chinese Commentary Script Vol 7, P246, L5]

Therefore as we are here, on one hand we can say that this gives us a great warning. If we are unable to do what is required of us, we should absolutely take this robe off. We shall not be taking these benefits. On the other hand, if you have this great ambition, as long as you strive and gain the correct view, though you cannot be 100% perfect, but if you can just do a little bit, the merit will still be inconceivably immeasurable. In any case, the effect on

the merit and the fault are equal, they are equal. Next he will particularly explain this.

[English Lamrim Text Vol 1, P231; 55B, 14.15; Original Chinese Commentary Script Vol 7, P246, L10]

Moreover, the Buddha said that you cannot even use something such as a flower dedicated to the community or to a monk. Further, you may not give it to a householder, and for a householder to use it is unsuitable. Also, the misdeed is very great.

And then, whatever that is given or offered to the Sangha community, whatever it may be, as soon as it is offered to the temple, you cannot be using it for yourself. You absolutely cannot use it, you cannot take it and give it to others either. Householders cannot benefit from it. There is great, great sin for using these things. This is a point that we should all pay attention to. Everyone should pay attention to this! With our current environment, it may seem hard to follow this particular rule. But we should not worry about what others do, do not worry about what others do. You should absolutely be careful with this! There are many great Bodhisattvas in this world, we do not know who they are, we do not know. When we are truly learning the teachings we should really be mindful of what we are doing. We are cultivating ourselves, it is very simple. Once you are cultivated, you can extend this to others and help them. This is what is most important. Though you may be completely right, but if you start to tell

others [what they are doing wrong], you will be 100% wrong. Buddhism does not teach this.

[English Lamrim Text Vol 1, P231; 55B, 15.27; Original Chinese Commentary Script Vol 7, P247, L5]

Therefore, pay attention here! We do not want to be looking (at others). Often people would say, "Look at what they have done." It is true that they did that. But may I ask, are you trying to learn from others or are you trying to learn from the Buddha? If you wish to learn from the Buddha, then it does not matter what others are doing. We should be doing what the Buddha tells us. This concept is very important! When we say others, sometimes this could be referring to a certain Dharma Master or a certain temple. That is when you need to weigh yourself and say, "Oh! This Dharma Master is a great Bodhisattva who has come again. He is doing this for the sake of helping sentient beings."I should then weigh myself to see whether I should do the same? May be not. That is why there was once a great master who was diligently cultivating, it was arduous and tough. Others would say, "Ah, I have seen many past masters who cultivated before, they do not seem to suffer as much as you. Why do you have to practice such asceticism?" What did the great past master say? "They are lions. I am only a rabbit! The road which the lion walks and leaps, a rabbit cannot."

[English Lamrim Text Vol 1, P231; 55B, 16.30; Original Chinese Commentary Script Vol 7, P247, L14]

We should always remember that since those are the deeds of the great Bodhisattvas, it is completely different from us. The Ksitigarbha Bodhisattva is always saving sentient beings in hell, that is a place where I absolutely dare not go. If you have the ability, then you go. Therefore when we see others doing certain things, you should know that they are truly great. But to us, we should pay attention to this. We should not just casually....this is why when you are first ordained, you should definitely stay away from the householders. No matter what excuse you may have, to propagate the Dharmaetc, your attitude should not be one that wishes to cling on to everything. The most important thing you should remember, and know clearly, is that you should weigh yourself and think, "Do I really have a pure intention? Have I really generated compassion? Have I truly seen this world as obviously disgusting and have developed great disenchantment. Then it is because I see how they would fall [into the miserable realms] that I wish to help them? Then you will be correct. If in your mind, you can not let go of this and that, then in this case, you absolutely do not want use these beautiful words as your excuse, this will harm yourself. This point is very important, this point is very important.

[English Lamrim Text Vol 1, P232; 55B, 17.42; Original Chinese Commentary Script Vol 7, P248, L8]

The Sun Essence Sutra states: 399

Do not give to householders
What has been dedicated to the
spiritual communities— It would
be better to cut off your own
limbs

With sharp razors.

Those outside of the community
Should not use things
from within it— It
would be better to eat
a lump of iron Like a
blazing tongue of fire.

Those who are householders
Are not to use things of
the community— It
would be better to take
up and eat A fire akin to
the size of Mount Meru.

Those who are householders
Should not use the community's things—
It would be better to be disemboweled
And hoisted upon a stake.

Householders should not spend a night In a dwelling of the community— It

would be better to enter A house full of burning embers.

This is still from the Sun Essence Sutra quoted earlier. This is said very clearly. Even if you use a sharp razor to cut off your own limbs, you should not carelessly give away things that have been dedicated to the Sangha communities. Even harming yourself would be better than this, needless to say if you were to do it to maintain some sort of relationship. Do notbe doing that! And then, "It would be better to eat a lump of iron like a blazing tongue of fire." This is very serious, very serious. You would rather eat this but you would not want to eat things dedicated to the Sangha community. But you should pay attention to this point. For the lay practitioners in the back, you are upāsaka or upāsikā (lay practitioners who closely serve the temple). You are okay to do this. In brief, we want to do everything in accordance to the teaching. That iswhy now that you are here, you wish to wholeheartedly learn the teachings, to serve the community in many ways, to advance in accordance to the teachings, and this is the situation [you should make a note of]. Pay attention to this type of situation!

[English Lamrim Text Vol 1, P232; 55B, 19.12; Original Chinese Commentary Script Vol 7, P249, L4]

Speaking of this, more than a decade ago, by coincidence, I had heard a few lay practitioners

conversing. One practitioner was very motivated to help out, often coming to the temple to cook, and do things. One day someone was going out. He said, "Ah, do notgo, do notgo, the food in the temple is meant for everyone." Ah! When I heard that, I felt that the hair on my back stood straight up. The food in the temple is meant for everyone, that isnot something said in the scriptures! Therefore, now we can just imagine the wrong concepts in general that people have these days. This is why we say that this is the degenerate age.

Therefore, at this time, we should truly work hard. If you bite your teeth down and truly practice just a little bit, there will be inconceivable merits.

[English Lamrim Text Vol 1, P232; 55B, 20.01; Original Chinese Commentary Script Vol 7, P249, L10]

Normally, people would say, "Ah! Everyone is like this. If you act this way, then people would say that you are unreasonable. If you do this, then no one will come." That isokay. If no one comes, I am still here if no one comes. I am here! What is there to be afraid of? If no one comes to make offering to you, then you may starve to death. If you starve to death, then it is just right to ascend to Pure Land! I would moy want to stay here anyway. This is a concept that everyone needs to have a firm grasp of. If you do not have this concept, may I ask then, why are you here? You need to quickly take this robe off and go home to live your comfortable life. Okay! This is a very clear and obvious concept. Therefore, if you are not

willing to let go of fame and wealth, then you need not come here. But there will be a reward for you being indifferent to worldly joys. You will just have to do a little bit to obtain a future result that is incredibly excellent! Thus, this is the real precious value for becoming a renunciate. We should understand this. The words are pretty easy to understand for the rest of the section, I will not explain it further.

[English Lamrim Text Vol 1, P232; 55B, 21.00; Original Chinese Commentary Script Vol 7, P250 L3]

Within the community, persons who are bodhisattvas are extremely powerful recipients in terms of activities that are either virtuous or non-virtuous.

Within the community, there is a type of Sangha who are Bodhisattva Bhikshu. This type of merit field is extremely powerful, extremely powerful, extremely powerful! It cites from a scripture to explain this.

[English Lamrim Text Vol 1, P232; 55B, 21.22; Original Chinese Commentary Script Vol 7, P250, L6]

The Seal of Engaging in Developing the Power of Faith Sutra (Sraddha-baladhanavataramudra-sutra)⁴⁰⁰ says that it is an immeasurably greater sin for someone to become angry and turn his or her back on a bodhisattva, saying, "I will not look upon this evil person," than for someone to become angry and put

all the living beings in the ten directions into a gloomy prison. [179]

Here it gives an example. If one becomes angry, in other words, with great anger he incarcerates all living beings in a gloomy prison. Ah, this is horrible! To just lock a person up for no good reason would be terrible. If you lock up all the Taiwanese, the living beings of all ten directions, how great would this sin be? It is incredibly great. Ah! But if you compare it with the other deed, the other deed is even worse. Why would that be? That is if there is a Bodhisattva here, you turn your back with anger and say, "I do not even want to look at him!"

Just like that. If you should just do that, the sin from this one thought is far greater than the sin incurred previously by you, do not know by how many times more, you do not know how many times more!

[English Lamrim Text Vol 1, P232; 55B, 22.33; Original Chinese Commentary Script Vol 7, P251, L1]

Earlier, we have explained this in quite a few places. The scriptures have also specifically told these to us. We would often say this, "The scriptures are just giving an example!" Actually, it is not [just an example], absolutely not! The scriptures are telling us the actual truth. This is something we should pay particular attention to. This has been said before, what is the most extreme or the weightiest karma? That is one done with an intense form

of the three mental poisons. If you develop an intense form of the three mental poisons and harm others, among attachment, hostility and ignorance, hostility would produce the weightiest karma. Here, this person engenders great anger and incarcerates living beings of all ten directions. You can imagine that this sin is very weighty, it is that weighty! Hey! In the end, to a Bodhisattva, a renunciate Bodhisattva, if you develop this type of attitude towards him, this sin would be greater. This is a point that we should pay special attention to.

[English Lamrim Text Vol 1, P232; 55B, 23.24; Original Chinese Commentary Script Vol 7, P251, L8]

Speaking of this, I often will bring this up. Since we do notknow who is a Bodhisattva and therefore we should as much as possible refrain from becoming angry. This is the first point. The second point is if we are learning the teachings and are ordained, thenwe should pay attention in circumstances like this, when sometimes others come to teach us or tell us [what we did wrong]. Whether they are your fellow practitioners or your teachers, sometimes they may say so nicely and sometimes they may reproach you. You should know that whether they say it nicely or they reproach us, this is exactly pointing out where our problems are. At that time, if we truly wish to strive to learn and practice, then at that time we should earnestly be thankful and say, "I am so grateful! He pointed out my problems." This is a point that we should understand. We often do not understand this point and continue in

delusion, protecting ourselves and talking about him.... when others tell us, we are unconvinced and [will] defend ourselves. After that, we even feel, "This guy! He is specially finding faults with me." If this thought continues, the consequences are horrendous, very horrendous! It has been said earlier, if you develop any little [bad thought] towards your teachers, in case this person is a Bodhisattva with the spirit of enlightenment, if that one moment [of bad thought] arises, ah, the consequence is very horrifying! Therefore, in particular for those who are truly learning the teachings, this is a point you want to pay special attention to.

[English Lamrim Text Vol 1, P232; 55B, 24.55; Original Chinese Commentary Script Vol 7, P252, L4]

This also explains why it is not that the Buddha does not wish to come and help us. He cannot come to help us! Because if he came...how does a Buddha really help us? He will tell you the problems that you need to fix. As a result, after He tells you the problem, you will not hear of it and develop anger. You have not changed yet but instead have immediately sent yourself to hell. You have no idea the long eons of time it will take before you can come out it. This is something that isvery plain and clear! Therefore, this is whyl have said this to you again and again the day before yesterday, "Yes! It is true that not everyone is a Buddha. But the good thing is he is not a Bodhisattva. This is the time to take advantage of the opportunity, no matter who comes to tell you what, oh,

quickly treat him as if he is a Buddha in order to cleanse yourself! When you gradually have trained yourself and nurtured this habit, then no matter who comes to say anything about you, you will introspect. By the time the Buddha comes, ah! You will be on the right track. Otherwise, if your bad habit continues, then as soon as you become careless, when other people say something, you will develop anger, it is over! As soon as you think of this point, whenever others people are willing to say things about you, they are excellent teachers. This is what we absolutely should know. When we learn the teachings, we must begin from this.

[English Lamrim Text Vol 1, P232; 55B, 26.07; Original Chinese Commentary Script Vol 7, P252, L14]

Therefore, it is like us trying to practice anything. If you wish to learn any one thing, it used to be the art of swords, and now it is boxing. In the very beginning, you absolutely cannot use real knife and guns to practice. If you use real knife and guns to practice, sorry, ah! You would either hurt others or yourself. This is very plain and very clear! Or if we say that now I am going to learn the bicycle. If I get on it to practice, at most I will just fall. But if you are learning to drive a car, as soon as you start your engine, you will have some problem. If you are learning how to fly an airplane, then it is over. As soon as you try, I guarantee that the plane will crash and people will die! When do you use the [actual] things? There, there, there! You can play with a toy. Therefore, as you think of this,

yes. All the people before me now, needless to say that they could be Buddhas and Bodhisattvas, or the excellent teachers, or even if they are bad teachers. They can be bad teachers, but when they come and scold me, I can learn patience from it, I can learn to introspect. Isn't this even better? Isn't it even better? If you can think of this point, it is very clear, what are you here for? [I am here] To learn and cultivate myself. Now because of the other party, we accomplish our own cultivation goal, so should not you be thankful?

[English Lamrim Text Vol 1, P232; 55B, 27.22; Original Chinese Commentary Script Vol 7, P253, L8]

Therefore, the first thing to do now, the most important thing is to recognize this. This is the correct view. Therefore, we now would often say, ah! I cannot find excellent teachers. How can there not be excellent teachers? Do you concord yourself? You are completely wrong and way off. Then you say that you cannot find excellent teachers. You will not find one even if you get to the year of the donkey. Of course I have made this mistake myself before and until now I could not correct it myself. Therefore here, I often would hear fellow practitioners, would hear too many fellow practitioners that as soon as they speak, they would say, "Ah, now there is no one who is decent around here!" I can only sigh and think for myself that here is another excellent teacher who has come forth to teach me. This is absolutely the truth, absolutely the truth! Now let us continue, let us continue.

[English Lamrim Text Vol 1, P232; 55B, 28.13; Original Chinese Commentary Script Vol 7, P254, L1]

Further, it states⁴⁰¹ that if someone were to despise any bodhisattva, it would be a sin immeasurably greater than that of someone stealing all the belongings of all the living beings in Jambudvipa.

Here is another comparison as well. This talks about stealing all the belongings of our Jambudvipa. In other words, anger was previously described, here it is stealing. If you robbed all the belongings of all living beings in Jambudvipa, it is extremely severe! As stated in the vows, stealing five Qián(錢) is considered a grave crime that cannot be confessed. This person is now robbing all the belongings of Jambudvipa. If you compare this sin to any careless acts of harming a Bodhisattva, the latter sin would be much worse. Each later comparison is stronger than the previous. Lastly,

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[English Lamrim Text Vol 1, P232; 55B, 28.59; Original Chinese Commentary Script Vol 7, P254, L6]

Again, it says that if someone were to have malice or anger for a bodhisattva, who delights in the Mahayana, and speak disagreeably to such a bodhisattva, it would be a sin immeasurably greater than that of someone who demolishes or burns as

many stupas as there are grains of sand in the Ganges River.

[English Lamrim Text Vol 1, P232; 56A, 00.03; Original Chinese Commentary Script Vol 7, P257, L1]

Moreover, [demolishing or burning stupas as many as there are] grains of sand in the Ganges River, this is even more severe! It was the Jambudvipa in the previous example. Now it is the case in which there are as many stupas as the grains of sand that are in the Ganges River. Ah, it is unthinkable! With our thoughtless behavior in destroying a stupa, or a temple, or even an image of the Buddha, comes inconceivably severe consequences. This sin would be immeasurably great! During my trips to India, I encountered many beggars. I have never seen it like that. India has so many beggars. That year when I was in Dharamshala, on the day of April 15, there happened to be a Dharma Assembly where the beggars gathered. It was a very remote town, sitting on the mountain at an elevation of 1,700 meters, which is equivalent to our small town on Mt. Alison. Its population is no more than a few hundred. That is it. You can finish running through the street in 3 minutes. It is such a place. How many beggars came on that day? More than a thousand! Ah! Think about that. It was said that if all the beggars came, the number would be incalculable. Later I heard that the number of beggars could reach over ten thousand at the pilgrimage site. You have never seen such horrible sights of the beggars. Many were without hands, eyesight, or nose, and so on. There

was a child who left a very deep impression on me. This child was naked, was bare-footed, and has a body as dark as charcoal due to sun exposure. It was heart-wrenching. During the winter when it was bitterly cold, the child would just cover his body with any discarded paper he could find, because there was no cloth sack to be found. It is so horrendous!

[English Lamrim Text Vol 1, P232; 56A, 01.46; Original Chinese Commentary Script Vol 7, P258, L6]

Then I ran across a child, a child who was a girl. I do not know what grew on her head. Her forehead looked like a bee hive, with puss running down. Ah, as I looked at it! I have never something so horrific in my entire life. (The puss) ran down from the roots of her hair and every part of her head resembled a bee hive. I saw her from the distance. I originally wanted to give her something. Unfortunately that beggar had a bad habit – she wanted to touch me. Ah! Really, when I saw her... she would touch that and then she would come to touch you. I wanted to move forward but did not know how. I first quickly ran to one side, but the child followed me. So I had to quickly run away. Ah! She realized that she could no longer catch me, so she just stood there. My heart was racing. On one hand, I could not bear to not give her anything. On the other hand, I was so terrified by the sight of her.

[English Lamrim Text Vol 1, P232; 56A, 02.35; Original Chinese Commentary Script Vol 7, P258, L14]

Why am I telling the story of the beggars? Let me tell you. Once a long time ago, there was a great practitioner in India. This happened a long, long time ago. According to him, around 1,000 AD, India was invaded by Islamic forces. After the invasion, the entire collection of sacred objects was destroyed, destroyed. Whenever they saw a temple, they destroyed the temple. Just like that. No need to mention the mastermind because he is still in the Unrelenting Hell, not knowing when he will come out. As for the accomplice, the accomplice will suffer this as well. After he gets out, since his residual sin has not been exhausted and he will have to be in that state of being life after life. If he struck the forehead of the Buddha's statue then, he would become like this - rotting (forehead)! If he threw anything filthy on the statue, it would bring him the same result. Then if the statue's arm is struck off, he would become armless. Then if one damaged any part of the statue, he would lose his hand. It is unknown when he would get out of his term of fruition. The sight of the beggars is horrendous, truly horrendous! So the sin of destroying the stupas and temples of the Jambudvipa is terrifying, unimaginably terrifying!

[English Lamrim Text Vol 1, P232; 56A, 03.36; Original Chinese Commentary Script Vol 7, P259, L8]

Ah! But how does this sin compare? On the other hand, this is an act towards to a Bodhisattva who delights in the Mahayana. This Bodhisattva is one convicted on

the Mahayana path, but not having reached the first stage of the Bodhisattva levels. He is not a Bodhisattva who has reached the path of seeing. He is not a noble being yet. But he is a Bodhisattva who developed the spirit of enlightenment. That is all. He is still an ordinary person. As soon as you give rise to a malicious thought, anger, or hatred, thinking, "This annoying fellow!" and you speak badly about him, you commit a greater sin than that mentioned earlier. Look, this is absolutely true! Ah! Thus, anything done toward Buddhism, however slight an act, whether it is harmful or beneficial, can result in great consequences! The above mentioned is about damaging the stupas or temples. But here, do notbe scared. I will tell a happy story for you.

[English Lamrim Text Vol 1, P232; 56A, 04.26; Original Chinese Commentary Script Vol 7, P259, L14]

During the time that the Buddha appeared, there was such a story. There was a Bhikshu named Xiàng Hù (Hastaka). Xiàng means an elephant and Hù means to protect. So his name was Xiàng Hù (Hastaka). Why was he named Xiàng Hù (Hastaka)? When he was born, the gold and silver treasuries in his house were [magically] filled. In the treasuries, there was a small golden elephant. It was an elephant made of gold. It appeared spontaneously and no one knew where it had come from. When the child grew up, so did the golden elephant. Ah, it grew alongside the child. When the child was old enough to play, the elephant would come out as well. Wherever

the child went, the elephant followed. The child would ride on the elephant to play. This remained so even as he matured into an adult. In India, the best thing to use is the elephant, in terms of transportation. In general when we see horses or cows, they can at most carry one person. But for an elephant, I had seen this in India. If you ride on an elephant, you can put something very nice, much like a palanquin on top of the elephant. What is that like? It is much like...like the palanquin in China. There can be all sorts of things on it, can be very nicely decorated. This is because an elephant can carry great weight! So this was how it was for the child, [the elephant] followed him for his whole life.

[English Lamrim Text Vol 1, P232; 56A, 05.46; Original Chinese Commentary Script Vol 7, P260, L9]

The child lived in the country of Magádha. His father was one of the great elder of the country of Magádha and was very wealthy. Those who were wealthy then...since the caste system was very strictly imposed in India, therefore, all the wealthy people lived among other wealthy people. During the time, 500 sons of many elders often played together. Among those who gathered, there was the son of the King who was to become the future Ajātaśatru king. But he was not yet the king and he played together with them. Everyone had an impressive background. Each was born with something, had some very auspicious gift. Among them was the one with such interesting gift (the elephant). At any given time, as soon

as he wished to ride, the elephant would appear and squat down for him to climb up. Just like that. If he told [the elephant], "I do notneed you, you can go back," then the elephant would leave first. It was that nice.

[English Lamrim Text Vol 1, P232; 56A, 06.39; Original Chinese Commentary Script Vol 7, P261, L1]

When a child was born then, the family would generally ask a Brahman for a divination. they will ask, "Is this child propitious? How should he be named?" The Brahman will question in return, "When this child was born, did anything of significance happen? The family said, "Yes! There was such a thing." The Brahman then said, "Yes, this child will have a great life and he should be named Xiàng Hù (Hastaka)." So then he grew up as such. After he reached adulthood, it was also the time when Ajātaśatru as we know ascended to throne. He was a great tyrant, to the degree of even killing of his own father. He tried in all ways to extort and plunder. Of course the reason he was so appalling was due to the influence of a bad teacher. But we would not talk about it here. He was influenced by Devadetta. We would not go into it now. Therefore, he thought, "Yes! Xiàng Hù (Hastaka) has an elephant. Icould nottake it from him before, but now that I am king, I can think of some ways to get it." One day, he specially invited Xiàng Hù (Hastaka) and his father and told them that it was an invitation from the king. Of course, to be invited by the king is something very honorable. Yet they also knew that to be invited

means something is not right. The invitation specifically said to bring along the elephant. The father said to the son, "It seems that this is going to be pretty terrible! This great elephant, if we were to bring it, the king will take it away." Xiàng Hù (Hastaka) said, "Do notworry, he would not be able to take it, he could not. He can try all he wants!" In the end, both the father and son went.

[English Lamrim Text Vol 1, P232; 56A, 08.10; Original Chinese Commentary Script Vol 7, P261, L14]

Once they were there, everyone enjoyed the festivity. when the event is over, king Ajātaśatru said, "Okay, okay! The banquet is over. You can go on home now. As for the elephant, leave it here!" Just as they thought, the father muttered with grievance. But the son felt rest assured, fine, we will just head home. So they went home. As soon as they left the palace, not too long after they have started their way back, eh! The elephant disappeared from the garden of the king. It appeared again behind the father and son and carried them home. He was happy, the father was very happy. The son knew something was wrong! Something was wrong! But since the elephant had decided to follow you, you could not do anything else about it. But king Ajātaśatru, as the king, he would not let this matter off. Xiàng Hù (Hastaka) thought this over and the only solution to this was to ask the Buddha to allow him to be ordained.

[English Lamrim Text Vol 1, P232; 56A, 08.56; Original Chinese Commentary Script Vol 7, P262, L6]

Everyone knows that the Buddha, therefore...originally it would have been difficult for the father to be separated with such a good son. But after encountering such an event, the father had no other alternative. He then said. "We should all plead with the Buddha!" So they went and the Buddha gave them the teachings. Eh, when the teaching was taught, Xiàng Hù (Hastaka) obtained Fǎ yǎn jing. Not long after, he attained Arhatship. After becoming an Arhat, this situation was then resolved. But the elephant still followed him around. Everyone said, "There is no need now, since you have become an Arhat, there is no need for this!" But the elephant would not leave and hecould not anything about it. So everyone went to ask the Buddha, "What are the causes and conditions for this? What should he do now?" The Bhagavan told Xiàng Hù (Hastaka) Bhikshu, "You can go back now and tell the golden elephant, 'I am done with life and no longer need you.' You tell this to the elephant three times. You say that I no longer dwell in cyclic existence. I do not need you any longer. You need not provide for me anymore. You say this three times to it." After the Bhikshu said this three times to it, the elephant disappeared and never came back.

[English Lamrim Text Vol 1, P232; 56A, 10.01; Original Chinese Commentary Script Vol 7, P262, L14]

What were the causes and conditions for this? Oh, it was like this. He lived in the time of the Vipasyin Buddha. Vipasyin Buddha was the first of the seven Buddhas, also the third Buddha counting backwards from the last Buddha in the glorious eon. During this particular time of the Vipaśyin Buddha, it was the semblance age when the Buddha had passed into nirvana and many stupas and temples were erected. Among the many stupas and temples, there was one depicting a Bodhisattva's descent to the world. Inside these temples, there could be all kinds of statues. There would be the usual images of Buddha giving a teaching. For instance, it is much like the images we have here of the Buddha giving a teaching, or the image of the Buddha appearing in this world with His left hand holding the alms bowl and His right hand pressing on the floor. For a statue of the Buddha giving a teaching, there could be a mudra of giving a teaching, a mudra of serenity, or others. There could be statues which commemorate Him for His birth. In that case, His one hand will point to the earth and the other will point to the heaven, he would take seven steps...etc. There could also be images of Him passing into nirvana. So then the statue of the Bodhisattva in this temple depicted a Bodhisattva descending upon the world from the Tushita heaven riding on a giant white elephant. This was the statue.

[English Lamrim Text Vol 1, P232; 56A, 11.02; Original Chinese Commentary Script Vol 7, P263, L7]

After many years had passed, and we are not talking about the Buddha statue, but that the gold on the elephant was peeling off slightly. A man who was poor had gone to the temple to prostrate to the Buddha. He saw the peeling and felt unbearable. Ah! This is a place of the Buddha, how can this peel off? Since he was so poor, he sought in all ways to get something, perhaps mud, to patch the elephant up. He just patched it up. From then on he was born in the heaven. Just like that. Then in the lives and eons after, he had this [elephant], up until now, all because of this cause. Now is the time that his virtues have ripened to concord with the teachings and he obtained arhatship.

[English Lamrim Text Vol 1, P232; 56A, 11.48; Original Chinese Commentary Script Vol 7, P263, L13]

Therefore, here it speaks of the seriousness of "despising [a Bodhisattva]". On the contrary, if you just do something small, just a little something good, I said this from the opposing angle to tell you that there will be a tremendous effect if you do just a little good. So if you choose to despise, similarly, you can imagine the seriousness of the bad effect. But with such a bad effect, if you have anger toward a Bodhisattva who delights in the Mahayana, or if you were to criticize him for a little bit, the bad effect would be this weighty. We now casually criticize others. Among the Bodhisattva vows there is one which is the prohibition of mentioning the errors and sins of other disciples, cleric or lay. If you have taken up the

vows, other than the sins by nature, there are also the sins of prohibition. However, even if you do not take up the vows, similarly, as soon as you open your mouth to reproach, as soon as you generate a thought similar to this, it will cause you great harm. But do you know if he (the one you criticize) is a Bodhisattva? That is why you need to pay attention here! Now that we are learning the teachings, it is certainly extremely difficult to accumulate merits. But to destroy it, it is extremely easy to do, extremely easy to do!

[English Lamrim Text Vol 1, P232; 56A, 12.53; Original Chinese Commentary Script Vol 7, P264, L6]

The key concept is not whether it is difficult or easy, but the most difficult part is not having obtained the correct view. Obtaining the correct view does not mean recognizing the words! The correct view means you will need to recognize your own subjective aspects. After obtaining the understanding, upon examining your mind, you will become very clear, ah! When you see a thought arising, if it is a non-concordant bad thought and you recognize it, then this is called having obtained the correct view. When a thought arises to offer praise, then this is right. This is what is truly important for us to learn. Let uscontinue. There is another scripture.

[English Lamrim Text Vol 1, P232-233; 56A, 13.26; Original Chinese Commentary Script Vol 7, P264, L10]

Further, the Seal of Engaging in Certain and Uncertain Destinies Sutra (Niyataniyatamudravatara-sutra) speaks⁴⁰² of someone who looks with faith upon a bodhisattva (who delights in the Mahayana) and who, wanting to look with clear faith upon such a bodhisattva, speaks praises of him or her. This person would accumulate merit that is immeasurably greater than that of someone who lovingly gives eyes to all the living beings of the ten directions after they all have lost their eyes, and frees such living beings from incarceration, establishing them in the bliss of a universal monarch or Brahma.

The faults were described earlier, now the merit is explained. You first make the living beings of all ten directions blind, make them blind. Then with love, you return their sight to their eyes. This merit would be incredible! For you to even help one person in this way would be incredible. Yet here you are helping all living beings. And then, with all the incarcerated living beings mentioned earlier, you free them. Not only do you free them, you establish them in all kinds of bliss. What kind bliss would this be? It would be the bliss of the universal monarch which would offer the greatest bliss in the mundane world. Among the three realms, the greatest bliss would be the bliss of the Brahma. This merit would be incredibly great!

[English Lamrim Text Vol 1, P233; 56A, 14.34; Original Chinese Commentary Script Vol 7, P265, L4]

If you just casually give away some money, that isvery good. I had heard this not too long ago. A couple of days ago, I heard of this Rúlái vegetarian restaurant. That restaurant, whenever ordained renunciates visit, they will not charge the renunciates. Ah! As a result, their business got better and better. There are too many of these classic examples. Recently, in the Tzu Chi Foundation, there are many members who would go far out of their way to help others. Eh, as a result, their business got better and better. Those around them, though everyone else around is in the same business, they all had to take a loss. But the members [of the foundation] made a profit. This is very simple, it indicates exactly this. Thus a small amount of good would bring you a great effect. For one to help all living beings in this case here, this effect would be incredibly great!

[English Lamrim Text Vol 1, P233; 56A, 15.14; Original Chinese Commentary Script Vol 7, P265, L10]

However, eh, look at the comparison with the deeds you do to a Mahayana Bodhisattva who delights in the Mahayana. This is not a staged noble being yet, but only a Bodhisattva of ordinary being status. He is just a Bodhisattva who has developed the spirit of enlightenment, a Bodhisattva who delights in the Mahayana! If you should "look with faith upon a bodhisattva," meaning you do noteven have to do anything, just need to have clear faith in him. After you see him, you feel very happy, "Ah! This Bodhisattva," you

look upon him with great delight. "Wanting to look with clear faith upon such a bodhisattva," ah, you are very delighted to see him. Perhaps to even "speak praises of him or her," by just doing that, immeasurable merit will be accumulated! Thus we would now say, "Ah! I am really poor now, I have no merit!" It is exactly because you lack merit, that is why we ask you to offer to the Three Jewels, to serve the teachers. But you are too attached to your own things to let go and get so caught up with your own endeavors. When we ask you to do things for the Three Jewels, everyone always feels "ah." You act as if you will suffer some loss. When we ask you to serve the teachers, everyone would feel, "Ah, this is not good." Where then can we begin to actually increase our merits? This place said it very plainly and clearly. If you truly understand it, that iswhen you will know why the earlier sections said that to offer to your own teacher will bring inconceivable effects. To accumulate your own collections and merits, the best place to begin is here. This is very plain and clear!

[English Lamrim Text Vol 1, P233; 56A, 16.40; Original Chinese Commentary Script Vol 7, P266, L6]

Therefore if everyone correctly understands this, one will certainly have faith in the Three Jewels. Why is it that one does not have faith? Everyone is busy with his own things. As a result, this would not only bring harm to the Three Jewels, but also send us to hell. Now that you understand this, everyone will strive desperately! It would

be okay to let your own things go unattended, but you will certainly take great care of the main shrine, the garden. Others will be happy when they look at it and we will successively attain high status. How will Buddhism not prosper in that case? The principle is this simple! There, there, there! Here, the scriptures, the commentaries, many examples are clearly presented. Next,

[English Lamrim Text Vol 1, P233; 56A, 17.18; Original Chinese Commentary Script Vol 7, P266, L11]

Again, the Sutra on the Magic of Final Peace (Prasanta-viniscaya-pratiharya-sutra)⁴⁰³ speaks of someone who does as little as obstruct a bodhisattva's virtuous action of giving a single closed handful of food to an animal. Such a person commits a sin immeasurably greater than someone who kills all the living beings in Jambudvipa, or steals all of their belongings. Therefore, take this subject very seriously.

There is another comparison. These all come from the scriptures. If you kill all living beings in Jambudvipa, oh, this is horrible! And then, you steal all of their belongings. Just to kill is serious enough, but to also steal, this sin would be horrific! Ah, but if you compare it with the other deed, this sin would be relatively lighter. What is the other deed? When a Bodhisattva practices a virtuous act, not that you would hurt the Bodhisattva in any way, but while he attempts this virtuous act, you obstruct it. This

would mean when a Bodhisattva gives a single closed handful of food, something small for the animals, such as a granule of sugar to ants, and you obstruct this. Just by doing something as little as that, you will have committed a sin that is immeasurable. Perhaps here we would doubt, "How is that possible?" How is it not possible? This is absolutely the truth, let me tell you! When you commit the karma, this will be explained in detail later. But let me briefly explain this.

[English Lamrim Text Vol 1, P233; 56A, 18.44; Original Chinese Commentary Script Vol 7, P267, L7]

When you commit the karma, there are three aspects to this. The Diamond Sutra speaks of attaining the emptiness of the three-wheel condition-- giver, receiver, and the gift. That is achieved by Bodhisattvas who have realized emptiness. The three-wheel-condition that we ordinary beings can accomplish is something we should understand accurately. It is that we should gradually obtain an approximate similarity with clear and pure conditions. If you do that, then it will be correct. What are the three wheels? You are the giver, which in turn will depend on your mental state. You would take an item, that is the gift to be used and given to the receiver. Perhaps you might give a granule of sugar. This is the thing that you are giving. You give it to an ant or a cockroach. They receive something from you and they are animals! Between these three things, any one of them can determine whether your karma is big or small. But the

receiver is quite fixed being that an animal remains an animal and a Buddha remains a Buddha. You cannot change that, right? Therefore, even though there could be a great difference between the receivers, but the control of that is not in our own hands. If you happen to meet a Buddha today, the receiver is the Buddha. If you come across a cockroach, then you cannot view the cockroach as a Buddha. As for the material you give, for us ordinary beings, even if you are Wáng Yŏng Qìng (a very wealthy person in Taiwan), you will at most have about \$10,000,000,000 NT in asset. This cannot be compared with the assets of the entire Jambudvipa, and not even comparable to the assets assembled from all of Taiwan.

[English Lamrim Text Vol 1, P233; 56A, 20.05; Original Chinese Commentary Script Vol 7, P268, L1]

But there is one thing that you should make a note of! That is the motivation that we have. What is the nature of the spirit of enlightenment? It accords with the spheres of reality, the spheres of reality (the entire Dharma realm). It is much like in mathematics, which ever number that is multiplied by infinity will result in infinity. Even if you give a granule of sugar, even if you are only giving it to an ant, it would not matter what the other two wheels are. If your mind is infinite, the result will be infinite. When a Bodhisattva does anything, this action accords with his spirit of enlightenment and this makes it infinite. If you obstruct this action now, may I ask then, would you be able to compensate for this? This Jambudvipa is only the

area enclosed within Jambudvipa, how can it be compared with infinity? The Jambudvipa in the solar system is already very small. In the Milky Way system, you cannot even pinpoint it. This is very plain and clear. This is what we should understand. Therefore, for us to truly learn the teachings, we should know the true spirit of the Mahayana. This is the point that we should be certain to understand! We should understand this point. This type of karma will be extremely powerful, extremely powerful.

[English Lamrim Text Vol 1, P233; 56A, 21.15; Original Chinese Commentary Script Vol 7, P268, L10]

Therefore here, we should especially pay attention, especially pay attention to this issue. The transportations are now convenient, and there are often contacts between the Northern and the Southern traditions. However, there are often differences in opinion between the Northern and the Southern traditions. With this issue, what kind of attitude should we have? Let me tell you. I should always feel quite ashamed and embarrassed about this myself. I do not understand now, [therefore,] I should understand both traditions a little more before I speak. But now we will easily make this great mistake, we would say, "Ah! We are the Mahayana and they are the Hinayana." Sorry. Just by you saying this, you will certainly fall [into the miserable realms], will certainly fall! It is the fundamental. Buddha said it clearly and plainly that for the teachings he amassed through the countless eons, you cannot slander any part of it, no need to mention the fundamentals! For

the fundamental parts of the Mahayana, if you exclude the teachings of the Hinayana, the Mahayana will not exist. This was particularly explained in 瑜伽戒本 very clearly. So we should not be saying that "we are the Mahayana." On the other hand, similar idea applies to the Hinayana. There is an [excellent] point [to the Hinayana] such that with respect to the preservation of the teachings, their upkeep has been far superior, far superior to us. So then once you see how well they have kept up their forms and deportment, you will then say, "Ah, they have got that, but we do not have it anymore." Then you will be completely wrong, completely wrong again! With this point, you also need not...

[English Lamrim Text Vol 1, P233; 56B, 22.40; Original Chinese Commentary Script Vol 7, P269, L5]

The scripture has told us this one point and I will illustrate it with this fact. I will ask you this. China has gone through turbulent wars until reaching the period of Buddhism's greatest flourish which was the Tang, or rather in both the Sui and Tang dynasties. After the Sui and Tang dynasties, no need to mention the period of Buddhism destructions caused by the three Wu emperors, but that the following five dynasties, the two Song, Yuan, Ming, and Qing all endured frequent and turbulent wars. The destructions were rampant. There are very few countries in this world that can preserve [the teaching] as well despite that level of destruction. If there is no authenticity to its value, may I ask then, what did this type

of preservation depend on? Not only was it preserved, but as long as an [excellent] person or several such persons came forward, Buddhism immediately burgeoned and flourished to a great extent. What did this depend on? This is a point that we should understand! Therefore we should understand the fundamental characteristics of the Mahayana vehicle. It truly is extremely powerful and grand!

[English Lamrim Text Vol 1, P233; 56B, 23.48; Original Chinese Commentary Script Vol 7, P269, L12]

On the contrary, we should not talk about the Mahayana vehicle and readily slander the others (the Hinayana)! Absolutely not! If the Mahayana teaching does not include this portion, there can be no Mahayana vehicle. If you excavate your own root, how can you even talk about the Mahayana vehicle? And to go further to slander others, no, this is the first thing you should refrain from doing. Secondly, on the other hand, we should also understand that by just looking at what they do and, ah, you would then say...it would seem now that only their teaching is the [real] Buddhism. From their perspective, they will see our faults. We can forgive them for that, absolutely can forgive them for that. It is because they do not understand the content and the characteristics of the Mahayana teaching. When we examine an issue in general, we would always be looking at the surface of it. It is true that our side may seem very much like scattered and broken pieces. This is absolutely the truth.

Therefore, to view from the perspective of an amateur, this would naturally be the conclusion. However, for us to be born in an area where there is the teaching of the Mahayana, it is an effect issued from the virtuous karma in our past lives! If you do not understand this and just go with what they say [about us], then this becomes very serious.

[English Lamrim Text Vol 1, P233; 56B, 24.42; Original Chinese Commentary Script Vol 7, P270, L5]

Actually, this is so not only for us now. This is why I suggest you learn the teachings very well. You might as well read [some books]. You need not read much. You can just read The Record of Western Countries by Xuanzang of the Tang dynasty. You can go ahead and read it. Then also, for Venerable Yì Jìng, you can read about any great ancient monks in China who have gone to India, and also books such as the biography of Je Atisha. During that time, India was exactly like this before. Sometimes the Mahayana and the Hinayana practitioners are together. Some places will only propagate the teachings of the Mahayana and others will only propagate the teachings of the Hinayana. There were all kinds of opinions, all different types of the opinions. You cannot even fathom the different opinions. I had told you this last time about Venerable Wú Gòu You. He was extremely intelligent among the practitioners of the Hinayana. But because he slandered the Mahayana vehicle, he immediately fell into the Unrelenting Hell. When Venerable Xuanzang visited the place, he saw the location and there was a plague stating this, "There! This is so and so. He had fallen from here due to slandering Vasubandhu Bodhisattva." It is like that! Therefore, with this point, when you come across situations like this, from here, we should make a note of this! We should not....prior to gaining a correct understanding, we should only have this type of attitude, "We are very foolish now! I must learn really well!" We should understand this point. Since this type of karma is extremely powerful, extremely powerful, thus as soon as you develop one thought, it will develop into an incredibly serious result! So then next,

[English Lamrim Text Vol 1, P233; 56B, 26.13; Original Chinese Commentary Script Vol 7, P271, L1]

(2') Strength in terms of support

In terms of support, what is this? An example is first given.

[English Lamrim Text Vol 1, P233; 56B, 26.20; Original Chinese Commentary Script Vol 7, P271, L3]

Although even a small lump of iron sinks to the bottom of a body of water, the same substance made into a vessel, even a large one, floats on top.

We would say that even a small lump of it, if you throw it in water, "pu-tong!" It will sink. However, no matter how big the iron, such as a big ship weighing tens

of thousands of tons, it is incredible and should sink. Ah! As a result the iron stays afloat when in water. Why?

[English Lamrim Text Vol 1, P233; 56B, 26.42; Original Chinese Commentary Script Vol 7, P271, L7]

Likewise, the Buddha said, sins committed by those who are not knowledgeable and those who are knowledgeable

It is because of this, this.

[English Lamrim Text Vol 1, P233; 56B, 26.47; Original Chinese Commentary Script Vol 7, P271, L9] are heavy and light as well.

What does this explain? We need to use our wisdom to discern. Next,

[English Lamrim Text Vol 1, P233; 56B, 26.55; Original Chinese Commentary Script Vol 7, P271, L11]

This is the reason.

[English Lamrim Text Vol 1, P233; 56A, 26.58; Original Chinese Commentary Script Vol 7, P272, L1]

The *Great Final Nirvana Sutra* states the reason for this:⁴⁰⁴

Just as a fly that is stuck to nasal mucus cannot extricate itself, so the ignorant cannot extricate themselves from even small shortcomings.

The scripture tells us that those foolish and unwise people are like the fly stuck to nasal mucus. We have seen the nasal mucus, or the sticky tape. As soon as the fly is stuck to it, sorry, there is no escape. But it is actually something very small! For us who are foolish, we will have to bear a great fruition, a great effect for a small sin committed.

[English Lamrim Text Vol 1, P233; 56A, 27.30; Original Chinese Commentary Script Vol 7, P272, L5]

Further, they cannot do virtuous actions, because they are without regret. Even though they have previous virtuous actions, they defile them with sins, because they hide their faults. The causes of experiencing a fruition of a non-virtue in the present lifetime are therefore transformed into causes of great suffering and become causes for experiencing a very severe hell. [180]

"Without regret," this is the first one. "Cannot do virtuous actions," and then you hide it. "Even though they have previous virtuous actions, they defile them with sins," therefore, "The causes of experiencing a fruition of a non-virtue in the present lifetime are therefore transformed into causes of great suffering

and become causes for experiencing a very severe **hell**." With what little you did, you will have to just experience a little suffering now to exhaust it. Instead, it will become the causes for experiencing a very severe hell. Ah, this is foolishness! Earlier, I particularly wrote down "abdomen slandering" as what? That is complaining on the inside. We often have this problem. Actually, it could be something very minor. But you just keep it and you keep it in your guts, churning it over and over again. Therefore, let me tell you this, for many of the rules that we have set here, if you feel that they do not suit you, you can say that this place does not suit you and you can choose to go somewhere else. However, you should absolutely not keep complaining in your mind. This will absolutely cause you great harm. When you continue to complain in your mind, it could get to the point of you trying to gain sympathy, to tell others about it. After you said it, you will think of ways to make this thing fail. That is even more serious, even more horrendous! Although this is not splitting apart the community, however, it is a cause of splitting apart the community. This is a point that we need to pay attention to! Not just here, but under any circumstance. We should have only one thought, "Ah! I am foolish now, how can I improve myself." No matter where I go, I will just use the teachings to view and examine myself. This is the most important thing.

[English Lamrim Text Vol 1, P233; 56A, 28.58; Original Chinese Commentary Script Vol 7, P273, L5]

This is similar to the way in which if a handful of salt is put in a little water, the water becomes hard to drink, or to the way in which a person who borrows a gold coin from another but cannot repay it falls deeply in debt and suffers.

It is just like this. If there is very little water, it becomes undrinkable even with just a little salt. On the contrary, if you put some salt in a great vat of water, or if you put ten kilograms, 8 kilograms, 100 kilograms, or even 1,000 kilograms of salt into the ocean, it would not matter. Just like that. Similarly, if you owe a person some money, even though a small amount, it is terrible if you cannot repay it. It is difficult to repay money in the mundane world. But it is easy in Buddhism. You just have to repent, confess and the problem will be resolved. But this confession is not merely done on the surface! There are too many of us nowadays, ah, who would think that all is cleared after repent is performed. But they have this attitude, "Anyway, as long as I confess, it will be cleared!" If you have this sort of attitude, your confession has not fundamentally shaped any change at all. This is what we should understand.

[English Lamrim Text Vol 1, P233; 56B, 00.09; Original Chinese Commentary Script Vol 7, P275, L1]

Further, in five ways even light causes of fruitions in the present will ripen in a hell Next there are these five things. This describes a cause that is very light, meaning they could have produced fruition in the present life and therefore would count as the lightest! Yet these causes could actually ripen in hell [due to these five ways]. This is incredibly horrendous, incredibly horrendous! Which are these?

[English Lamrim Text Vol 1, P233; 56B, 00.34; Original Chinese Commentary Script Vol 7, P275, L4]

: being ignorant,

This is the first one, the real "severe **ignorant**". What is the correct antidote for this first one? The correct view. Therefore, even though we have not gained the correct view yet, but when I do feel, "Ah! I am wrong." If you have this [attitude] under your belt, your ignorance will not be severe. Those with severe ignorance will always feel that he is right and always defend himself. This type of attitude is the appearance of ignorance.

[English Lamrim Text Vol 1, P233; 56B, 01.01; Original Chinese Commentary Script Vol 7, P276, L1]

having small roots of virtue, having weighty sins, not having been regretful and performed a purification, and not initially cultivating virtue. These five things are stated very clearly and plainly. For anything that we do, we should at all times know that we are wrong, we are wrong! Therefore, at the beginning of this treatise, it told us to eliminate the three faults of a vessel and to rely on the six ideas. The first of the six ideas is for us to understand that we dwell in long nights of ignorance. This is very important, very important! Then we should be **cultivating virtue**...etc. This is particularly said in light of our condition now, truly, if you have come to this place and have not cultivated virtue, then you are really returning empty-handed from a mountain of jewels! Especially in this degenerate age, in an environment where things have been reduced to fragments, it is a place where you can most readily accumulate merit and good qualities.

[English Lamrim Text Vol 1, P233; 56B, 01.52; Original Chinese Commentary Script Vol 7, P276, L7]

Therefore at the time that I came, someone else had seen how fallen apart it was here, and ah! They thought it was a complete mess. Someone told me, "Ah! So and so, how can you go to a place like this?" If it were me before, I would have reacted the same way. As soon I see this type of situation, I would quickly leave! But now I act exactly the opposite. When I see this type of situation, ah! This is an extremely fertile field. For a person as inferior as me who cannot be of much service, the only place I can be is here. If I just do whatever little that I can, the effect is immediately seen! This is absolutely true. Actually I have

not done anything here. You have done everything. Have you noticed that? It has not been that long, about a month only, and you can see [the result] for yourself. Ah, it is that great! Therefore, truly, if you are already here and still cannot cultivate virtue, then it is such a pity. For the place we are in now, honestly, if you really understand, it is not that easy to do non-virtue. But to cultivate virtue, the opportunity is everywhere, at any given time, it is everywhere! So now we understand these five points.

[English Lamrim Text Vol 1, P233; 56B, 02.47; Original Chinese Commentary Script Vol 7, P277, L1]

Therefore, the Buddha said that non-virtues are light for the knowledgeable

What is light? That is one who has wisdom.

[English Lamrim Text Vol 1, P233; 56B, 02.53; Original Chinese Commentary Script Vol 7, P277, L3]

who regret their former non-virtuous actions,

First of all, we ordinary beings will certainly make mistakes. But when you make a mistake, you [want to] immediately have remorse and confess, "Ah!I have done it wrong again." Do not try to "protect" it. If you "protect" it, then it is over for you. And then,

[English Lamrim Text Vol 1, P233; 56B, 03.07; Original Chinese Commentary Script Vol 7, P277, L6]

restrain themselves from future non-virtuous actions,

Absolutely pay attention thereafter, ah, never to commit [the non-virtues] again!

[English Lamrim Text Vol 1, P233; 56B, 03.11; Original Chinese Commentary Script Vol 7, P277, L8]

do not conceal their sins,

With regards to [your] sins, reveal them.

[English Lamrim Text Vol 1, P233; 56B, 03.15; Original Chinese Commentary Script Vol 7, P277, L10]

and do virtuous actions as remedies for those nonvirtuous actions.

These are the things.

[English Lamrim Text Vol 1, P233; 56B, 03.20; Original Chinese Commentary Script Vol 7, P278, L1]

However, non-virtues are weighty for those who make a pretense of being knowledgeable and do not do these

actions but belittle them and engage consciously in non-virtuous action.

This type of person now does not do that, but instead "make a pretense". Pretense here means conceit and boastfulness, you think you know it quite well! "Um, how come you do noteven understand this? I know it all! Not only do I know the teachings of the Hinayana, for the teachings in the True Aspectarian School and the Madhyamaka School of the Mahayana, I understand them as well." I am sorry, if your subjective aspects [i.e mental behavior] are truly correct, then it is truly excellent. However, if your understanding is merely at the level of recounting the teaching with your lips and you have this aforementioned attitude, then you have harmed yourself! This type of situation is such that "non-virtues are weighty" for those who make a pretense of being knowledgeable," in addition, you would go as far as to "belittle them [the virtuous actions]" and to "engage consciously in nonvirtuous action." These are [particularly] weighty! Particularly weighty. Therefore, it does not matter how much knowledge you have, or how well-spoken you can be, what really matters is your conduct.

[English Lamrim Text Vol 1, P233; 56B, 04.10; Original Chinese Commentary Script Vol 7, P278, L7]

Actually, this is not just true for us. I still remember a classical story regarding a disciple of Confucius in China.

His name was Zi Zhāng. He was one articulate person. Ah! He was very intelligent. What did Confucius say? He said, "Before, I will believe whatever others say. Now, with whatever others say, I will not do that [anymore]! have to first observe his behaviour. Why do I do that? After Yu, I have changed." Yu was Zi Zhāng. Therefore, this means, "It is because I have seen Zi Zhāng, and now I have changed." This person Zi Zhāng, oh, he sounded very good and was extremely intelligent! But as soon as you look at how he conducts himself, sorry! "After I have seen this person, no, I cannot just go by what he says. I must first observe his behaviour." It is very simple! Others will observe you. For us who are cultivating, we would be observing ourselves. There is nothing clearer than that. It is very clear. Therefore, we should understand this point. We should understand our foolishness and strive to improve. Yes! For yourself, if you think you understand it well and understand a lot of teachings, then you are wrong! Perhaps you might even think that others cannot see it. You are even more wrong there! This describes how it is [particularly] weighty here. The things described earlier are already weighty, but here it is even weightier.

[English Lamrim Text Vol 1, P234; 56B, 05.21; Original Chinese Commentary Script Vol 7, P279, L3]

The Heap of Jewels Sutra (Ratna-rasi-sutra)⁴⁰⁵ speaks of a bodhisattva who has renounced the householder's life holding a lamp wick coated with a

trifling amount of butter in front of a *stupa*. The merit accumulated from this is then compared to all the living beings in the universe of three billion world systems having entered the Mahayana, possessing the kingdom of a universal monarch, and then each making offerings to a *stupa* of the Buddha with butter lamps whose vessels were the size of an ocean and whose wicks were the size of Mount Meru. It states that even this would not match even a hundredth of the former's merit.

Next, the scripture is cited. This describes all the living beings in the universe of the three billion world systems having entered the Mahayana. Pay attention here! Earlier, we have already understood that the mental states of the Mahayana [practitioners] are inconceivable! For any person who enters the Mahayana, the entrance to the Mahayana is the spirit of enlightenment. For a person who develops the spirit of enlightenment, his mind accords with all spheres of reality, accord with all spheres of reality (the entire Dharma realm). No need to mention a stage one Bodhisattva but one who has just developed this spirit. He does not necessarily have to reach the ultimate status, but he is one who has developed the conventional spirit of enlightenment. Does everyone remember the story of the śrāmaņera (novice monk) and the Arhat? One was a little novice monk and the other monk had attained Arhatship. The novice monk had just wanted to learn, "Ah! I, I, I, I wish to learn the Mahayana." Ha! the other monk was one who has attained the noble fruit of arhatship! He

immediately became respectful, took things from the little novice monk and said, "Ah! Please go in front of me." After some time had passed, the little novice monk thought, "Ah! It is not so easy to become a Bodhisattva. I think I will just follow my teacher to learn things step by step." Since the Arhat had supernatural power, he immediately called the little novice monk and said, "Come, come, come! You carry the bag and follow behind me." No need to mention having attained arhatship, we do not even know the ethical disciplines in their various forms!

[English Lamrim Text Vol 1, P234; 56B, 06.52; Original Chinese Commentary Script Vol 7, P280, L2]

Therefore, this section describes all living beings of the three billion world systems having entered the Mahayana, possessing the kingdom of a universal monarch. And then what do they do? They offer with butter lamps whose vessels were the size of an ocean. Wow! "Whose wicks were the size of Mount Meru", meaning with the brightest illumination that you can have in this world, you offer this to the stupa of the Buddha. The great amount of merit that is produced, it is incredible, incredibly great! The first thing being the attitude you have to make this offer, it is one of the Mahayana. Just by having this will produce incredibly great amount [of merit]. The objects that are used to offer, the things that you offer are the size of the ocean and Mount Meru. Then the object to whom you offer, it is not an ant, but that you offer this to the stupa of the Buddha. These three things, each

of them is really great. Hey, hey! Look at this next, "It states that even this would not match even a hundredth of the former's merit." Similarly, he is still a Bodhisattva in the Mahayana. In other words, their attitudes are the same, but the difference is that one of them is a renunciate. What does he use? "A lamp wick coated with a trifling amount of butter," a very small lamp wick with a little butter is used to offer to the stupa. The recipients are the same. But the merits in comparison, those of the householders will count only one hundredth of the renunciate.

[English Lamrim Text Vol 1, P234; 56B, 08.04; Original Chinese Commentary Script Vol 7, P280, L11]

Speaking of this, we should not be frightened. When you are a renunciate, it is true that if you have done something wrong it will be horrendous. However, if you havedone things right, it is also incredible, incredible! The text will particularly expound on this later. Therefore, the auspiciousness of wearing this robe, it is truly auspicious! Even though I feel that I cannot accomplish many things now, but I keep feeling this joy. I still feel what brings me most joy is to wear this robe. I desperately wish to do it right because this merit is incredible!

[English Lamrim Text Vol 1, P234; 56B, 08.29; Original Chinese Commentary Script Vol 7, P281, L1] This is a case in which the attitude

Next it says,

[English Lamrim Text Vol 1, P234; 56B, 08.31; Original Chinese Commentary Script Vol 7, P281, L3]
—the spirit of enlightenment—and the recipient—the stupa—are not different, but there is a pronounced difference in the object offered.

In other words, among the three-wheel conditions, two of the wheels share the same characteristics [between the two types of offering], one being the mental states and the other being the recipient. There is no difference in the object offered either. The three wheels are all the same. But what differs is the support, meaning one is a renunciate and the other one is a householder.

[English Lamrim Text Vol 1, P234; 56B, 08.53; Original Chinese Commentary Script Vol 7, P281, L7]

However, this is clearly a case exemplifying strength in terms of the support [vow].

Do you see this? Why is it that renunciation can produce such great merits? I will explain this some more as well. What is this robe? It is the pure insignia of the Buddha of the three worlds, right?! Remember this? It is the pure insignia of the Buddha of the three worlds. This is a measure which accords with the entire Dharma realm. Just like that. Therefore, for the Bodhisattvas mentioned earlier, even though they have entered the Mahayana, but

what is their status? They have not attained Buddhahood yet. They are still great because they are convicted on the Mahayana path. However, this pure insignia is something that accords with the fruition of Buddhahood. This is the real preciousness and praiseworthy edge. Similarly, if you understand this point, then it would not matter to you if a person is in the Hinayana or the Mahayana, or even as described in the Ksitigarbha Sutra, where in the age of degeneration of the Dharma, there would be renunciates who break the vows, and commit 10 non-virtues, all sorts of heinous crimes. As long as one wears this robe and you view him as the Buddha, you will achieve these types of merits. This is because the robe itself represents the pure insignia! Therefore, once we understand this point, for the ethical discipline of "prohibiting the mentioning the errors and sins of other disciples, cleric or lay," this can be easily avoided. For the ethical discipline of "praising the self and slandering others," this can be easily avoided as well.

[English Lamrim Text Vol 1, P234; 56B, 10.12; Original Chinese Commentary Script Vol 7, P282, L3]

What do you understand [now]? I wish to learn the teaching. Yes. If you wish to learn Buddhism then you need to follow the Buddha. So then, with this pure insignia, this pure insignia, if you venerate it, the merit is yours! For him to be doing bad things, that is his problem! If you are a true Mahayana practitioner, you should quickly strive and help him in the future. That is your duty. However, if you are the one practicing to take care of

yourself, then you should quickly train yourself, because this is your own duty! So, whether he is doing something good or bad, what does that have to do with you now? This is an obvious principle! This is the correct view! Thus once you understand this, it becomes truly very simple to practice. Let us continue.

[English Lamrim Text Vol 1, P234; 56B, 10.48; Original Chinese Commentary Script Vol 7, P282, L8]

Following the line of reasoning in this passage, it is evident that, regarding cultivation of the path by someone without the support of a vow, someone having a vow, and, within having a vow, the support of possessing one, two, or three vows, the latter will have quicker progress than the former.

Oh! Through the above we now understand, when you have the vows versus when you don't, there will be a great difference. Those who have the support of the vows, this means they keep ethical discipline. But there are seven types of vows. There are these two types first. There are those who attend on and serve the Three Jewels, the upāsaka (近事男), male servant or disciple, and upāsikā (近事女), female servant or disciple, i.e. laymen or women who undertake to obey the five vows. Then there are the laymen or women who remain at home and observe the eight vows (近住). So one type observes the five vows and the other observes the eight vows. And

then for renunciates, there are these five types, śrāmanera, śrāmanerikā, śiksamānā, bhiksu and bhiksunī. Then among all of these, what is the fundamental one? The fundamental one is the [the vows for the] bhiksu. This is the most primary. For the bhiksu, you take up the ethical disciplines for individual liberation, the ethical discipline of gathering virtue, and then the ethical discipline of acting for the welfare of living beings, these are the three types. There can be these common ones for bhiksu, the Mahayana vows, and then the Mantra vows. These are the three. Anyhow, these are the levels and you can have the support of one, two or three vows. When you are training on the path, the further you go, the greater will be the effect. In other words, the greater the vows, the quicker will be your progress. This is whyl have been telling you that in regards to the Northern and the Southern traditions, you absolutely do not want to add any of your own preposterous assumptions.

[English Lamrim Text Vol 1, P234; 56B, 12.04; Original Chinese Commentary Script Vol 7, P283, L4]

Now that we are here, I thought of a story. Je Atisha, everyone knows who he is. In those days in India, he was truly incredible! He was held as the sect leader for all eighteen sects, for every one of them. In other words, this was true whether the sect was of the Mahayana, the Hinayana, the sect which asserted emptiness, the sect that asserted consciousonly, Sarvāstivāda (the school of the reality of all phenomena, one of the early Hīnayāna

sects) or you can say the Realistic School, or the Mahāsānghikaņ. With respect to real scriptural knowledge, he knew them most clearly. With respect to real cultivation, he was the best. Thus when he went to Tibet later, not only did the practitioners of Mahayana asked for his teachings, even the Hianayana practitioners did so as well. Once there were two monks and they practiced the 12 dhutas. They practiced this to perfection. Oh! For a Hinayana practitioner to practice the dhuta and to have practiced them to perfection, one can imagine how strictly they have kept their vows! So then there was one time when they went to consult with Je Atisha because they still had questions, still had questions! So they consulted with Je Atisha and Je Atisha offered explanations. Ah! He was very happy to explain and their questions were addressed.

(Translator note: This is the definition of dhūta, also 杜多; 杜荼 shaken, shaken off, cleansed.

To get rid of the trials of life; discipline to remove them and attainnirvāṇa. There are twelve relating to release from ties to clothing, food, and dwelling: (1) garments of cast-off rags; (2) only the three garments; (3) eat only food begged; (4) only breakfast and the noon meal; (5) no food between them; (6) limited amount;

(7) dwelling as a hermit; (8) among tombs; (9) under a tree; (10) under the open sky; (11) anywhere; (12) sitting and not lying down. From Soothill dictionary.)

[English Lamrim Text Vol 1, P234; 56B, 13.11; Original Chinese Commentary Script Vol 7, P283, L12]

After the explanations, Je Atisha gave them Mahanaya teachings. After he began to teach them, they did not want to listen. They said, "Je Atisha, the honorable one, the honorable one (Atisha is an honorable title). Ah! Please do not say this to me, do not say this! I feel frightened as I listen to it. I cannot listen to this." Like that. What did Je Atisha do? After they left, he said, "What a waste of talent! These two people, they can uphold the ethical discipline so well. It is truly rare and precious. However, just by relying on this, they will go nowhere!" He said this. You can read the biography yourself. It is explained very clearly. This thing alone will be useless. However with this word "useless", you do not want to misconstrue this, do not misconstrue this! This "useless" specifically talks about the fruition that you attain. For people like this, after he is done this life, he will surely ascend to the heaven. After being born as a deity, this will happen again, again and again, for a countless number of times. After his merits are exhausted, he will descend, encounter a Buddha, and become an Arhat. This is a classic example.

[English Lamrim Text Vol 1, P234; 56B, 14.07; Original Chinese Commentary Script Vol 7, P284, L6]

When Je Atisha said that he will go nowhere, he explained this very clear. The real meaning of becoming a

renunciate is liberation. If you do not understand the characteristic of Buddhism, then even though you may do things very well, sorry, you will not be able to be liberated in this life. This is something I want to particularly explain. Whenever you encounter something like this in the future, you need to pay attention! In brief, the first thing, the foremost important thing is to find ways to gain a correct understanding of the complete teaching. That iswhen you will have the opportunity to practice according to the teachings. This is a place that describes this to us in many aspects. We can view this from the front side or the opposite side. From the opposite side, this exhorts us not to engage in bad deeds. From the front side, this encourages us. Ah! This helps to us develop a desire, to not be frightened, to strive diligently, to strive diligently and practice.

[English Lamrim Text Vol 1, P234; 56B, 15.06; Original Chinese Commentary Script Vol 7, P284, L13]

Therefore the scriptures tell us, Especially during the degenerate times, if you can be earnest, even if you just uphold one precept, there will be immeasurable merits. This is absolutely the truth. Why? When we say merit, what is merit? That is after you have done this thing, there remains a virtuous and good aftereffect for everyone. This is called merit. Therefore, what is the merit gained by generosity? In principle, for instance you give away a coin, give it away to someone. And then if he takes the money and just leaves it there, then you may not necessarily get

this merit. But if he takes the money and buys [something] to eat to get full, by then you will obtain the merit. This is how it is! Now that you have done something, if you have done something and this produced an effect, produced an effect in this world, then you will gain the merit.

[English Lamrim Text Vol 1, P234; 56B, 15.50; Original Chinese Commentary Script Vol 7, P285, L5]

Suppose then we earnestly practice now. In the time of the sublime teaching, if we did this then, no matter how great you are at your practice, you face the Buddha or the noble beings such as Arhat. What good use is there when you practice it correctly then? You still cannot even catch up to them! But now, we have already gone past the age of semblance teaching, and things have been reduced to fragments. Though you are an ordinary being, if you are just slightly more earnest in your efforts, oh, everyone will feel, "Oh! That iswhat Buddhism is." The permeating effect in this world will be unimaginable! Like that. Therefore, what scriptures have said is absolutely true, absolutely true! In the time of degenerate age, you just have to be a little bit more earnest in your efforts and it will produce a tremendous merit. Thus if we have a grasp of this point, we need not be afraid as long as we feel shame and embarrassment in our hearts. You should not be afraid and claim, "Ah! I did it right." Your mind will have already been wrong. You want to have an attitude of shame and embarrassment, practice earnestly, and do things to the best of your ability. With whatever you

accomplish, the merit will be inconceivable. This merit will be inconceivable! Therefore I will end my explanation of this here. It is the best encouragement, best encouragement for us especially. Let us continue.

[English Lamrim Text Vol 1, P234; 56B, 17.04; Original Chinese Commentary Script Vol 7, P286, L1] It is clear as well that when people such as householders practice such things as generosity, there can be a great difference in the strength of the roots of virtue produced. This difference comes from whether they act within having a vow such as a one-day vow or whether they act without a vow. [181]

Needless to mention renunciates, even for householders, those who act within having a vow or not will make a difference. Therefore, now there are people who would say, "Ah! You just need to do good things and that will be good enough. Why do you bother to go through that ritual?" As if you need not go for refuge, and need not take up vows. It has been said very clearly, to go for refuge or not, will make the same virtuous deed varies tremendously in weight. And then, similarly, if you do something after taking up the vows, versus not having taken the vows, would make a tremendous difference. That is how it is! This principle is stated right here. This will be explained in detail later.

[English Lamrim Text Vol 1, P234; 56B, 17.56; Original Chinese Commentary Script Vol 7, P286, L7] The Sutra on Overcoming Faulty Ethical Discipline (Duhsila-nigraha-sutra) 406 speaks of a monk who does not observe ethical discipline but who drapes himself in the flag of a sage [monk's robe].407 The non-virtue that such a monk incurs when he enjoys for a single day what a donor has given with faith is far greater than the sins a human being possessing the ten non-virtues would accumulate continuously over a hundred years. The Buddha is saying that this is a case of the strength of sin from the viewpoint of the support.

So the benefits are explained previously. Thus, the benefits could be incredibly great. But now the scriptures describe the faults to us. Here it makes a comparison. This says a human being "possessing the ten non**virtues**," in other words, the ten sins. We would often say, "This person is guilty of every heinous crime." You can imagine how extremely terrible this person is. In other words, this extremely terrible person will do this for a hundred years. Ah! This is an incredibly long time. He "accumulate[s] continuously," meaning he would not stop for a hundred years. Now even for the worst villain among us, they will do something good sometimes! But now this person only commits heinous crimes and will not stop for a hundred years. To commit such great sins, it is hard to tell how weighty these sins would be. On the other hand, this describes a renunciate who has faulty discipline, incurs infractions, but "drapes himself in the flag of a sage," meaning he is wearing this robe. For just one day and one night, he is not doing anything bad, not doing anything really bad, except to incur a little fraction. "Enjoys for a single day what a donor has given with faith is far greater than the sins...," this means when a donor gives and you just eat it. Then you have no idea how great your sins would be from doing this.

[English Lamrim Text Vol 1, P234; 56B, 19.26; Original Chinese Commentary Script Vol 7, P287, L5]

Therefore, with respect to this point, I will always admonish myself. I made this grave mistake before, I felt that, "Ah,I have been ordained. Ah! The donors, sincel have been ordained, of course they should offer things to you." There is no such thing, there is no such thing! When he offers that iswhat he does. When you have become a renunciate, what should you be doing? You should practice according to the teaching. This is what a renunciate should do. Ah! To have been ordained and be draped in this robe, what should I be doing? I should uphold the vows. I should uphold the vows with trepidation. When he comes to give these things, that iswhat he does. This is something that we should be very clear of. After that, I

should contemplate to see if I concord with it? Therefore when we eat, Master Daoxuan told us that we should "apply remedies to things given to us." We should contemplate while we eat. Ah! For every bite that we take

in, we should think about it, "Am I in concordance with it?" Then this is right! This is what we should pay attention to, what we should pay attention to.

[English Lamrim Text Vol 1, P234; 56B, 20.27; Original Chinese Commentary Script Vol 7, P287, L12]

Also, the *Exegesis of the Discipline* speaks of both those who have faulty ethical discipline and those who have slackened from their precepts:⁴⁰⁸

This is what the *Exegesis of the Discipline* explains.

[English Lamrim Text Vol 1, P234; 56B, 20.30; Original Chinese Commentary Script Vol 7, P288, L1]

For those who have faulty ethical discipline Or who are not correctly restrained It is far better to eat iron lumps blazing with flames Than to eat the alms of their region.

Even if you have to swallow iron lumps blazing with flames, you should not break the vows and eat other people's things. To swallow iron lumps will at most cost your life now. It is fine that you die. But if you break the vow to eat this, then wow! The things that you are enjoying right before your eyes now, when you go to hell, with the liquid copper and the hot iron, you will not just be eating them once! If you just eat the iron lump once, you

will die [in this life]. But when you go to hell, the iron lumps are persistently present and you cannot even die from eating them!

Which would you rather experience? Of course I would rather take the hot iron lumps now. It is fine if I die now. This is very clear and understandable.

[English Lamrim Text Vol 1, P234; 56B, 21.14; Original Chinese Commentary Script Vol 7, P288, L7]

One of the sayings of the Precious Teacher Drom-donba states that compared to sins that are related to the teaching, the sins of the ten non-virtues are insignificant. This appears to be the case.

In brief, you can use one sentence to summarize this. Earlier, there was this sentence referring to "those who have faulty ethical discipline" and also "those who have slackened from their precepts." That is, what does this mean? Pay attention here. We now would often say that there are the practices of the vehicle and the vow. There is one type of learning where the need to practice both [the vehicle and the vows] is pressing. However, there is one type which will say "The practice of the vehicle is more pressing and the vows can be practiced slowly (slackened)." There is another type which is called "The vehicle can be practiced slowly (slackened) but the practice of the vows is more pressing." Let me briefly explain this principle. Vows are ethical disciplines, the ethical disciplines that we so speak of. But we need to

understand what ethical discipline is. Ethical discipline does not only refer to the forms of the ethical discipline. The ethical discipline must include the teaching, the substance, the actions (subjective aspects) and the forms. You first understand why the ethical disciplines are stipulated. Then you should know when you receive the vows, how should you concord with it to obtain the substance of the vows. You should know what type of correct thought you should have, and therefore, this means you will be purifying your thoughts. Then after that, your mental actions will naturally concord with it (the ethical discipline). After your mental actions concord, then the ethical discipline forms will naturally be shown in your manners.

[English Lamrim Text Vol 1, P234; 56B, 22.26; Original Chinese Commentary Script Vol 7, P289, L3]

But when we first begin to learn, indeed, we will not be able to learn it thoroughly. It is similar to everything else that we do. It is not something that you do after you have learned everything about it. It is something that you learn as you work on it. This is the same when we are learning the ethical discipline. Therefore, when we formally learn the ethical discipline, once you understand this point and have a desire to do this, then you can be ordained. After becoming a renunciate, the first thing to do is to learn the forms because this is simple to learn. So then you will certainly need a predecessor to guide you. Thus you will certainly have to rely on an excellent teacher for five

years. During that period of time, the excellent teacher, the predecessor, will tell you what are the things that are prohibited and what you should stop doing. You should think, "Ah! Right, I really do notunderstand anything now." This is what you should do. Though you may not be willing to do that, you should do it. You first get the forms right. Then by the protection of your environment, on one hand you can clear away your sinful obscurations, and on the other hand, you can increase your own strength. You then go a step further to understand the meaning behind the teaching of the ethical discipline and fully obtain the substance of the vows. After that, you will take actions according to your substance of the vows. That iswhen you complete the form of the ethical discipline. Therefore when we learn, we should understand this.

[English Lamrim Text Vol 1, P234; 56B, 23.31; Original Chinese Commentary Script Vol 7, P289, L12]

When we formally learn, you should first develop a yearning inside of you. Once you begin, you will have more or less a relative concept of the teaching of the vows and its substance. You will have a strong desire at this point. Then when you formally train, the forms of the vows are the most important. But the forms of the vows are notthe only thing that exists. Then when you truly learn one step at a time, you learn the teachings behind the ethical disciplines and gain the substance. Through the substance, you understand how to act. This is when you will be able to fulfil with your actions and forms. That

iswhen you make it complete. That is real ethical discipline! Like that.

[English Lamrim Text Vol 1, P234; 56B, 24.06; Original Chinese Commentary Script Vol 7, P290, L2]

This is why for someone as great as master Daoxuan, when he heard the teachings on ethical discipline, he listened for 20 times. When we read the biography of Je Atisha, [we know] he was such a magnificent person. But when he listened to the teachings of 《大毗婆沙》, he listened to it for 12 years. Therefore he knew at any given time when the vows can be more lenient, where they need to be strict, what constitutes keeping in line with the vows, and what would be an infraction. When we learn something now, we do noteven understand what others have explained at length. Ah! And we would casually say upon having shaved our heads, "Ah, I am....!" This is how we are so inferior. It is a form of foolishness, a form of foolishness! Therefore, the reason I bring this up is to remind you that as you think of this, you would say, "Ah, this is excellent! We must quickly strive!" This is "ethical discipline."

[English Lamrim Text Vol 1, P234; 56B, 24.49; Original Chinese Commentary Script Vol 7, P290, L8]

What is the "vehicle"? Normally when people say vehicle, they are the ones who would delve into principles,

or perhaps they may be the ones who are practicing Zen. Is this it? Yes. What is the meaning behind this? This is what we need to explain. Those who are truly learning Zen, an example would be the senior Abbot Lai-Guo from the recent times. Oh! Under any circumstance, he would be looking for this, "What is your real face?" "Who is the one really reciting the Buddha's name?" He have to find the answer and devote all of his attention to do so. Therefore, when he visited the Gāo Mín Monastery, he stayed there for three months. Others asked him this, "Ah! So and so, who are the three statues being worshipped in our main shrine?" "Ah, right! Who are the three statues being worshipped in the main shrine?" He did notknow. You know, if we think about this, would not it seem ridiculous? He had gone to the main shrine every day for morning and nightly rituals for three months, but he did notknow who were being worshipped in the main shrine. This is a classic case where "the practice of the vehicle is more pressing!" His entire attention was devoted on "What is my real face," in other words, "what is the real nature." He had to find it! He did this whether he was eating, sleeping, doing sitting meditation, or at any other time. When he did the morning and nightly rituals, he would strive diligently at recitations, but after the recitations, his mind would be....

[English Lamrim Text Vol 1, P234; 56B, 25.56; Original Chinese Commentary Script Vol 7, P291, L3]

Do we do that now? No need to mention the main shrine of the Three Noble Ones.

Even if something were to happen ten thousand miles away, ah, you would know it early on! Oh, so and so place, something happened with someone or on the streets, "Ah! What happened there?" We would know everything. We would obtain the news even sooner than the journalists. Would this type of behaviour count as a pressing practice of the vehicle? This is what we should understand! Therefore, for the people of the ancient times, truly, it did notmatter if they were pressed to practice the vehicle or the others, they have attained achievements. But if we act the way we are now and desperately try to practice anything in haste, then nothing can be achieved with this haste. I wished to particularly expound on the important meaning behind this. Therefore, in this case, if we understand this point, there is one benefit. We would give rise to shame and embarrassment, "Right! Right! At least I am fortunate enough to have roots of virtue from my past lives. I should strive to improve!" Um! If you can do this, then it would seem that you could at least manage to move forward.

[English Lamrim Text Vol 1, P234; 56B, 26.58; Original Chinese Commentary Script Vol 7, P291, L11]

Next, a great former teacher was cited to tell us this. Ah, this says with the sins that are related to the teaching, if you compare this to the sins of the ten non-virtues, the latter would seem very, very little. This was number two where a great strength can be derived from the support. Number three:

(3') Strength in terms of objects

[English Lamrim Text Vol 1, P235; 56B, 27.19; Original Chinese Commentary Script Vol 7, P291, L13]

Below it says:

[English Lamrim Text Vol 1, P235; 56B, 27.22; Original Chinese Commentary Script Vol 7, P292, L1]

Among the giving of gifts to living beings, the gift of the teaching is vastly superior to the gift of material things. Among offerings to the buddhas, the offering of practice is vastly superior to the offering of material things. Following these examples, understand the others.

This is something we can understand, for the things we do, for instance, suppose we make an offering or give something away. When you give, what is the best gift to give? "The gift of the teaching" is the best. Then among offerings, "the offering of practice" would be the best for us ordained fellows to make. Therefore, now we often would feel, "Ah, we need to build a great temple!" This is really excellent for the householders to do. The renunciates need not be occupied by this. The renunciates need not be occupied by this. You should not have to gather a lot of money. This type of thing, if

someone were to bring the money forward for you, it would be fine. This would be a merit from your past lives. But if you rack your brain all the time for this, this is something you absolutely should not do, absolutely cannot do! You would rather get rid of that thought. This is absolutely important. It is fine if you do nothave money. What would this state be like for you? You would be deficient in resources for your body, but you will not be deficient on the path! That iswhen you will be offering your practice which is the greatest offering you can make. This is said very clearly later. If you ask for this money, if you do not concord, then even if the three billion world systems were obtained by you, you will have only obtained your share to enter hell. I'm sorry! Therefore, among our real offerings, the offering of practice, to offer your practice that isin accordance with the teaching, that ismost important. That is the most superior. This is an example. You can deduce the rest by analogy and understand them.

[English Lamrim Text Vol 1, P235; 56B, 28.55; Original Chinese Commentary Script Vol 7, P292, L13]

Attitude is one of the three wheels we talked about earlier. One other wheel is the "object" which is the person you give to. Attitude refers to our mind.

[English Lamrim Text Vol 1, P235; 56B, 29.07; Original Chinese Commentary Script Vol 8, P293, L1]

(4') Strength in terms of attitude

The *Heap of Jewels Sutra*⁴⁰⁹ mentions all of the living beings in the universe of three billion world systems each making a *stupa* of the Buddha as large as Mount Meru, and each paying reverence to it in all their actions for ten million eons.

Let us first take a look at this sutra. This sutra explains this phenomenon. Thus the accuracy of this is absolute. This says you can make a comparison. The living beings in the universe of three billion world system, this is not just talking about one person, but all the people! Ah, it is incredible! He says that for all living beings, which does not only include people, but all the ants and so on are included. There are notas many people, only 4 billion, at most 5 billion [on earth]. If you count all living beings here, it would be an astronomical figure, countless. Each of these beings will make a stupa of the Buddha and each stupa will be constructed to be as large as Mount Meru. Each living being will then pay reverence to the stupas for "ten million **eons**." Ah! This is truly incredible. What about the things being offered? These are all incredibly large. Yet this merit, when compared to...

[English Lamrim Text Vol 1, P235; 57A, 01.03; Original Chinese Commentary Script Vol 8, P4, L1]

It says that far greater than the merit from that is the merit in a bodhisattva's throwing just a single flower toward a *stupa* with an attitude that is imbued with a desire to attain omniscience.

There! This is the inconceivable might of the Mahayana. "Imbued with a desire to attain **omniscience**," in other words, this is his attitude. He would use this type of attitude to throw this flower. What is omniscience? This is certainly a wisdom obtained from meditation, wisdom obtained from meditation. It occurs spontaneously, meaning, he is imbued with this attitude under any circumstance. This is the state of a Bodhisattva at the 8th stage. A first stage Bodhisattva will have just begun to find concordance with this. Therefore, for a Bodhisattva at the 8th stage, whether he is casually picking up a flower or doing anything else, this merit is far greater than any of the merit he had accumulated in his past. This is the principle. Of course we now cannot accomplish this. But we should understand that if you are just willing to develop an aspiration, then this attitude will produce great merit. Therefore, we should always remember the story of the little novice monk who said, "I certainly wish to do this!" As soon as this attitude arises, the attitude itself is inconceivable. This is what we should understand. This is what we should understand. Therefore, we normally should not be thinking this way, "Ah, I am so inferior!" And then in all ways you try to take into consideration of your own well-being. You should at all times consider this, "I certainly wish to learn from the Buddha, I certainly wish to learn from the Buddha!" If you will regularly boost your moral this way, you will be magnificent.

[English Lamrim Text Vol 1, P235; 57A, 02.22; Original Chinese Commentary Script Vol 8, P4, L11]

Among the fellow practitioners here, there is one who is often imbued with very good intentions. Yet he is very crude and rash when he carries out his tasks. He often behaves as such. But I find him very delightful. Why? It is this. His mind has this type of attitude - he wishes to learn the most superior teaching. To me, not only does this delight me, I feel that this is very much praise-worthy. This deserves very much our praises. But I am not praising him for being crude and rash. Pay attention here! If you wish to truly develop this type of attitude, it is one which has to concord with wisdom. It has to concord with wisdom. Thus this explains the characteristic of the Mahayana which is our attitude, our mind. Therefore, before you begin to do anything, you should not sound for your retreat from the beginning, "Ah, I am inferior! My physical health is poor! My head hurts!" You would say you cannot do this! And if others asked you to do something, you would feel as if you have suffered some loss...do notdo that, do notdo that. You should develop a great aspiration: I must certainly do this! That is how it is. This attitude is very important, very important. Now let us continue.

[English Lamrim Text Vol 1, P235; 57A, 03.29; Original Chinese Commentary Script Vol 8, P5, L5]

Understand that, in the same manner, there are variations in the amount of merit you accumulate from the perspective of differences in attitude such as focusing on superior or inferior goals, or focusing on your own or others' interests.

Here it is. Here are the comparisons. The comparison is on the merits you so obtain. When you obtain them, with what sort of attitude did you obtain them? [This attitude could range from cultivation in the] very beginning until the moment of being in concordance with omniscience, this is very plain and very clear. Therefore, as long as you take some time to observe your own mind, you will know very plainly and very clearly of your current state of mind. Though you may be dirt poor, you should not focus your attention on all sorts of external materials. You can say that, "I have nothing right now. I can only make offerings to the Three Jewels with this." Let me tell you a classic example. This was the story of Baen Gunggyael. He was a renowned robber. In those day, oh, this robber! There was an elderly woman who was quite advanced in her age. Someone said, "Ah, Baen Gung-gyael is coming!" She was so scared that she immediately died from this fright. You can imagine what kind of person he was and how vicious was this robber!

[English Lamrim Text Vol 1, P235; 57A, 04.29; Original Chinese Commentary Script Vol 8, P5, L13]

Later, he was ordained. After being ordained, he truly strived! In the beginning when he first became a renunciate, he did notdo what we do, ah, making prostration so many times to the Buddha. Now we would often say, some people would seem to prostrate to the Buddha diligently, but they do not want to do anything for the temple, they just care for their own practice. This was no such matter. He did not, he did not do that! He examined his own arising thoughts. Whenever a bad thought arose, he will hit himself, "You have sinned again!" The left hand represented this type of behavior. The right represented doing a good deed. When he developed one virtuous thought, he would be happy, would raise his arm and jump! He was thrilled! After that, he would draw a white circle on the wall. If he developed one non-virtuous thought, he would draw a black circle on the wall. Just like that!

[English Lamrim Text Vol 1, P235; 57A, 05.12; Original Chinese Commentary Script Vol 8, P6, L5]

His teacher came to visit after a few months and asked, "With what I have taught you, did you train, what have you trained? What have you been doing recently?" He said, "This is what I have done." His teacher took a look, "What? With whatI have taught you,I have taught you at length and you did notdo anything with it. You have just made a mess on the wall!" The teacher severely berated him. After being berated, he explained why he drew these things. So that was the reason. Ah! After his

teacher heard this, he bowed to Baen Gung-gyael. Who was his teacher? Drom-don-ba! In other words, his teacher's level of achievement was equivalent to the Six Patriarch in China. There! Here you see a real classic example of true practice. It is not a behavior of focusing our attention everywhere else, [or to think about] how I can build a great temple. That is not it.

[English Lamrim Text Vol 1, P235; 57A, 05.52; Original Chinese Commentary Script Vol 8, P6, L11]

One time, there was a very faithful donor who constantly offered him things, who offered materials to him. Once this donor was coming to visit and he thought, "Today, so and so is coming!" Since he makes great efforts all day long, [he thought,] "Today, I will clean the Buddha's altar thoroughly." Just like that. So he tidied it up. After that he thought, "I do not normally pay attention to this. So why did I make it so clean today?" As he thought of this, "I did not do this as an offering to the Buddha. I had done this to please the donor!" Is this cultivation? This is wrong, wrong!" He immediately went to the stove, took out some ashes and spread it on the altar. Just like that. Okay! When the donor came and saw this, of course he asked for the reason. Baen Gunggyael then said, "Hm! [I am] despicable!" And he did not want to explain it.

[English Lamrim Text Vol 1, P235; 57A, 06.38; Original Chinese Commentary Script Vol 8, P7, L3]

Later this story was known by others. When others found out, another great excellent teacher said, "In all of our Tibet, for the best offering that has been made to the Buddha, do you know what it is?" The ashes spread by Baen Gung-gyael!" Do you understand this classic story? It is absolutely true! Baen Gung-gyael's ashes, he used the ashes to make his Buddha altar dirty. This was the best offering made in Tibet. During those times, there were so many incredible achievers! This is a practice of offering! In other words, this is the attitude. Make a note of this! Therefore, what is most important for us now, this was said in Buddha's scriptures, "Do not engage in any non-virtue, do all that is virtuous, and purify your mind." There are far too many of these classic examples, too many of these classic examples [that illustrate this]. Now let us continue.

[English Lamrim Text Vol 1, P235; 57A, 07.35; Original Chinese Commentary Script Vol 8, P7, L9]

It said earlier, "...the amount of merit you accumulate from the perspective of differences in attitude such as focusing on superior or inferior goals." What does this superior or inferior refer to? This primarily depends on your attitude! "...Or focusing on your own or others' interests," what is your attitude? Are you doing this for others or for yourself? If you are doing this for yourself, no matter how much you cover it up, how beautiful your words are, it is useless! If you are

truly doing this for others, even though to others, it may appear that you have done something wrong, but this would not matter. When we first begin, we cannot be perfect. This is certain. But this does not mean that you would be right if you neglect to present it well. This is not the meaning. But as an ordinary being, as we walk on the path, we should recognize clearly the tap roots versus the tiny twigs. This is what we should understand.

[English Lamrim Text Vol 1, P235; 57A, 08.23; Original Chinese Commentary Script Vol 8, P8, L10]

The amount varies as well from the perspective of the strength or weakness of your attitude, whether it is brief or long-lasting, and so on.

For an attitude's measure (quantity), this next section will explain the measure. The previous section explained the quality [of the attitude], the quality is as described. The strength that comes with this type of quality means how much power and thus the measure. This is "the strength or weakness of your attitude, whether it is brief or long-lasting." There are many people who have a feeble mind. Though you wish to do something, but when you actually do it, you waver. There is another type of person who wishes to do something and he will say, "I will certainly accomplish it!" Just like this. However long that you can maintain this type of attitude, as long as you maintain this type of attitude, you will obtain immeasurable merits. A few days ago we talked about this. Do you remember the story

of the golden cat? He just gave away three coins and he obtained three jars of gold. Then he ran all the way home feeling happy. Ah! The more he thought about it, the happier he got. He did this for five miles. These five miles brought him such a great effect! What was it really? It was the attitude. Therefore, the duration of time for this attitude was long-lasting. He was only a woodman. He had no knowledge. He had only done something virtuous and rejoiced in this virtue!

[English Lamrim Text Vol 1, P235; 57A, 09.27; Original Chinese Commentary Script Vol 8, L8, L10]

Therefore, an offering of practice is incredible. But this offering of practice is not just something where we can say as long as my attitude is good then I am good. I can sit here and do nothing, do not need to worry about anything else. Do you really have a good attitude? You sit there being lazy and indolent. And when you sit there, all you can think of is, "Ah, I am sitting here." When others ask you to sweep the floor, you are unwilling. If they ask you to wipe the dust away, you say, "As long as my attitude is good, [then it is good enough]." Is your attitude really good? This is very plain and very clear! Therefore, with these concepts, you need to make sure you understand them clearly. If others are busy and you choose to secretly hide behind everyone else, what are you doing? "As long as my attitude is good and it is good enough!" You tell me, is this attitude good or not? This is something that only he would know. Therefore, with points such as this one, what is really important is that we must examine our own mind truthfully and in accordance to the teachings. "This is what we should know." It is something that we should know.

[English Lamrim Text Vol 1, P235; 57A, 10.21; Original Chinese Commentary Script Vol 8, P9, L3]

With regard to wrongdoing, afflicted attitudes that are strong and long-lasting have greater strength and, among these, hatred is very powerful.

On the contrary, if this was the case for virtue, then for the case of wrongdoing, it would be afflicted attitudes! The afflicted attitudes operate in the same manner. For afflictions, among the three mental poisons of attachment, hostility and ignorance, hostility is the most powerful. It then goes on to tell us this too.

[English Lamrim Text Vol 1, P235; 57A, 10.41; Original Chinese Commentary Script Vol 8, P9, L6]

Engaging in the Bodhisattva Deeds:⁴¹⁰
All the good behavior—
Generosity, offering to the sugatas and the like—
Amassed for a thousand eons
[182]
Is destroyed by a single moment of hatred.

You have amassed for a thousand eons this type of offering. These offerings are made to the Sugatas. Therefore the object to which the offering is given is the greatest, greatest merit field [that you can have]. You have personally made these offerings to the Buddha! King Ashoka had only offered a pile of sand to the Buddha and obtained such a great effect. You now offer to the Buddha for a thousand eons. But as you develop a single thought of hatred, you will have destroyed this. This is that serious!

[English Lamrim Text Vol 1, P235; 57A, 11.17; Original Chinese Commentary Script Vol 8, P9, L10] Anger, moreover, toward spiritual companions and, even more, toward conquerors' children is very weighty.

That was for hatred in general, he did not say specifically to whom. But if this hatred is "toward spiritual companions," that means to the fellow practitioners, you generate hostility, then this is even more serious. And then, to have hatred toward a Bodhisattva is even more serious! Therefore, now there are some of us who cannot bear the sight of what others do, and they would even feel, "Ah, the others are wrong!" These people would even eloquently justify themselves. That is developing hatred of fellow practitioners. This is a point that we should pay attention to!

[English Lamrim Text Vol 1, P235; 57A, 11.50; Original Chinese Commentary Script Vol 8, P10, L2]

The King of Concentrations Sutra:⁴¹¹
When people have malice toward each other,
Learning and ethical discipline cannot
protect them from its fruition,
Concentration does not protect them,
nor can living in solitude; Generosity
does not protect them, nor does
offering to the buddhas.

If you have malice toward each other, then nothing can protect you. You can keep ethical discipline, learn, practice concentration, and learn to live in solitude. But for anyone, just living in solitude or practicing offerings to the Buddha will be futile!

[English Lamrim Text Vol 1, P235; 57A, 12.14; Original Chinese Commentary Script Vol 8, P10, L5]

Engaging in the Bodhisattva Deeds:412

This was said so in the scriptures and also in the commentaries.

[English Lamrim Text Vol 1, P235; 57A, 12.20; Original Chinese Commentary Script Vol 8, P10, L7]

Were you to harbor harmful thoughts

Toward such a conqueror's child, a benefactor, You

would remain in hell for eons as numerous As those thoughts—thus the Sage has said.

For the conqueror's child, a conqueror's child means a Bodhisattva. To these objects, if you so develop a thought of malice, as soon as you develop this thought, then for as numerous as the thoughts that you have of this, you will have to spend an equal amount of eons in hell. This is a concept that we should often contemplate. A thought, one thought can bring about such a great effect! Therefore, we should not dwell on some very small issue and bring about great harm to ourselves. If you are suffering a little now, it will pass quickly. But actually for you now, for instance, if we think back on yesterday, for you to have idled around for a day, to have lain in bed versus being busy for a day, then today as you recall yesterday, it is all the same. Is not it? Therefore by being lazy before, we would have wasted ourselves to no avail. But by being diligent and hardworking, we would have inadvertently gained some advantage. That is how it is. This is very clear and very plain! Therefore, as you think about this some more, it will naturally become easy to practice. So then why is it that we just cannot do it? It is because of this habit from our previous lives. The habit from the previous lives is already this way, if you do not strive now, you have no idea how much longer it will take you. This is what we should understand.

[English Lamrim Text Vol 1, P235; 57A, 13.45; Original Chinese Commentary Script Vol 8, P11, L4]

This is section is on the actions, the determination of the effects of actions and the distinctions of weight. We now understand them. Now that we understand, we know what we should really be doing. The next section will tell us what type of effects will come from these actions. The effects are divided into three parts, divided into three parts.

[English Lamrim Text Vol 1, P236; 57A, 14.09; Original Chinese Commentary Script Vol 8, P11, L7]

- (iii) An exposition of the effects
- (a') Fruitional effects

These three things: fruitional, causally concordant and environmental effects. These words are easy to understand. But the meaning behind them is extremely important! Therefore, I will briefly explain the words. If you understand the meaning behind these, then for our practices in general, you will have obtained the beginning level understanding of cultivation. The fruitional effect, in other words, these are the effects which are matured in a different time or place...etc. You have created this in a previous life and thus leading to the effect in this life. I will just read through it.

[English Lamrim Text Vol 1, P236; 57A, 14.37; Original Chinese Commentary Script Vol 8, P11, L12]

Each of the ten paths of action depends upon a basis of the three mental poisons that occur in three strengths: small, medium, and great. Therefore, there are three fruitional effects for each action. In the Levels of Yogic Deeds⁴¹³ it says that through each of the great forms of the ten non-virtues—killing and so forth—you will be reborn in the hells, through each of the ten medium forms you will be reborn as a hungry ghost, and through each of the ten small forms you will be reborn as an animal. The Sutra on the Ten Levels, however, speaks of the effects for the small and medium forms in reverse.

This says for the ten paths of actions, if you talk about the non-virtuous actions, then those done with three mental poisons in great strength will put you in hell. Those done with medium strength will cause you to be reborn as a hungry ghost. Those done with small strength will cause you to be reborn as an animal. These are said in the Levels of Yogic Deeds. In the Sutra on the Ten Levels, it is the same effect for the great strength. However, the effects for the medium and small strength are reversed. With the principle stated, the words are easy to understand. In other words, if you commit a non-virtue and have done so with intense forms of the three mental poisons and if this action is any of the ten non-virtuous actions, you will be reborn in hell. If this was done with medium strength, then you will be reborn as a hungry

ghost. If this was done with small strength, then you will be reborn as an animal. This is called the fruitional effect.

[English Lamrim Text Vol 1, P236; 57A, 15.39; Original Chinese Commentary Script Vol 8, P12, L7]

Why is it called a fruitional effect? That is because when you commit an action, this karma could be virtuous or non-virtuous. In the future when the body of this karmic effect is procured, the body of the karmic effect itself has no virtue or wrongdoing, right? When we obtain this body, what is there to say about the virtue or wrongdoing of this body? Therefore, the form of your body is one that is different from the previous. And then in terms of time, when you committed the action, it was at an earlier time. But when this karma ripens, it is at a different time. Therefore, the time is different. The place, when you committed the action, you did it at that particular place. But when the effect is produced, you have come to this place. Therefore, this is called the fruitional effect.

[English Lamrim Text Vol 1, P236; 57A, 16.17; Original Chinese Commentary Script Vol 8, P12, L12]

To move from the cause to the effect, other than the fruitional effect, there are two more things. The second one is called the causally concordant effect. We will first go over these three things and then their meanings. After we go through the meanings, we will immediately understand, "Ah, if I do this now, where would I go in the

future. The reason I am this way now is because I did this before." You will be clear. If you understand this, then for your cultivation, you can now formally begin to practice and know where you should begin. Now let us talk about the causally concordant effect.

[English Lamrim Text Vol 1, P236; 57A, 16.45; Original Chinese Commentary Script Vol 8, P13, L2]

(b') Causally concordant effects
Even when you are reborn from the miserable realms
as a human, [you still experience the effects of nonvirtuous actions] as follows:

[as a causally concordant effect of killing,] a short lifetime;

[as an effect of stealing,] a
lack of resources; [from
sexual misconduct,] an
unruly spouse;
[from lying,] much slander;
[from divisive speech,] loss of friendships;
[from offensive speech,] hearing unpleasant
words; [from senseless speech,] others not
listening to your words; and [from
covetousness, malice, and wrong views]
respectively, predominance of attachment,
hostility, and confusion.

The Chapter of the Truth Speaker⁴¹⁴ and Sutra on the Ten Levels both state that each of the non-virtuous actions has two effects.

What are causally concordant effects? What are causally concordant? They are things which are equivalent, concordant to the causal deed. It is like a current which concords with the cause and continues to flow onwards. The flow continues forward. This means if one commits an action in the causal period, then that which concords with the action will appear again during the effect period. Therefore, if you have killed and caused others to shorten their lives, then you would live a short life yourself. "You still experience the effects of nonvirtuous actions] as follows," if you have killed, you would have a short lifetime; if you have stolen, causing others to lack [resources], you would also lack resources in your life; if you had sexual misconduct with others' wives or daughters, this would happen to your family; if you have slandered others, others would slander you in your life. Each of these is explained next. If you engaged in covetousness, malice and wrong view, then you would be in a predominance of attachment, hostility and confusion now. The fruitional effect is such that the cause and effects are different. But for the causally concordant effects, they are equivalent or concordant, and thus they would continue to flow onward. So then this content is from the Chapter of the Truth Speaker. The Sutra on the Ten Levels says for each of the non-virtuous actions, there are two effects. What are the two effects?

[English Lamrim Text Vol 1, P236; 57A, 18.18; Original Chinese Commentary Script Vol 8, P13, L13]

They say that even if you are born a human, still: [as a result of killing] you would have a short life span and many illnesses;

Other than having a short life which is said earlier, you would have many illnesses.

[as a result of stealing] you would have few resources and the resources you do have would be shared with others;

[English Lamrim Text Vol 1, P236; 57A, 18.26; Original Chinese Commentary Script Vol 8, P14, L2]

For the second one, stealing, other than having few resources, you would have to share your resources with others. That is with your wealth, sorry, you cannot keep them. Then thirdly,

[English Lamrim Text Vol 1, P236; 57A, 18.37; Original Chinese Commentary Script Vol 8, P14, L4]

[as a result of sexual misconduct] your helpers would be disorderly or untrustworthy, and you would have a contentious spouse;

[as a result of lying] others would slander you a great deal, and they would deceive you;

[as a result of divisive speech] your helpers would not get along and would misbehave;

There! That is divisive speech. When you divide others, when it is your turn, your helpers would not get along. Your family would be chaotic, just like that, be chaotic. Anyhow, the family members would be disagreeable. And then, if you often reproach others and say offensive things,

[English Lamrim Text Vol 1, P236; 57A, 19.07; Original Chinese Commentary Script Vol 8, P14, L8]

[as a result of offensive speech] you would hear unpleasant and quarrelsome speech; [183]

[as a result of senseless speech] your words would not be respected or understandable,

If you engage in senseless speech, your words would not be respected.

[English Lamrim Text Vol 1, P236; 57A, 19.13; Original Chinese Commentary Script Vol 8, P14, L10]

and your confidence would not be unshakable;

Next is

[English Lamrim Text Vol 1, P236; 57A, 19.16; Original Chinese Commentary Script Vol 8, P14, L12]

[as a result of covetousness] you would have great attachment and no contentment;

You would have great attachment and no contentment, both of these.

[as a result of malice] you would seek the unbeneficial or not seek the beneficial,

This is malice.

[English Lamrim Text Vol 1, P236; 57A, 119.23; Original Chinese Commentary Script Vol 8, P15, L4]

and you would harm others or others would harm you; [as a result of wrong views] you would have bad views and would be deceitful.

These are attachments, hostility and wrong view. These are easy to understand. Then with the content of the concordant effects, I will explain this a little more. Though the words are...I would not explain these, though they might be slightly difficult, as long as you try harder to read them through, you will understand them easily. But regarding the characteristic of the causally concordant effect, I must explain it, then only you are able to understand it. Only with this understanding can you then talk about practice. I will explain the last two sentences first.

[English Lamrim Text Vol 1, P236; 57A, 19.55; Original Chinese Commentary Script Vol 8, P15, L9]

The former gurus assert that liking to kill and so on even once you have been born a human are causally concordant behavioral effects, and the abovementioned effects are causally concordant experiential effects.

Many of the excellent teachers have talked about this causally concordant effect. They have said that other than the fruitional effect of entering hell, when you are reborn into the human realm, eh, if you killed, then you will enjoy killing again. This liking to kill is the same as your feeling in the causal period. During that time, you liked killing. So now you feel the same again. This type of causal concordance is called the causally concordant behavioral effect. Also, because of your killing, you would have a short lifespan and many illnesses. This is called the causally concordant experiential effect. These two are different.

[English Lamrim Text Vol 1, P236; 57A, 20.41; Original Chinese Commentary Script Vol 8, P16, L2]

So then for the causally concordant effect, another thing is.... There are three types of causally concordant effects. One is called the "real" causally concordant effect (真等流 the certain consequences that follow on a good, evil, or neutral kind of nature, respectively). Another is

called the "false" causally concordant effect (假等流 the temporal or particular fate derived from a previous life's ill deeds, e.g. shortened life from taking life). Then there is the fractionally concordant effect (分位等流 each organ as reincarnated according to its previous deeds, hence the blind.) We will not talk about fractionally concordant effect here. What is the "real" causally concordant effect? That is the causally concordant behavioural effect. When you kill, what is the cause? It was the motivation to "kill". If you have harboured this in the causal period, then during the effect period, ah, this type of mentality arises again. It is just like that. Therefore, this is certainly, truly concordant to your cause. Then regarding the causally concordant experiential effect, this is called the "false" concordant effect. When you kill, you have shortened another person's life. Therefore, for your life now, you will have a shorter lifespan. Since you have killed others and made others suffer, therefore, this lifetime, you will have to suffer illnesses. These are similar to the causes.

[English Lamrim Text Vol 1, P236; 57A, 21.32; Original Chinese Commentary Script Vol 8, P16, L9]

What is really important here is primarily the real causally concordant effect. Normally, let us say if you look at something now. We would often say if we wish to see what causes we have laid down in our past lives, we can just take a look at the effects that we are experiencing now. We should think about what type of causes we are

planting now, then with regards to the future, we will know what type of effects there will be. One type is fruitional and the other type is causally concordant. However, what is truly important? The current causally concordant effect. We can in general, observe amongst people to see that many will do things with a great mental force. Yet, there are many others, ah, who just cannot seem to get their spirits up. Why? There are many people who are really intelligent and there are many who are slow. There are many people who enjoy this and there are many who enjoy that. Why? There, it is [a phenomenon of] the real causally concordant effect. It is very plain and clear. When one cultivates, there is no other thing to cultivate, except for this.

[English Lamrim Text Vol 1, P236; 57A, 22.26; Original Chinese Commentary Script Vol 8, P16, L15]

Therefore, what is most important in terms of the causes? Normally we would just talk about the fruitional cause. Actually, what true practitioners should really recognize and understand is this. This is an important concept. When you normally just sit here, with your arising thoughts, if you do not observe, then it's just like that. However, as soon as you observe, you will know. When you sit there being dull-witted and blank, that is your current causally concordant behavioral effect. That is how you were in your past lives. If you truly wish to practice, you should make efforts here. If you sit here and regularly enjoy minding others' business, that is what you

were like in your past lives. If you see something and your mind gives rise to a certain reaction, there, that is the state [you were in before]. Do you understand?

[English Lamrim Text Vol 1, P236; 57A, 23.08; Original Chinese Commentary Script Vol 8, P17, L6]

Therefore, once you truly understand, absolutely true, karma is something you need not have to wait until the moment of death before you know where you will go after your life. You will know clearly when your thoughts arise, what karma you are creating now. Similarly, you will understand what causes from the past lives have produced the effects that you have experienced in this life. The fruitional effect can be derived in this way, so can the causally concordant effects. The fruitional effect is the external form that we see. The causally concordant effect exists in your mind. You can clearly examine this yourself. This talks about the direct retribution (the resultant person from the karma), as for the dependent retribution (the dependent condition or environment from the karma), this is described next. In the same way, the dependent retribution that we have now, such as the world and so on, this is called the primary effect or the environmental effect. Let me see if we have time to cover the environmental effect now? Ah, actually, within the section on the environmental effect, there is a section that gives you one most important, most important concept. It is the last two sentences, the last two sentences. Oh, let us just read it through once!

(c') Environmental effects

From the non-virtuous action of killing, such things in the external environment as food and drink, medicine, and fruits will have little strength, be ineffective, have little potency and power, or, being difficult to digest, will induce illness.

This is it. This is called the environmental effect or the primary effect. Sometimes it is called the resultant person's resource effect (士用果). In other words, after you have done a lot of work, for instance, let ussay we have done a lot of work, we will then harvest. Now that we have done much work, there will be a direct retribution (the resultant person) as described by the fruitional effect and the causally concordant effect. What is left externally is the dependent retribution (the dependent condition or environment), and this is it. If you have killed, then the things in the external environment will reduce in their brilliance and strength. They would become difficult to digest and will easily induce illness.

Hence, most living beings will die without living out their expected life spans.

This is killing. As for "**stealing**", I will read it through once as well. I will talk about the important areas.

[English Lamrim Text Vol 1, P236; 57A, 25.12; Original Chinese Commentary Script Vol 8, P18, L7]

The environmental effects of stealing are that you will have few fruits,

This says fewer, there will be fewer fruits.

[English Lamrim Text Vol 1, P236; 57A, 25.19; Original Chinese Commentary Script Vol 8, P18, L9]

the fruits will not be perfect, will change, or will be partially spoiled. There will be severe droughts or torrential downpours. The fruits will dry up or disappear.

This is the section for stealing. This describes exactly the times now, exactly the times now. There are places where the downpours resulted in disasters and there are other places with severe droughts. They all happened because of this reason. The next part is on sexual misconduct.

[English Lamrim Text Vol 1, P236; 57A, 25.44; Original Chinese Commentary Script Vol 8, P18, L12]

Let us open up to page 135 of *The Great Treatise on the Stages of the Path to*

Enlightenment (page 236, English text). Last time, for the general characteristic of karma, we have talked briefly about the main principles. The first one that we came to understand was that everything in this world is determined

by karma (the certainty of karma). Karma is the cause that is created earlier. With whatever karmic cause that you create, you will certainly experience a corresponding effect. For the process of moving from the cause to the effect, there is no error. Secondly, we know that karma will magnify. These are two points are the core to our entire training in Buddhism. This is something that we must understand. And then, you will not experience the effects of actions that you did not do. The actions that you have done will not perish. If we cannot be clear of these concepts, though we are learning the teachings, we remain an outsider, remain an outsider.

[English Lamrim Text Vol 1, P236; 57A, 25.07; Original Chinese Commentary Script Vol 8, P19, L5]

The earlier section was on refuge. We have understood, understood the sufferings in the world. Therefore, we wish to find one who can truly help us to become liberated. Finally we found that, under this circumstance, the only one who can help us, one who is completely qualified to do so is the Buddha. There upon, through the step by step reasoning, by inquiring into the root of the matter, we have finally found that, ah, if we take refuge, then we can resolve our problems. So what are our problems? It is right here. That is the time that we should come to see karma [as our problem]. If we are not clear of this concept, even if you believe in Buddha, it is futile! What is the purpose of believing in Buddha? To alleviate your suffering, and to solve all problems. But with

the root to suffering, if you cannot get a good grasp of it, even though you have learnt for a while, nothing can be put to use. For instance, we would regularly see many people who are learning the teachings, but his knowledge completely does not accord with the teachings. He may feel that he knows many principles. Even though he knows many principles, [the principles] exist only when he speaks. But when he needs to apply them, he does not have them!

[English Lamrim Text Vol 1, P236; 57A, 28.28; Original Chinese Commentary Script Vol 8, P19, L3]

If we have truly taken faith in the Buddha, we should know that everything happens in accordance with the dependent arising and emptiness. There is not anything which is inherently a certain way. Things also do not occur because of incompatible causes such as a divine creator or others. Therefore, the section before has particularly explained this, for many of us who are learning the Buddha's teachings, though we have learned the teachings, we have not truly followed what the Buddha has told us to do. The Buddha told us not to commit these causes and that we should commit those causes but we may not listen to Him. However, [we would listen to] what a worldly diviner tells us, or even all sorts of concepts instilled upon us by this world, these are all [just] worldly concepts. Now we would speak about science and there are all sorts [of concepts]. Ah! Science says this. As soon as we encounter some surface information, we would grasp onto it with great attachment. We would always feel that ...as if we are really correct. This is something we should understand. When we learn the teachings, what is the first thing that we should recognize? What? It is our previous mistaken concepts. We should recognize and come to realized that all things operate under the law of cause and effect.

[English Lamrim Text Vol 1, P236; 57B, 00.15; Original Chinese Commentary Script Vol 8, P21, L1]

So then we understood the four general characteristics of karma. Once we know them, another step further is to know what type of actions is virtuous that would induce virtuous effects and what type of actions is non-virtuous that would induce non-virtuous effects. We have come to understood these too. And then, the subsequent section described a few types of actions which are particularly powerful. We understood them as well. Finally, through these actions, they will go on to produce effects. These effects are then divided into three parts: the fruitional, the causally concordant and the environmental effects.

[English Lamrim Text Vol 1, P236; 57B, 00.52; Original Chinese Commentary Script Vol 8, P21, L5]

The causally concordant effect has been briefly explained. Today, I wish to particularly expound on what is written on the black board, on the black board. This

says "causally concordant behavioral effect." It is also called the real causally concordant effect. What does this mean? That means if in the causal period, you develop a mind that accords with virtue, then in the effect period, this type of mind will still be maintained. Normally in our arising thoughts, if the previous thought is virtuous, the next thought will continue to be the same, and it will continuously flow forward, continuously flow forward. The previous thought and the next thought will continue to [revolve and] develop. The thoughts developed from the previous to the next are of the same characteristics. These are called the causally concordant causes and effects. We will continue on moment by moment. We will continue without a moment of pause from the previous lifetime to this lifetime, from this lifetime to the next lifetime. Just like this.

[English Lamrim Text Vol 1, P236; 57B, 02.06; Original Chinese Commentary Script Vol 8, P22, L2]

Therefore, with everything that we encounter, for instance with the fruitional effect mentioned earlier, when the effect arises, when we face a sensory object, within our minds, there will be an associated view and feeling that would arise with the object. At this particular time, where does this type of associated view and feeling come from? We would know that it is a particular habit from our past. When we did the same things before, we have done them with a certain type of attitude. Therefore, when this effect arises, the associated feeling arises as well. The

earlier section described the cause and effect of fruition. So at this time, the associated state of mind is a phenomenon of the causally concordant cause and effect, the causally concordant cause and effect.

[English Lamrim Text Vol 1, P236; 57B, 03.04; Original Chinese Commentary Script Vol 8, P22, L8]

This understanding is extremely important to us. When we say cultivation, this is where we begin to cultivate. What does this mean? For instance, say there is a situation [sensory object] that appears in front of you, the situation has appeared. Since you have harmed him before, therefore, when you encounter this situation, you will be harmed in the same manner. This is called the causally concordant experiential effect. It is called the causally concordant experiential effect. It is the feeling of being hurt. However, other than having to forbear this in your body and mind, you will develop a reaction to this in your mind, "Ah, I got hurt. It is eye for eye that I should revenge this!" We will certainly develop this type of attitude at this time. Or if it were the case that someone treats you nicely, then you would treat him nicely as well. Somehow, we have these types of things in our minds, would use [the standards of] the mundane world.... We would normally enjoy arguing with others on certain views, such shortcomings all arise from here. Therefore, cultivation begins from here.

[English Lamrim Text Vol 1, P236; 57B, 04.16; Original Chinese Commentary Script Vol 8, P22, L15]

Therefore, what should we really recognize? What should we recognize? We should recognize this. If wedo notrecognize this, we cannot even speak of cultivation. This point here is very important for us, very important. It is something that will recur continuously. This is the reason why we are unable to have control [of ourselves]. When we say, do you not have control? It would seem as if you have control [over yourself]. When a sensory object [or situation] appears in front of you, you will feel that you have lots of reasons, ah, since he harmed you, "Of course I should seek revenge!" He scolded you, "He had bad reasoning for doing this, so I have to dispute it!" Um, this is just how it is. Yes, in this case, we would feel that we can have control. But actually why would you have this type of reaction? Why do you think of this issue in this particularly way? This is the area that we do notknow. This is how we are enshrouded by ignorance. Now when we learn the teachings, what we should really recognize is to recognize this. Does everyone understand this?

Here we may not be completely clear, but it will be expounded later.

[English Lamrim Text Vol 1, P236; 57B, 05.18; Original Chinese Commentary Script Vol 8, P23, L8]

So what should we recognize? We should recognize that no matter what kind of thought is developed now, whether is a thought to revenge for a terrible situation or a thought that enjoys a favorable situation, or to be

thankful...etc. All of these fall either to hostility, attachment or ignorance. No matter what you do, all that you do is subsumed into reincarnation in the three realms of the cyclic existence, in the three realms of cyclic existence. If you have done non-virtue, you will fall into the three miserable realms. If you have done virtue, you will maintain a life as a human or a deity. But this is only temporary. In the end, you are still here and are unable to escape [this cycling]. Why is that? This (thought) concords with contamination and ignorance. To be able to truly transcend this process entirely, you begin to transcend it here. You recognize it here and now - [it is at the moment you recognize that] something is not right, [in fact,] it is wrong, it is wrong!

[English Lamrim Text Vol 1, P236; 57B, 06.14; Original Chinese Commentary Script Vol 8, P23, L14]

Up until now, for the meaning of what is wrong and right, we have not gone in depth to discuss it. But here we should understand this point. Earlier, we have discussed meditation. What is meditation? That is to sustain a virtuous object of meditation and recollect it again and again. You do not forget about it. You take your focus on non-virtue from beginningless times and turn it around. This is the fundamental concept. From the beginningless times I have focused on non-virtue. Non-virtue may not necessarily mean sin [at this point] but whatever that is contaminated. These are all what we should purify entirely. So then for this fundamental concept, there was

this principle stated earlier which we can now refresh our memory of it.

[English Lamrim Text Vol 1, P236; 57B, 07.06; Original Chinese Commentary Script Vol 8, P24, L4]

Then the subsequent section told us the four preconditions. For these four preconditions, please open up to page 47 (English text, page 101), we can immediately apply this. If you are skillful enough, then this is the time that you can apply this. On page 47, this tells us the four preconditions. The first one is called restraining the sensory faculties. Within restraining the sensory faculties, it is divided into five parts, divided into five parts. The "sensory faculties" are something that we know already, the six sensory faculties. Why should we restrain them? That is because all the contaminated virtuous or non-virtuous karma result from the six sensory faculties encountering the six sensory objects and thus giving rise to the six consciousnesses. During this process we commit all sorts of virtuous and non-virtuous karma. Due to these karma, we are issued all sorts of rebirth effects. Thus when we cultivate, we begin from here.

[English Lamrim Text Vol 1, P236; 57B, 08.09; Original Chinese Commentary Script Vol 8, P24, L10]

The first one is that with which you restrain the sensory faculties. So when you cultivate, you cultivate

this, which is to train to restrain! How do you train in this? That is to use "mindfulness". How do you use this mindfulness? You need to have a correct understanding. You mind needs to maintain a correct understanding by frequently and diligently keeping it up.

Oh-yo! As soon as you become mindful of something not virtuous, you should immediately [become aware of it] and not indulge in it. When you have a good thought, you should continue to abide on it.

[English Lamrim Text Vol 1, P236; 57B, 08.41; Original Chinese Commentary Script Vol 8, P24, L14]

It is true that for the real meaning of right and wrong, we may not be very clear of them. But there are many practitioners here, for instance, they may be people who are learning the teachings of the Zen. But of course we would not talk about what the Zen practitioner had done before. But for a popular Zen practice now, it is to figure out, "Who is the person reciting the Buddha's name?" You would devote your entire attention on this. You would just have to find the source for this. How about for those who are reciting the Buddha's name? Their thoughts are continually on Amitabha Buddha. Why? Because in your every arising thought, no matter if it is virtuous or nonvirtuous, they are defiled in themselves. So then upon this thought, if we use a worldly standard, there may perhaps be the difference of virtue and non-virtue. However if we use the worldly standard of virtue and nonvirtue, what is the end result? You will rise and fall within

the three realms and be unable to escape cyclic existence. In the end, you will certainly remain in the cyclic existence and this would be extreme suffering. This correct mindfulness is one which concords with the sublime teaching. However, since the beginningless times, we are constantly distracted. Therefore, we need to diligently strive to continuously maintain [the correct mindfulness].

[English Lamrim Text Vol 1, P236; 57B, 10.10; Original Chinese Commentary Script Vol 8, P25, L9]

So how do you maintain your thoughts? The second, what you are restraining is the six sensory faculties. They are the eye, the ear, the nose, the tongue, the body and the consciousness. What are you restraining them from? What are you restraining them from? They are the sensory objects that the six sensory faculties encounter. Therefore, you are restraining from the six sensory objects. Oh! This is something you enjoy, you develop attachment. This is something you do notlike, you develop hostility. For the other things that you do not care for, you develop ignorance. That ishow it is [usually].

[English Lamrim Text Vol 1, P236; 57B, 10.43; Original Chinese Commentary Script Vol 8, P25, L13]

How do you restrain it? That ishow it is, there are two types. One type is that you know when your sensory faculties encounter the sensory objects, you are certain to chase after the external objects. Therefore you do not

allow your sensory faculties to meet with the sensory objects. For instance, this is the reason that when we are first ordained, we must live in the mountain and forest. And [this is also the reason] for going to the extent of regularly restricting everyone from not going out of the monastery. This is why we remain in the temple all day long. What our eyes focus on are no more than the Buddhas, the scriptures, the teachers, and the students, whom are all one of the Three Jewels. That isit. So then your thoughts are directed. This is one method of restraining which is practicing restraint with the six sensory faculties.

[English Lamrim Text Vol 1, P236; 57B, 11.28; Original Chinese Commentary Script Vol 8, P26, L4]

And then, but actually you will not be able to do this all day long. There will unavoidably be times when you have to do something or inadvertently run into something. What do you do then? When the sensory faculties encounter the sensory objects, you know in your mind, "Ah, the sensory faculties are engaging the sensory objects now." So with the sensory objects, you should neither take note of the six sensory objects nor to imagine them. What is to "not take note of?" That is even though you have seen it, "Ah, this is attractive!" But you choose to not look at it because you know it is not right. "This is pleasant to hear!" But you choose to not listen to it. You choose to not look or not listen. On the contrary, with what is unpleasant, you do notworry about it [either]. That is to withdraw from hostility.

That isto not take a note of, which is basically your state of mind at the moment. What is "not imagining?" When the object passed, it has passed, but with what you have just seen, you think, "Eh, that thing earlier was pretty good! Ah!" Like that. Or that thing earlier was quite terrible. Then you will go on in your mind and continue to have misgivings. This is imagining.

[English Lamrim Text Vol 1, P236; 57B, 12.35; Original Chinese Commentary Script Vol 8, P26, L12]

So then finally why should you restrain? What are you restraining from? That is at this time, we should not allow our sensory faculty of consciousness to develop a defiled consciousness from being engaged with the sensory object. This defiled consciousness is our affliction, the root to cyclic existence. What we are really restraining is to restrain ourselves from doing this.

[English Lamrim Text Vol 1, P236; 57B, 13.01; Original Chinese Commentary Script Vol 8, P27, L1]

Therefore when our minds continue, when they continue from the previous [thought] to the next, they are certainly bound by the fruitional causes and effects. Therefore, we cannot be apart from this resultant body of the fruitional effect. This is the direct retribution from the karma. We are certainly bound by the environmental causes and effects. We cannot be separated from the external objects. There is no way out of this, it is

unimaginable and we need not spend time thinking about it. But what is truly important is the causally concordant cause and effect. When an associated state of mind arises, that iswhen we know how come it has arisen in such a way [from previous actions]. We did not understand Buddhism correctly before and thus we cycle through these endless nights of ignorance, in these endless nights from the beginningless times. Now that we understand and realize this, it stops here. Sever it!

[English Lamrim Text Vol 1, P236; 57B, 14.01; Original Chinese Commentary Script Vol 8, P27, L7]

Therefore from the beginning, this is why we say that to learn Buddhism, there are some required criterias. The first one is you need to know you have faults. This principle is easy to say but extremely difficult to put into practice. Though everyone is listening and speaking it now. But when we encounter problems, we all say that we are right. Ah, there is unimaginable number of excuses! Therefore, in the beginning, when people try to tell me their reasons, I will listen to them and forgive them. Because they are not aware and theydo notunderstand! In the end I realized that for many fellow practitioners, even though they have learned for so long, they are still trying to prove themselves with their strange reasons. Therefore, for a person learning the teachings, the foremost thing to understand is that we are amidst ignorance. So the more you try to reason the more wrong you are. You have no idea how far you have strayed. This is what we must

know. So we should remove our faults. Then what is the first correct thing to recognize? We should recognize that we are in a great sickness of ignorance. Therefore, our every arising thought is wrong because it is one of attachment, hostility or ignorance. They are the coarsest ones. Wedo noteven need to talk about the subtle ones. That is when you are willing to wholeheartedly try to improve. So then where do you begin to improve? You begin from here.

[English Lamrim Text Vol 1, P236; 57B, 15.07; Original Chinese Commentary Script Vol 8, P28, L1]

Do you have this concept? This is a very important concept! Normally, we must summarize the said sequence of stages and now that we have a rudimentary understanding of it. With this rudimentary understanding, if you have understood it correctly, that iswhen you will realize that for cultivation, why the first step to cultivation is to teach you to confess and how to confess. This is the reason for them. Therefore, what we talked about today is particularly important. If you can have a good grasp of this and can truly confess according to the teachings, then with whatever teaching that you are learning, you will succeed. But if you do not have a good grasp of this concept, then....you will only be planting some virtuous roots. It is still good. However, if you wish to achieve a concordant fruit [from cultivation], it is impossible. Actually, it would be "absolutely impossible," these are the only two words [for you]! Only until one day, eh, you have decided to turn

around and act in accordance with the teachings, and you would still need to practice the same things! And then, you will succeed.

[English Lamrim Text Vol 1, P236; 57B, 16.08; Original Chinese Commentary Script Vol 8, P28, L9]

Therefore you want to remember this! We do not want to circle about for a long time, speaking of circling about for "a long time," this is just a mere description! This "long time" could be as long as infinite countless eons in hell! This is why I wished to particularly explain how important the causally concordant effect is to us. With our usual arising thoughts, under any circumstance, it is this thing, this thing, the causally concordant consciousness that continues forward thought after thought. Therefore when we speak of cultivation, cultivation begins from here. We would stop whatever that has previously continued up to this point and then develop what we learn later. This is why we are listening here! [This is why we are] prostrating [here]! What are we doing? We are conditioning something new, something that accords with the teachings. We want to condition ourselves with the understanding of following the sublime teaching to escape cyclic existence. Then at any given moment we increase this [understanding] instead of being manipulated by our previous defiled karma of rebirth. No [more of the latter]! This is the point that we should understand here. Let us read on.

[English Lamrim Text Vol 1, P237; 57B, 17.20; Original Chinese Commentary Script Vol 8, P29, L2] (c') Environmental effects

This is the "primary effect" (主上果) or the "environmental effect" (增上果). Primary means what is primary. Other than being primary, there is also the meaning of the

"environmental" effect. This means that...in the consciousonly school there is an analogy for this. It is much like a farmer, once you have sow the seeds for grains, when the time comes for harvest, this (environmental effect) is much like harvesting. In other words, with whatever that you have done, certainly with what relates to you, there will be an effect. After having carried out many actions in the world, the direct effect (the resultant person) comprises of the fruitional effect spoken earlier and the causally concordant effect. Then externally there is another retributive effect which is called the resultant person's resource effect or the environmental effect. For a resultant person's resource, the resultant persons are those who committed the [prior] actions, the resources are the resources you will use. These mainly refer to the external environment, our dependent retribution. The words are easy to understanding so let us read it through.

[English Lamrim Text Vol 1, P237; 57B, 18.16; Original Chinese Commentary Script Vol 8, P29, L9]

From the non virtuous action of killing, such things in the external environment as food and drink, medicine, and fruits will have little strength, be ineffective, have little potency and power, or, being difficult to digest, will induce illness.

Therefore now when we feel that these [external] things are not very good, we should never say, "Ah, there is no good nutrition in this, we should not have this!" You do need nutrition. We have already been issued the effect of having this body and we cannot ignore the care of it. However, if you devote all your thoughts on this then what you have learned from the Buddha has completely gone awry, completely gone awry. You need not come to learn from the Buddha. We must understand what should be the primary focus? Our karma is still what is most important. I have heard others say this and I thought it was said in jest at the time. But now that I think of it, it is absolutely true. There is a person who is very overweight. Everyone thinks being overweight is not very good, so he said, "I cannot do anything about it. I get fatter even from drinking water." This is absolutely true. For instance, there is a fellow student here who eats two meals a day now. I encouraged him to eat twice a day. He used to eat one meal a day and ate very little. But he is overweight and has great energy! But for others, such as using myself [as an example]! I have eaten so much nutritious foods by American's standards. But no matter how much I try, after trying for so long, I am just as thin. This is very obvious.

[English Lamrim Text Vol 1, P237; 57B, 19.39; Original Chinese Commentary Script Vol 8, P30, L6]

Now the mundane world's people would of course talk about this. But for those who are learning Buddhism who talks about this, I feel that is completely upside down, completely upside down! It is not that we neglect this. This has been explained very clearly earlier. Everything in the world is used as a help and support. This is something necessary to have. But after you have learned the teachings, if you do not use the Buddhism standards as the basis for your judgment and you choose the worldly standards instead, then you will be wrong! Therefore, this place tells us why, we have done this karma in our previous lives. This is why for instance you will see in the scriptures, even in the scripture of Vinaya, 《梵網》tells us that when you encounter all sorts of sufferings and difficulties, you should quickly come to read, speak and write the scriptures. At that time I did notunderstand this. But when we are sick, the ethical discipline texts tell us to rest, but why do the scriptures say you need to recite and speak of the teachings? It is very simple! It is because you did not understand before and you have created a non-concordant defilement. Now since you are in this type of situation, the only method is to purify it in the causal stage. How would you purify yourself in the causal stage? To be in accordance to the teaching! It is very simple. It is like taking away the firewood from under the cauldron. This is the only solution!

[English Lamrim Text Vol 1, P237; 57B, 20.51; Original Chinese Commentary Script Vol 8, P30, L15]

Therefore at this time we know why is it that we suffer now? We have done non-virtuous karma previously! We need to quickly know what type of non-virtuous karmic causes will produce bad fruits and what type of virtuous causes will produce good fruits. We have to improve from here! So with whatever that we have now, whether it is our fruitional effect, the primary or environmental effect, when we experience them, we should immediately feel this way. We need not say, "Ah! This place, this is not good and that is not good." You would reproach others for it. And you would be wrong, completely wrong! If you go by the standards of the mundane world, it is a correct thing to do. But Buddhism is not about reproaching others but about reproaching yourself. Therefore the saying, "If one is a true practitioner, one does not see the faults of others." Do you understand this now? If you cannot relate to this here then you will have treated yourself unjustly, treated yourself unjustly. This does not mean for us to immediately accomplish it, but that we must understand this concept. After we understand it, we should strive to practice. In the beginning we may not be able to accomplish it. There is a reason for that and it will be explained to us later. This is covered in confession and why should we confess. This will be explained later.

[English Lamrim Text Vol 1, P237; 57B, 22.09; Original Chinese Commentary Script Vol 8, P31, L9]

Therefore, regarding this point, in these two days, you can really reflect on it seriously and examine it for yourself. When we talk about confession, we can explain this in detail. If there are more things that you do notunderstand, you can bring it up then and I will explain it to you. This is the shared teaching between the three vehicles, the vital core for one's first step in cultivation. Let us continue.

[English Lamrim Text Vol 1, P237; 57B, 22.32; Original Chinese Commentary Script Vol 8, P31, L12]

Hence, most living beings will die without living out their expected life spans.

So then this is still the killing's environmental effect, the environmental effect. This is it. We now see that the world is just like this. Ah, no matter how advanced science is, there are more sick people than ever. This is absolutely true. I remember when I was small and that was more than 50 years ago. I was living in the country side. The folks were honest and kind. Generations of families would live in one place, often for a few hundred years, some a thousand years. Therefore in a square of 30-40 miles, everyone is very familiar with each other. You rarely hear people with sickness. People would at most catch a cold. But one need not visit the doctor with a

cold. One would just get a piece of raw ginger and cook it with some dark brown sugar. He could just drink that and recover. He would at most have running nose for a couple of days and recover. But this was very rare. But now! Wherever you go, there is sickness everywhere. Take myself for example, I have been struck with all kinds of illnesses in my life, stomach, liver, lungs and have gone through a few operations. The people around me are the same way. What is the fundamental reason for this? It is all this. Here is what we need to understand. Number two.

[English Lamrim Text Vol 1, P237; 57B, 24.02; Original Chinese Commentary Script Vol 8, P32, L8] The environmental effects of stealing are that you will have few fruits, the fruits will not be perfect, will change, or will be partially spoiled. There will be severe droughts or torrential downpours. The fruits will dry up or disappear.

It is because you steal, because you steal, therefore the effects that will be issued are these effects. You have harmed others by means of worldly materials, so then the world will present itself with this type of situation. People nowadays are so pitiful. Everyone is out to procure more materials. People would use all sorts of methods, all sorts of deceptions. But the more the deceptions means the less the materials. The more the deceptions means the less the materials! Everyone is being upside down! Everyone is being upside down!

this way, the less you have, the more you keep things for yourself. In the end, the more that you keep for yourself, because of this intense attachment, things will become fewer and fewer, fewer and fewer. On the contrary, if you can give, ah! Things will slowly, slowly, slowly, slowly increase in number.

[English Lamrim Text Vol 1, P237; 57B, 25.08; Original Chinese Commentary Script Vol 8, P33, L2]

We need not read many cause and effect stories. Just look at what happens now, there are many interesting phenomena! Recently, there are many reports like this. Because of the Tzu Chi Foundation, the founder is a great Bodhisattva, therefore many people have responded [to the foundation]. With people's responses, you can often see this type of phenomenon. As one becomes aspired to give, ah! He will obtain more and more wealth.

[English Lamrim Text Vol 1, P237; 57B, 25.33; Original Chinese Commentary Script Vol 8, P33, L5]

A few days ago there was a boss from the vegetarian restaurant. After he began his business, on one hand he would do his vegetarian business and on the other hand he would make offerings. As a result, his business got better and better. It was the same when I visited Taichung the other day. I forgot what place that was. There were two restaurants there, one was vegetarian and the other was a meat eating restaurant. In the vegetarian

restaurant, it was so crowded with lines. I looked in that small restaurant and there were at least 70 to 80 people in there. Then for the regular restaurant next door, you cannot even find ten people in there.

The tables were all empty. Just like that. Then after I finished eating [at the vegetarian restaurant], the owner insisted on offering [the meal to me]. This is absolutely the truth!

[English Lamrim Text Vol 1, P237; 57B, 26.12; Original Chinese Commentary Script Vol 8, P33, L10]

Therefore for us normally, we should read more on the books that describe cause and effect. Once you understand the theory, though you are equipped with the knowledge, but in terms of habits, you are still dictated by your customary habits. You must read more, read more. In other words, the story is right in front of you and raises a great alarm. There, there, there, there! You will see the person, how he has done virtue to produce this good fruit or how he has done non-virtues to produce this bad fruit. This way, the principles that you have understood are strongly and clearly portrayed live in front of you. That is when it will successfully become a great propelling force within you. That is when you will successfully become a practitioner who truly accords with the teachings. Otherwise, you would be speaking the correct principles, but after you are done, you remain indolent and just sit there. You would only know how to talk about the principles and that isall there is to it!

[English Lamrim Text Vol 1, P237; 57B, 27.09; Original Chinese Commentary Script Vol 8, P34, L3]

Would there be effects to this? Yes, and there are two possibilities for the effect. If you can truly diligently do so, there is one type of effect which is "To cultivate in wisdom and not merits, one would become like the Arhat who obtained meager offerings." In the future, you will practice life after life. However, you will always, ah, not have enough to eat. After you have obtained the excellent fruits of cultivation, you would still not be able to obtain food from alms. This is one type. Another type is such that even though you might be good with words, you speak of the principles well, but actually the teaching has not taken roots in your mind. This type of person would become like what? Those who are extremely intelligent and can out argue everyone else. Oh! When he speaks he is really intelligent, very articulate and has more reasons than anyone else. But sorry, this does not concord with Buddhism. He would not even be able to accept Buddhism in his next life. This is a classic example. This is what we should understand. Here I just wanted to bring it up while we are here. So then next.

[English Lamrim Text Vol 1, P237; 57B, 28.04; Original Chinese Commentary Script Vol 8, P34, L10]

The environmental effects of sexual misconduct are living where there is excrement and urine, mud, filth,

unclean things, many evil smells, misery, and discomfort.

Next.

[English Lamrim Text Vol 1, P237; 57B, 28.14; Original Chinese Commentary Script Vol 8, P34, L12]

The environmental effects of lying are that any work that you do in fields or on boats will not flourish; there will be no harmony among your workers, and for the most part they will be deceitful; and you will be fearful and have many causes to be afraid. The environmental effects of divisive speech are that you will be in a place that is bumpy, craggy, uneven, and difficult to traverse; and you will be fearful and have many causes to be afraid. The environmental effects of offensive speech are that you will be in a place that is full of logs, thorns, large rocks, sharp stones, and many broken bricks; that lacks waterfalls, lakes, or ponds; is rough, drab, arid, salty, barren, vile, and is a place of dangerous animals; [184] and you will have many causes to be afraid. The environmental effects of senseless speech are that you will be in a place where fruit trees do not bear fruit, bear fruit at the wrong time, or bear no fruit at the proper time; the unripened appear to be ripe; the roots are not strong; the tree does not last long; there are not many comforts such as parks, groves, and pools; and you will have many reasons to be afraid.

[English Lamrim Text Vol 1, P238; 58A, 00.03; Original Chinese Commentary Script Vol 8, P39, L5]

The content is easy to understand but look at each of the categories here. The four types of speech karma all state that "you will have many reasons to be afraid." They all point to this. What is the reason, what is the reason for that? That is because you create a karmic cause when you lie, including presenting something as untrue or causing others to suffer, regardless of divisive or offensive speeches. Senseless speech is entirely meaningless. Anyhow, talking about meaningless matters is meaningless speech. So, what is meaningful? Virtue and happiness. If what you say that lacks virtue and happiness creates a karmic cause, it will naturally produce the karmic effect akin to this type of phenomenon - lacking peace and happiness. Lacking peace and happiness is terrifying. This is the karmic effect as an outcome of the karmic cause, which does not deviate! Next, there are three things that we should really get a good understanding of.

[English Lamrim Text Vol 1, P238; 58A, 01.25; Original Chinese Commentary Script Vol 8, P40, L6]

The environmental effects of covetousness are that all excellent things will deteriorate and diminish every year, every season, month, and even each day, and will not increase.

For all intense forms of covetousness, what type of karmic effect will this karmic cause produce? All excellent circumstances will gradually, gradually, gradually deteriorate and diminish, all will deteriorate and diminish. This phenomenon is particularly evident now, particularly evident now! Perhaps there may be people who would say, "What? There is so much progress, how can this be particularly evident now?" The excellent circumstances that I speak ofshould be viewed from a different perspective. We should understand that, for instance, allow me to give just any example now! For example, there are highrise apartments now but there weren't highrise apartments before. Let us now close our eyes and think about this: May I ask if you feel more comfortable in an apartment building, or would you feel more comfortable in Riyuetan Pool or Xī tóu (Taiwan scenic places), or more comfortable to be among trees and mountains? I think everyone will choose the latter! Needless to mention Xī tóu which is a public amusement park. Are you more comfortable in a highrise apartment, or in a house where you can plant some flowers and grass in the front yard, and have a lawn in the backyard. Then, in the morning, sparrows would fly to your yards and chirp away. Is this more comfortable or are you more comfortable being confined in a highrise apartment? Isn't this very obvious, isn't this very obvious?

[English Lamrim Text Vol 1, P238; 58A, 03.10; Original Chinese Commentary Script Vol 8, P41, L2]

Now we would say: "Ah, but now the transportation is very convenient!" Transportation is convenient. But I have explained the issues many times before. You absolutely cannot stand the noise and air pollution! And then, for the same purpose of reaching a destination, if you use your two legs, you would not need anything else. You would actually wind up healthier after walking (or running) there. The car that you are in now would cost you tens of thousands of dollars. In order for you to make tens of thousands of dollars, you have no idea how much you have to work for that. For that amount of effort, you could have done many things! And yet we claim to have progressed. Yes, of course I cannot say that it (progression) is completely incorrect. But if you compare the two scenarios a little, it becomes difficult to conclude. But this is not [really] within the scope of covetousness, the real horrendous karmic effect is the last one, the wrong view.

[English Lamrim Text Vol 1, P238; 58A, 03.59; Original Chinese Commentary Script Vol 8, P41, L9]

What are truly excellent circumstances? I remember a very interesting anecdote. There was a farmer who grew fruits in his orchard. Once, the farmer had a guest and he welcomed him with fruits which were not nicelooking nor as big. The guest thought, "Um, the host seems pretty stingy. He has a great harvest in his orchard yet he serves me only these?" Hence, he had some misgivings. The host then discreetly told him that one of

the fruits was grown from the orchard and the other one was for him to taste. Initially, the guest was still a little suspicious but when he carefully examined the two fruits, he could immediately tell the difference.

[English Lamrim Text Vol 1, P238; 58A, 05.01; Original Chinese Commentary Script Vol 8, P42, L1]

If you do not pay attention to this, you will not understand. If you pay attention, you will see that the fruits seem really huge now. But actually the tastes are not as good as before, [in fact,] far from before, far from before! In the book of "Nutrition and Vegetarian," the "Nutrition and Vegetarian," if you are careless, you will not be able to see the difference. After I have read this, I have carefully examined this for myself. This is absolutely true. There are far too many things that we have now, these excellent things, they have gradually, gradually disappeared. The many excellent things I have encountered, one which left a particular deep impression is Aquilaria incense. I have told you this many times and will not mention it again. But at this particular time, all excellent things are gradually, gradually, gradually diminishing.

[English Lamrim Text Vol 1, P238; 58A, 05.50; Original Chinese Commentary Script Vol 8, P42, L7]

The environmental effects of malice are that you will be where there are epidemics, injury, and infectious diseases; quarrels, and many disputes with opponents' armies; lions, tigers, and the like; poisonous snakes, scorpions, and many fireflies; and harmful *yaksas*, robbers, and the like.

Ah, externally, there are all sorts of things that harm us such as wild animals and perhaps even very tiny insects. Internally, there are diseases. There are some very horrible diseases such as cancer and then AIDS. Ah, these are....these are internal. Externally, there are actually all sorts of things. Even if we speak of bees, there is a type of bees called Killer Bees, they are extremely dangerous. They do not exist in Taiwan. Taiwan's Vespa Bees are not as dangerous. But if you are stung by a Killer Bee, you will die. It is that serious! But look at [the power of] this one bee, why does this happen? It is due to intense hostility.

[English Lamrim Text Vol 1, P238; 58A, 06.52; Original Chinese Commentary Script Vol 8, P42, L14]

The scriptures have told us that when we have increased hostility, we will gradually feel that even the grass is like blades of knives, the grass is like blades of knives. I do not know if you have ever encountered this before? I have personally experienced this. I did not believe this before. How can the grass be like the blades of knives? There was this once, it was in the earlier days when we first began [to learn], every one of us needed to maintain the landscape, to do field work for the temple. In

the morning when I went out to pull weeds, as soon I pulled some out, ah, my whole hand was covered in blood. The blades of the grass had cut across my fingers. Have you had this happened to you before? That is when I had finally seen it with my own eyes. Then also with the books, there are a number of times, not just once, I would be flipping through a book and the leaves would all of sudden cut my finger. Have you had this happened to you before? That is due to our increased hostility and so the resultant person's resources effect in this world becomes even more prominent. It is that serious! Next, the worst thing is the next one, the wrong view.

[English Lamrim Text Vol 1, P238; 58A, 07.50; Original Chinese Commentary Script Vol 8, P43, L8] The environmental effects of wrong views are that you will be in an environment where the best and principal sources of resources will disappear;

The real auspicious and excellent things which nourish our lives, they will gradually disappear. In the *Sutra of Creating the World*, in this scripture, it describes when humans first appeared here, they came from the heaven of Guang Yin. Though they have already descended from the heaven but they still shined with light. They did not need to eat and had no sexual desires. They had none of that! Eh, during that time, there was something very, very beautiful which grew from the ground. So someone by chance, due to his beginningless latent propensity, ate a piece of it. Ah, it was extremely

delicious! So then everyone began to eat it, just like that. Since it was really delicious to eat, they ate, ate and ate. The attachments increased. As the attachments increased, these things disappeared. Things then grew differently every time. It grew differently every time. Later, there are things which appeared from the ground, something which you can just take and eat it. Just like that. However, as time went by, everyone increased in their attachments. So they started to try to accumulate these things. As soon as you try to accumulate, things will disappear. Another time later, a type of fragrant long stalks of rice grew. These need not be planted, but will naturally grow. These were really good. Anyhow, it is like this. When your attachments increase, then this type of thing will gradually, gradually disappear. When attachments increase, another phenomenon will happen at the same time, the wrong view will increase as well. This is certain. Therefore, there are many real auspicious things which will disappear.

[English Lamrim Text Vol 1, P238; 58A, 09.23; Original Chinese Commentary Script Vol 8, P44, L6]

I have read *The Great Tang Dynasty Record of the Western Regions*. When Venerable Xuangzang (the author of the book) went to the west, there was still a type of rice called "the rice that is offered to the great people. Oh, this type of rice is extremely large in grain size! Just like that. Now I have been to India a few times, India is very poor in resources. You cannot imagine. I have read

the biography of a noble person who lived more than three hundred years ago. He went to India for pilgrimage and at that time, ah, the riches of India, there were such and such abundance of resources! Just like that. However when I went to India, India was so poor. The potato that grew there, it was only this big, just this big. You do not peel the skin. There is no way to peel the skin. You can eat three at the same time. Ah, what is the reason for that? If you carefully...if you have a chance to go there in the future, do not be saying, ah, pilgrimage, and so you go about it carelessly and frivolously. You want to examine their behaviors and their ideas. You will then understand the reasons.

[English Lamrim Text Vol 1, P238; 58A, 10.22; Original Chinese Commentary Script Vol 8, P44, L14]

Oh! There are a few classic types of persons. We are not here to just casually or readily deride others. Oh, this is absolutely not allowed! We are merely using their situation as a way for us to learn. They have this very interesting habit. They always say they are great. "Oh, my..." This is because India is truly a big country. So one would often say, "This thing is number one in the Far East." He knows that this cannot be compared with other things in Europe or America. Just like that. If I was not from where I was, I might have been convinced by them. They would often tell me, "Oh, this item is number one in the Far East. It is exported out of the country, used by the Russians, and other places." So then I thought, oh, this is

not right. When he said it is number one in the Far East, not only cannot this be compared with items sold in Japan, even things sold Taiwan, Hong Kong, Korea, Singapore are much better. Yet he claims number one. Like that. It is really very interesting. It is most amusing!

[English Lamrim Text Vol 1, P238; 58A, 11.14; Original Chinese Commentary Script Vol 8, P45, L7]

Then in general, there are two types of persons, one type is lazy. He will go and beg for food all the time. After going through some toils and finally begged enough to collect 50 cents, he will purchase a big pancake. After he is full, he will lie in the park and sleep away. When a few people gather, they will reason with each other, everyone argues. This is classic in India. Aside from that, you will see beggars. When they reason, when the Indians reason, wow, up from the congress and down to the regular folks, they will argue wherever. There was one time that was quite interesting! On this big road, this highway, two cars were coming from opposite directions. While driving, one of the cars was a little careless and caused a small accident. These two cars [somewhat] collided. After they collided, the two drivers stepped out to argue. As they argued, they went on for six hours and still could not settle it. Ah, as for the rest of the people in the car, it was very amusing! Since the drivers were talking, people just sat in their car feeling at ease and care free. Some even went out to play and enjoy themselves. You cannot even imagine this. They would not say I need to

quickly resolve the problem so I can go on with whatever I need to do. They have free time to reason with each other like this.

[English Lamrim Text Vol 1, P238; 58A, 12.21; Original Chinese Commentary Script Vol 8, P46, L1]

This explains the state of the world. But when he speaks, it would seem as if he has great reasons! Therefore, at this time now, I would often see those who are trying to state their reasons. As soon as they begin to reason, I pity them. Thus for a Buddhist to try to argue with their reasons, ah, I feel then the most pitiful person is one who has learned the teachings [and still do this]! For those who have not learned the teachings to argue with reason, it is because they do not understand. They are foolish to begin with. Therefore, what is this type of phenomenon? These are all things stemming from the wrong view. It is not that one does not understand. It is because he is equipped with worldly intelligence and can out argue everyone else. Does he not have [the principles]? He does! Oh, when he states his principles, he overpowers others, just like that. But is this correct? That is an entirely different thing. So this is the first one, "the best and principal sources of resources will disappear." And then,

[English Lamrim Text Vol 1, P238; 58A, 13.05; Original Chinese Commentary Script Vol 8, P46, L7] where unclean things will appear to be most pure,

Do you understand this sentence? It is obviously unclean. Do notbe looking at this word "unclean" as if, ah, it is as dirty as the garbage! We can come up with any example, just as what I said earlier, may I ask you, are cars clean? Are they clean? If you think through it carefully then you will know. For instance, I stay at this place now, if you do not wipe the desk for three days, dust settles on the desk. To wipe it away, you would at most just have to wipe it off [with your hand], shake your hand and the dust is gone. When I stay in Taipei, come nightfall, after being out in the morning, when nightfall comes, if you wipe things with your hands, the dust on the hands cannot be washed off unless you use soap. I think you all have had this type of experience. Why? Why? That is the external things being unclean! Then actually, truly, the cars, the houses and an unimaginable number of things, ah, these are the things, these are the things [referenced].

[English Lamrim Text Vol 1, P238; 58A, 14.04; Original Chinese Commentary Script Vol 8, P47, L1]

and misery will appear to be bliss;

Not only are they unclean, they actually bring misery.

[English Lamrim Text Vol 1, P238; 58A, 14.10; Original Chinese Commentary Script Vol 8, P47, L8] and where you will have no home, protector, or refuge.

It is obviously not where you will find home, protector or refuge. But we think it is home, protection and refuge. What is this? That is the wrong view. It is because we are ludicrous, we are ludicrous. It is obvious, ah, cars and houses bring most miseries, but we think it is happiness, and we pursue it desparately. That is why I feel the mundane world people are ludicrous, the world is truly ludicrous!

[English Lamrim Text Vol 1, P238; 58A, 14.41; Original Chinese Commentary Script Vol 8, P47, L8]

In the environment that we are in now, for a normal family, it is difficult to live with less than NT \$20,000 [a month]. But if you ask me, I can go by with just two buns and a dash of salt a day. How much are two buns? I do notknow. I think NT \$20 should be enough! So I do not need more than a few hundred dollars a month. Just like that. If you can be a bit thriftier, you do not even need this much. \$20,000 does not mean the living standard is great. If you want a car, a house, then it may not enough even if you make \$200,000! May I ask though, in order to make \$200,000, how much effort do you need to put in? [if it were me,] I only need a little. I'm sorry, [unlike others], if I went out for work (and make enough for what I need), all therest of the time is mine to use. I can do whatever I want with it. But not them. They have made a golden yoke and harnessed it firmly around their own necks, feeling extremely happy about it. They strive so hard to

carry this on their shoulders but are unable to. Now everyone in the world is like this. You think about it, is it not right? Think about it, is it not right? They need to maintain their houses, maintain their cars, maintain their televisions, maintain this...

[English Lamrim Text Vol 1, P238; 58A, 15.48; Original Chinese Commentary Script Vol 8, P48, L3]

So, a few years ago someone asked, "Ah, Dharma Master, you do not have TV here?" I kept thinking, "What for? What do I need a TV for?" It increases your defiled karma. And then you will have to waste so much time. At present, it occupies your time by leading snugly by the nose. In the future, it will send you to miserable realms. (Yet) you feel that this is a good thing, ah, this is "unclean things will appear to be most pure and misery will appear to be bliss." Do not let this sentence slip by lightly! What is the key? It is our increased wrong views. Therefore, it is called an increased effect! This point is easy to say in words, but you need to thoroughly reflect and analyze it!

[English Lamrim Text Vol 1, P238; 58A, 16.41; Original Chinese Commentary Script Vol 8, P48, L9]

Much like in our daily life, I think it is very easy for us to get a feel for this among many petty things. We are all sitting here and wearing a piece of clothing. Ah, something that you pick up from the street, what do the monks call it? The monk's garment of cast-off rags. You would pick it up from the street, wash it, and wear it. Ha, it is comfortable, soft and good! New clothings are hard. Right? When you buy new clothings, when a thief comes, he may like it. If you wear cast-off rags, a theif would not want it even if you give it to him. You need not worry about it under any circumstances. It is of such great benefit! This is truly blissful. But we just do not want it. And we have to have it the other way.

[English Lamrim Text Vol 1, P238; 58A, 17.21; Original Chinese Commentary Script Vol 8, P49, L1]

Of course sometimes we would say this a a joke, but there is a particular reason behind this.

People would often say, those who are vain would go with what is in vogue, or popular. We would normally enjoy laughing at them, for instance the female. But actually, this is the same for both men and women. No exception. Let us just discuss this a little more in order to strengthen our concept. Let us say, high collar could all of a sudden be in fashion, ah, but the collar is so very uncomfortable around the neck. Then a short collar could all of a sudden be in fashion, but it is so very short. All of a sudden you will have to open it up, then the high heels, and all of a sudden it is something else. Ha, truly, you have no clue what is going on! But yet he feels quite pleased with himself.

[English Lamrim Text Vol 1, P238; 58A, 18.02; Original Chinese Commentary Script Vol 8, P49, L7]

Actually, he has been led by the nose by this thing. Have you noticed that? What is most comfortable for him? The most comfortable clothing is the monk's garment of cast-off rags. It is soft on the body. Then you can rest at home and lie on your sofa. There is nothing happier than this. Ah, yet he has to busy himself, work at least 5 days a week. Then with the money that he makes, he will have to endure that kind of trouble, all of a sudden change to this (fashion), all of a sudden change to something else again.

Then when he comes home, the clothing is dirty. So he needs to clean, iron and then hang.

When he goes out, it is like a performance for others, what a pity! After slogging for five days to make money, there are two days left. What is left to do on the last two days? Perform for others. What is there to show others? You are still being led by the nose. Right? He has not a single bit of control of himself. Completely a slave! A slave to what? A slave to this thing. What is it? Increased wrong view!

[English Lamrim Text Vol 1, P238; 58A, 19.02; Original Chinese Commentary Script Vol 8, P49, L15]

But what is really frightening here is that it is a collective karma of all sentient beings. Therefore, it is not in the fruitional or the causally concordant effects, but in

the resultant person's resource effect. The entire environment is like this. Though you understand it today, you may say you understand it, but you are still within this circle. If you wear something wornout and shabby, everybody will stare at you. You will also feel, "what happened, something does not seem right." This is what we should really understand. Therefore, do not look at this like a joke. It would be a pity to treat it as a joke! From here, you should think of the rules that are applicable to you and examine yourself accordingly. Once you have examined yourself, you should then check yourself in your arising thoughts. You should say [to yourself], "I do notwant to pursue the wrongful thoughts. I want to begin to change from here, I want to begin to change from here."

[English Lamrim Text Vol 1, P238; 58A, 19.57; Original Chinese Commentary Script Vol 8, P50, L7]

So then the aforementioned section is on this part, on this part of karma, which is the first part of the actions and their effects. Now let us take a look at this first. It is said to reflect on...what is it? It said reflecting on karma and its effects in general and reflecting on the distinctions among the varieties of karma. Within the latter, it explains the choice of the karma, and the differences among different karmas. This part [that we just covered] was on the non-virtuous actions and their effects. There were three subparts to that. Then next, the virtuous actions and their effects are explained, the virtuous actions and effects. Regarding this, other than listening to me, you will

certainly have to think through it thoroughly and understand it clearly. When you have understood it well, then only can you begin the real cultivation. Or perhaps to say it more accurately is that all the fundamental concepts related to creating your own destiny, or to even escape rebirth, begin here, all begin here. The next section is on "Virtuous actions and their effects." Prior to this was on non-virtuous actions.

[English Lamrim Text Vol 1, P238; 58A, 21.25; Original Chinese Commentary Script Vol 8, P51, L1]

- (b) Virtuous actions and their effects
- (i) Virtuous actions

The Levels of Yogic Deeds says that virtuous actions include the physical actions of those who reflect on the faults of killing, stealing, and sexual misconduct and have a virtuous attitude. They have also carried out the performance of correctly restraining themselves from these non-virtuous actions and have brought this restraint to culmination. It states that the same can be said for the four vocal actions and the three mental actions,

The previous section is on the dark, the non-virtuous actions. Here it speaks of the white (light), the virtuous actions. So what are virtuous actions? The aforementioned non-virtuous actions, killing, stealing, sexual misconducts, the three physical actions, the four

vocal actions and so on, for all that we have done in the past, we now know all the harms and faults of them. Thus it is with this principle that you gain a correct understanding. Since you did not understand before, thus with your whole heart you longed to pursue them. Now that you understand the error, you wholeheartedly wish to reject them, to reject them. Therefore, when you longed for them, this type of yearning is a "greedy desire." When you reject them, this type of yearning is a "yearning for virtue". It is with this that you have a correct understanding. "A virtuous attitude," due to this, the virtuous mind that arises is supreme, it is supreme and auspicious. There are virtues and non-virtues in the mundane world, but now we understand them from the roots and thus making this beyond the mundane world.

[English Lamrim Text Vol 1, P238; 58A, 23.05; Original Chinese Commentary Script Vol 8, P51, L11]

With respect to karma, there are two meanings that we are yet to know. One of them is the principle of cause and effect (how karma produces effects). We do not know this. The second one is the supreme (ultimate) truth. What is the ultimate relationship between karma and its effects? It is emptiness. It is due to emptiness that there exist karma and dependent arising. Therefore karma and dependent arising is the principle of cause and effect. This is the first level. What is the second level? Because of karma and dependent arising and thus emptiness. This is the second level. The second level is called the

supreme truth, the ultimate truth. So now with these things, if you understand its faults and harms, you will gradually concord with supreme virtue. Since you developed concordance to supreme virtue, you will of course stay away from non-virtues and carry out all sorts of performance of correctly restraining yourself from these non-virtuous actions.

[English Lamrim Text Vol 1, P238; 58A, 24.07; Original Chinese Commentary Script Vol 8, P52, L3]

In the times before, what did we develop? We have developed a so called attitude. This attitude was a mental state which accorded with defilement. So the attitude described here, it is a mental state which accords with supreme virtue. This is the mental state. The previous mental state causes us to kill and so on. What do we do now? We are "restraining". We stop ourselves from engaging in all sorts of performances as such. These performances are our actions. "And have brought this restraint to culmination," this is done for all the physical actions, vocal actions, and mental actions. Thus it is the opposite of these [nonvirutous actions]. So what would this also include? One must first understand this. There was no understanding before, having only concordance to ignorance. This developed into attitudes that concord with covetousness, malice and wrong view. Now that we understand this correctly, we understand the faults and developed a supreme and virtuous attitude, the resulting actions will be the performances of restraining ourselves.

Before, we wished to be greedy, oh, now we would not go there!

[English Lamrim Text Vol 1, P238; 58A, 25.12; Original Chinese Commentary Script Vol 8, P52, L10]

So then, on this topic I might as well do something. When we first begin, though we understand it in principle but our latent propensities (habits) are very strong, so we are unable to stop ourselves when we encounter the sensory objects. Now that we understand: Sorry, I will have to just stay far away, I will become a renunciate, will not be among other lay people. So the temple is in the mountain, oh, would not have a chance to see anything, great! Therefore to stay far away, it is a method to use in the beginning. Normally speaking, though we have come here, we still have to eat and sleep. That iswhy as much as possible, stay away from the kitchen. This is why we try to make foods as simple as possible. Buddha told us that it is just like a wax for the car. As long as you can be full, it is good enough. Of course we will not be able to accomplish it right away. However we must certainly have a good grasp of what the situation is.

[English Lamrim Text Vol 1, P238; 58A, 26.07; Original Chinese Commentary Script Vol 8, P53, L1]

Therefore speaking of this, I might as well bring something up. Someone came to tell me this....after becoming a renunciate, he still cares about flavors and

also something else. I always ended up telling him, "You should just return home, you need not be here, need not be here." He then went on to give me many reasons. These were all mundane world reasons. Yes, you can go into the mundane world and be a very good person. You need not become a renunciate. As a lay practitioner you can still practice. But you should know that if you wish to be a renunciate to practice, then what is your purpose? You are to be a teacher for all three realms, for humans and deities. Yes, though we are unable to accomplish this in a short time, true, you need not accomplish it at once. However, we must have a correct understanding so that in our every thought we would think that we need to strive, need to strive. You will then gradually be able to accomplish it, naturally accomplish it. Therefore, for practitioners in the ancient times, they would end up being deficient in their resources, but they were not deficient on the path! We need not mention the time when Buddha appeared, or those doing alms in Thailand, but even in the ancient history of China, actually, not even in the ancient history, but I have seen this with my own eyes. When I was little, there was no food in the temples! There, you might want to ask our old abbot here. I heard from our Venerable Ren, what was it like then? There weren't any side dishes on nomal days, there weren't at all! This is what we should understand. That is why I just wanted to mention this here.

[English Lamrim Text Vol 1, P238; 58A, 27.15; Original Chinese Commentary Script Vol 8, P53, L11]

We must first understand this in our minds so that when we go a step further to take actions, what would we do? We would first use the method of staying far away. Like that. We would gradually, gradually stay away from the sensory objects. Then we would strive to learn so that our minds concord. This is how we cultivate the virtuous karma. Thus regarding this book, I will explain to you later. Once you have this book, you should read through it thoroughly once yourself. Read through it once after you have the book. Then I will find the time to really explain it to you after the small capacity section is finished, the entire vital core of cultivation, entire vital core of cultivation. In the above, we have already begun to talk about virtuous actions with regards to killing, stealing and sexual misconduct. Next, it says,

[English Lamrim Text Vol 1, P238; 58A, 28.17; Original Chinese Commentary Script Vol 8, P54, L2]

the difference being to substitute "vocal actions" and "mental actions" for "physical actions."

Previously, it talked about the three physical actions. So for the following ones, the vocal and the mental actions, the same principles apply.

[English Lamrim Text Vol 1, P238; 58A, 28.31; Original Chinese Commentary Script Vol 8, P54, L4]

Therefore, apply to each of the ten actions the four aspects of basis, attitude, performance, and culmination.

When we commit sin, it is divided into four aspects: basis is the object to which you do things to, the attitude is the mental state at the time of action, performance is the different ways of performing the action and then there is culmination. So then "apply each of the ten actions" means for each different type of action, you apply appropriately.

[English Lamrim Text Vol 1, P238; 58A, 29.05; Original Chinese Commentary Script Vol 8, P54, L8]

This is illustrated in the following example of the path of action of giving up killing. [185] The basis of giving up killing is another living being. The attitude is seeing killing's faults and desiring to give it up. The performance is the activity of having correctly restrained yourself from the killing. The culmination is the physical action of completing the correct restraint. Understand the others in this way as well.

So then once you understand this section, then the next section will be easy to understand. This section is easy to understand.

[English Lamrim Text Vol 1, P238; 58B, 00.08; Original Chinese Commentary Script Vol 8, P55, L1]

Therefore here, the words are easy to understand, but what is important is our last class, the previous class. Everyone needs to absolutely make a note of this! That was the crux of cultivation. But it depends on whether you can understand that concept and practice it. That is why the previous class was crucially important! So, after you have all heard this, I hope that you will delve deeply into it to reflect and analyze the matter. You must manage to understand it. Once you understand it, you will immediately feel different. You will immediately feel it, it is very clear.

[English Lamrim Text Vol 1, P238; 58B, 00.42; Original Chinese Commentary Script Vol 8, P55, L5]

Otherwise, though you talk about cultivation, cultivation, after cultivating for a while, you remain focused on the external forms. Yes. You would say, ah, I have gone for refuge, adopted the five vows, perhaps have even been ordained, and have adopted the Bhikshu and the Bodhisattva vows! But what have you cultivated? Sorry, you are still muddled. However, if you can become clear with the concepts mentioned earlier, then as soon as your thought arises, you will know clearly that, ah, I am following my old habits again, I am in defilement. Whereas on the contrary, if a correct thought arises, you will immediately become aware that this thought is correct. That is when you know with absolute certainty. If you are practicing the method of reciting the Buddha's name, then this one

thought will certainly carry you there (Pure Land). If you are practicing meditative concentration, this thought certainly concords with it. The main concept is right here.

[English Lamrim Text Vol 1, P238; 58B, 01.32; Original Chinese Commentary Script Vol 8, P56, L2]

Then the admonishment that would assist us to reach a deeper level of understanding would be the aforementioned section. When there is increased covetousness, malice and wrong view, these produce the resultant person's resource effect, which is the condition of the environmental effect. The causally concordant mental state is something that is entirely within your mind. All you have to do is to just observe your own mind. But the resultant person's resource effect is external. However, this concept is just as clear! If you are not clear, not only will you be unable to see through and let go the external resources, you will certainly be bound to them firmly and tightly. All sorts of concepts in the mundane world are absolutely sourced from this place. Like that. You will continue to be bound to this and nothing you learn can be applied! Therefore, you must understand that the reason things are the way they are now, what is the reason? They are the result of increased wrong views. This is obviously the worst result ever and yet we perceive it as something great. Once you have this understanding, if we ask you not to let these things go, could you possible do that? You will know clearly by then that these things are entirely a great deception! All the harms that we have

endured began from this. If you do notunderstand it, even though you wish to cultivate, then when I ask you to let things go, ah, you will still feel that these things are attractive. So how would you let them go? You would not be able to let them go. Then this cultivation will become extremely difficult, cultivation will become extremely difficult for you!

[English Lamrim Text Vol 1, P238; 58B, 03.03; Original Chinese Commentary Script Vol 8, P56, L13]

Speaking of this, I now remember a very interesting story. Among the great disciples of Buddha, there was a very special and magnificent person, Suddhipanthaka, everyone knows this person. Why was this person so special? It is because he was very stupid. As for the severity of his stupidity...when his older brother was to be ordained, he wanted to follow his brother to be ordained as well. He was not allowed to be ordained and he cried. It was because he was too stupid, truly was very stupid. When the Buddha saw this, He said, "Okay, okay, okay! You can be ordained!" So Suddhipanthaka was ordained. After he was ordained, many of the Buddha's disciples taught him. He had followed more than a few hundred people. They could not get him to remember one set of verses, which are just 4 verses! With whatever he remembered, he would forget the previous. There was nothing to be done. So finally, someone taught him the "sweeping broom." He would say sweeping broom, as he

said sweeping, but what should come after that? What came after sweeping? He forgot the broom. Oh, sweeping broom, so he kept thinking the broom, then what came before the broom? He forgot the word "sweeping". We cannot imagine there would be someone as stupid as that! Eh, there was someone as stupid as that. Yet later, he attained the status of an Arhat. He attained the status of an Arhat.

[English Lamrim Text Vol 1, P238; 58B, 04.16; Original Chinese Commentary Script Vol 8, P57, L8]

So then, of course in this story, there were still many interesting things. However, what was truly the most important reason for this to have happened? So, people asked the Buddha. The Buddha said many, many immeasurable eons ago, there was a Buddha who appeared in the world. When the Buddha appeared, a king was ordained and his prince was also ordained. After the prince was ordained, he followed the teachers to learn. Among his teachers, he first followed the abbot and the abbot taught him many teachings. Other than giving the teachings on ethical discipline and so on, he of course also taught the principles. The main concept in Buddhism, is of course on emptiness and dependent arising. But he justcould nothandle this sort of teachings, hecould nothandle it. So, he slandered it. In his mind, he negated what the abbot taught. But with what his own master taught him, he really listened. Just like that. Therefore, when he upheld his ethical discipline, he was excellent.

But for the profound meaning in the teachings, he could not concord. Not only was there no concordance, he slandered. Thus, after he died, he fell into the Unrelenting Hell. Ah, one cannot imagine the severity of the suffering. Then after he came out of it, he suffered the residual retribution and continued to be stupid. He was stupid for numerous lives and eons until that time. He was still stupid all the way until that time. But because he had nevertheless been ordained for some time, so he was able to attain the status of an Arhat. This is one example.

[English Lamrim Text Vol 1, P238; 58B, 05.58; Original Chinese Commentary Script Vol 8, P58, L4]

There is another story, a person who had also done something in his past life. I can not remember where this took place in India. But he was a great sage. Though this great sage was very clear in distinguishing the meanings of the words, but what was he like? He had a strong pride and arrogance. He was very much afraid that others will become better than him, afraid that others will be better than him. Therefore, as a result, though he spoke of the teachings, it was only on the lips. His mind did not concord with it, did not concord with it. Therefore, as a result, after he died, he fell into the miserable realms. After he came out of the miserable realms, he continued to be stupid. This was the story.

[English Lamrim Text Vol 1, P238; 58B, 06.37; Original Chinese Commentary Script Vol 8, P58, L8]

What does this explain? This explains that with our primary problems, we must have a good grasp of where the issues are. Since the previous section described exactly the condition of increased covetousness, malice and wrong view, these would produce a phenomenon such that we would have all sorts of flawed behaviors. In this case, in order to recognize it, to realize and become awakened, what will you need? You will need to rely on the correct view. Therefore, what you are able to see by using the correct view is your own arising thoughts. This is called the causally concordant cause and effect. Cultivation begins from this place. If you begin to have this type of thought, then of course when you prostrate to the Buddha, recite the Buddha's name and so on with everything, there is not anything that does not count as cultivation. Even if you are just sitting here, when you eat, sleep, there is not a time or moment that you are not cultivating. This is what we should be very clear with. So then this sections talks about the virtuous actions. How about the effects from the virtuous actions?

[English Lamrim Text Vol 1, P238; 58B, 07.44; Original Chinese Commentary Script Vol 8, P59, L1]

(ii) The effects of virtuous actions
There are three types of effects—fruitional, causally
concordant, and environmental. The fruitional effect is
that you are born as a human, a deity of the desire
realm, or a deity in one of the two upper realms

through small, medium, and great virtuous actions, respectively.

Due to the weightiness of your virtuous actions, the resulting effects will be different. Great virtuous actions will cause you to be born in the two upper realms. Medium virtuous actions will cause you to be born in the desire realm. The least, or small virtuous actions will cause you to be born as a human.

[English Lamrim Text Vol 1, P238; 58B, 08.12; Original Chinese Commentary Script Vol 8, P59, L4]

You should take the causally concordant and environmental effects to be the opposite of those of the non-virtuous actions.

The causally concordant and environmental effects are the opposite of the ones described above. This principle is easy to understand. You can just say it. But the feeling, let us talk about this here because that is what is really important, that is what is really important. For instance, when we talk about causally concordant effect, it is whatever the mental state you had before, it will arise again in your mind. There are many people when they see a bug, they like to play with it and kill it. Then there are many people when they see a bug, they like it. They would protect it and let it go free. There are many, [actually] most people would kill the bugs. However, there truly are those [who act differently].

[English Lamrim Text Vol 1, P238; 58B, 09.01; Original Chinese Commentary Script Vol 8, P59, L10]

This is not only true in our country, but when I was in the United States, I had seen this person. On, he had a very good family. His mother had a strong faith in the Buddha. So she talked about how good her son is but she will never let her son come to the temple. I thought it was strange and asked why he was not allowed to come to the temple? After I heard what she said, I realized that [she is afraid] if she let the son come to the temple, the son is sure to become a monk. The mother of course felt that even though she had faith in the Buddha, but she was not willing for him to become a monk. When I asked her why? She said that she had tried to feed meat to her son when he was little and he would just vomit afterwards. Then when he grew up, she tried to tell him to eat it, he refused. As he grew up, when he saw little insects, he would always want to protect it. Just like that. Can you imagine that? What is this? There, it is very simple, the causally concordant cause and effect!

[English Lamrim Text Vol 1, P238; 58B, 09.51; Original Chinese Commentary Script Vol 8, P60, L3]

Therefore when we encounter situation like this, it is fine if we do notunderstand. Once we understand, we should not be trapped in the worldly principles and be fooled! We would always feel, ah-yo, as if...this is the case for those who have read many books, they feel they know lots of principles. Wrong! Your principles are all those of the mundane world, those within the cyclic existence. Here, when we truly discern between virtues and non-virtues, we need to discern from this perspective, from this perspective. Therefore we particularly want to emphasize the causally concordant effect and the environmental effects. These two points are especially important, especially important, especially important to our cultivation! Because what our ears and eyes come across, our every arising thought is nonetheless within these. Once you have a correct understanding, for any situation that you encounter, it would be a time to restrain from and have contrition for your non-virtuous actions and increase your virtuous actions. This is a concept that we should understand.

[English Lamrim Text Vol 1, P239; 58B, 10.59; Original Chinese Commentary Script Vol 8, P60, L10]

The Sutra on the Ten Levels says⁴¹⁵ that those who have cultivated these ten through fear of cyclic existence and without [great] compassion, but following the words of others, will achieve the fruit of a sravaka.

So then for the aforementioned ten non-virtuous actions and the ten virtuous actions, these produce the fruits within the human and deity realms. The sutra describes something deeper. You have a more correct

understanding of the reality of cyclic existence, meaning no matter how great or bad the karma, these all fall within cyclic existence. Thus, it is just as frightening to be born as a deity. Knowing this, you will wholeheartedly wish to escape. But you have only thought of yourself, you have not developed compassion. This is the first case. Then "following the words of others," this means you have already heard the transformative teachings from the Buddhas and Bodhisattvas, and so you strive to practice. This is called "the fruit of a sravaka."

[English Lamrim Text Vol 1, P239; 58B, 11.56; Original Chinese Commentary Script Vol 8, P61, L2]

There are those who are without [great] compassion or dependency on others, and who wish to become buddhas themselves. When they have practiced the ten virtuous actions through understanding dependent-arising, they will achieve the state of a pratyekabuddha.

This is the fruit of a pratyekabuddha. The condition is the same. He also feels the suffering of the world but he does not hear it from others. He also feels the sufferings of the mundane world, is also seeking for himself, seeking for his own salvation without having compassion. By then, he will be able to use his wisdom to discern. This is called a pratyekabuddha.

[English Lamrim Text Vol 1, P239; 58B, 12.30; Original Chinese Commentary Script Vol 8, P61, L6]

When those with an expansive attitude cultivate these ten through [great] compassion, skillful means, great aspirational prayers, in no way abandoning any living being, and focusing on the extremely vast and sublime wisdom of a buddha, they will achieve the level of a bodhisattva and all the perfections. Through practicing these activities a great deal on all occasions they will achieve all the qualities of a buddha.

This is if your attitude is expansive, fully imbued with great compassion. This

"expansive" does not mean, ah, today I wish to save others. This is not called expansive. This is not called expansive. What is the real characteristic of great compassion? That is to think of all living beings in all spheres of reality (the entire Dharma realm), in all space. This is all living beings up from the formless deity realms and down to the Unrelenting Hell. It includes those who are closest to you and those who you find most disgusting. No one is an exception. That iswhat great compassion is. That is why there are many who do not understand this characteristic and this often leads to a dispute regarding the Mahayana and the Hinayana. One would say, how can one say there is no compassion in the Hinayana? There is. How can there not be? Of course there is! They train in the four immeasurable attitudes as well. Speaking

of this, our compassion is not as great as theirs! We care about ourselves on everything. We do noteven want to think for others. To just lose a little benefit, we would pucker our lips and keep feeling that others are wrong. Like that. Actually, we truly fall far behind them in comparison. However does their type of compassion count as great compassion? No. This is what we should understand. Regarding the real characteristic of great compassion, this is covered in the later sections. Once we understand that, that iswhen we are able to tell the difference between the Mahayana and the Hinayana.

[English Lamrim Text Vol 1, P239; 58B, 14.18; Original Chinese Commentary Script Vol 8, P62, L5]

Because his compassion is vast, he wishes to broadly benefit all living beings. To broadly benefit all living beings, you will certainly have to know how to help others. Like that. Therefore you need to know all kinds of skillful means and you need to develop "great aspirational prayers, in no way abandoning any living being." If this is the case when you cultivate these, then it is correct! Hence this treatise is guiding us down this path. Though we cannot accomplish this right away, but we are fortunate enough to have virtuous karma from our past lives to cause us to come here. What should we do now? We should in all occasion think for others. This point is particularly important. This point is particularly important!

[English Lamrim Text Vol 1, P239; 58B, 14.56; Original Chinese Commentary Script Vol 8, P62, L10]

Speaking of this, there is something which makes me sigh! Though we are all here learning the Mahayana teachings, but whenever there is something little we want to do to benefit the few people around us, ah, no one is willing to do it. We would find all sorts of excuses, find all sorts of excuses. This is truly terrible, very terrible! We must begin by doing small things through which we can increase our mind. That is when you will have a chance to slowly, slowly grow. When people speak of the Mahayana, or the Mantra vehicle, oh-yo, they would say they received some great initiation. It is not applicable at all, not applicable at all! This is what we should understand correctly. In brief, to get to the real meaning, not only should you understand the literal meaning, you will need to recognize the mental state that this literal meaning depicts and change the mental state. That iswhen you would be correct and you would be cultivating! In the end, the benefit is yours. This is what we should understand.

[English Lamrim Text Vol 1, P239; 58B, 16.02; Original Chinese Commentary Script Vol 8, P63, L3]

Thus, I have explained the two sets of ten paths of action along with their effects. I have explained everything that is unclear in other texts in accordance

with the intended meaning of the Levels of Yogic Deeds and the Compendium of Determinations.

For the two sets of ten paths of actions described here, one set is the ten non-virtues and the other is the virtues, the white (light). These are the two sets. With respect to the actions and their effects, whatever that has not been explained clearly elsewhere, they are explained very plainly and clearly in the Levels of Yogic Deeds and the Compendium of Determinations. This is what we should understand. Even then, with what that has been explained, the main ideas, the fundamental tenets are already included here. The fundamental tenets are already included. When we go through more materials later, if we can grasp the concept of 12 dependent arising in the section of the path shared with persons of medium capacity, then we most likely would not stray too far [from the path]. We would have grasped all the main fundamental concepts. Now let us continue.

[English Lamrim Text Vol 1, P239; 58B, 17.07; Original Chinese Commentary Script Vol 8, P63, L11]

- (c) A presentation of other classifications of karma Other classifications of karma are presented in two parts:
- 1. The distinction between projecting and completing karma
- 2. Karma whose result you will definitely or only possibly experience

So other than what is said above, other major principles which relate to karma will now be explained here. When we talk about karma, there can be different classifications. You cannot imagine the number of variations. However, the major ones or the most crucial ones that relate to our cultivation are covered here.

[English Lamrim Text Vol 1, P239; 58B, 17.31; Original Chinese Commentary Script Vol 8, P64, L1]

(i) The distinction between projecting and completing karma

This is one classification which splits into one type called the projecting karma and the other one is called the completing karma.

[English Lamrim Text Vol 1, P239; 58B, 17.38; Original Chinese Commentary Script Vol 8, P64, L3]

Although the karma that projects a rebirth into a happy realm is virtuous and the karma that projects a rebirth into a miserable realm is non-virtuous,

What is projecting karma? This karma can lead you to where you will be born. This type of karma is called the projecting karma. Virtuous karma will lead you to virtuous, happy realms, which are the realms of humans and deities. Non-virtuous karma will lead you to non-virtuous,

three miserable realms. This is called the projecting karma. Now going on to the completing karma.

[English Lamrim Text Vol 1, P239; 58B, 18.06; Original Chinese Commentary Script Vol 8, P64, L7]

there is no such certainty with regard to completing karma. [186]

There is no certainty with regard to completing karma. So it will go on to explain the principles next.

Non-virtuous actions create even in the happy realms such effects as not having complete limbs, fingers, or sensory organs; and having an unpleasant color, a short life span, many illnesses, and poverty.

[English Lamrim Text Vol 1, P239; 58B, 18.15; Original Chinese Commentary Script Vol 8, P64, L9]

This states that when one is in the happy realms, even though his projecting karma would project him to a happy realm, but even in this happy realm...I'm sorry, he may not have limbs, may be blind and ugly, may have a short life span and may be poor. These are all terrible. Why is that so? It is because he had done non-virtuous karma. What is this type of non-virtuous karma? It is the completing karma. Therefore, though his projecting karma was virtuous, but his completing karma was non-virtuous. We have said this earlier regarding the root cause versus

the completing (consummate) cause. Does everyone remember this? Root cause is the projecting action. The completing (consummate) cause determines whether things are consummate once you get there. Suppose your projecting karma, the root cause, is virtuous, then you are led to the virtuous realms. And you have also done virtuous karmas to bring consummate results. Then not only will you be born in the virtuous realms, you will have consummate resources and so on in this virtuous realm. On the contrary, if your projecting karma, the root cause, is virtuous but your completing (consummate) cause is nonvirtuous then even when you go to the virtuous realm, your whole life is filled with non-virtues and misery. This is the difference between the projecting and the completing karma. This is the difference between the projecting and the completing karma.

[English Lamrim Text Vol 1, P239; 58B, 19.51; Original Chinese Commentary Script Vol 8, P65, L5]

For instance, we are all cultivating now, ah, you strive really hard at your cultivation. However, though you are practicing, though you grasp the correct view and do so very well, however when you need to give up a little something to help others, you are unwilling. You only care for yourself. Yes, it is true, you are still cultivating. Though you are cultivating, but you will not receive any help from others. When you go out for alms, you will go hungry. When you ask others to help, you will be treated with disdain, things of this sort, these type of things. We

are just giving you some examples. The more you are able to distinguish this, the more it will support us in our conducts in the future.

[English Lamrim Text Vol 1, P239; 58B, 20.27; Original Chinese Commentary Script Vol 8, P65, L10]

Of course there are many people, ah, I do not need to care about anything, I just need to recite the Buddha's name. Yes, if you could really give up everything, strive with your whole heart, you truly could give rise to this mentality and that would be great! When you get to Pure Land, Amitabha Buddha will then tell you what to do. If you wish to whole heartedly learn meditative concentration, you do not care about anything else, great! Once you have attained serenity, you will be reborn in the deity realm. But to be born in the deity realm, it is not a guarantee either! However, can you actually do these things now? Sorry, you cannot. You wish to cultivate, but cannot lift your spirit up. You do not want to cultivate, but you feel that you cannot give it up. What should you do then? The problems are all right here. There are far too many people, ah, they wish to cultivate. But how do you do it? There, the key is right here. Is everyone clear? Therefore, whenever there are instances as such, the more thoroughly you understand, the more your subjective aspects are clear to you. Then you will naturally advance step by step.

[English Lamrim Text Vol 1, P239; 58B, 21.15; Original Chinese Commentary Script Vol 8, P66, L2]

Not only that, when you get a certain level of thorough understanding, you will discover that one must cultivate. What does this mean? Why is it that you do not cultivate? You wish to take a little advantage of things now! As a result, you will realize that where do all advantages come from? They all come from cultivation! Therefore, the more correct are your views, the easier your cultivation becomes, the easier your cultivation becomes. Suppose you have obtained the correct view completely, then even if we ask you to stop cultivating, you absolutely cannot oblige. It is that great, that great! Therefore now we are primarily covering principles as such. Let us continue. The above section describes a situation of virtuous projecting karma and non-virtuous completing karma. Now, here it says,

[English Lamrim Text Vol 1, P239; 58B, 22.03; Original Chinese Commentary Script Vol 8, P66, L7]

Further, virtuous actions create consummate wealth even for animals and hungry ghosts.

This describes a non-virtuous projecting karma and a virtuous completing karma. The projecting karma is non-virtuous. Since the projecting karma is non-virtuous, therefore one would fall to be reborn as an animal or a hungry ghost. Hey, however, his completing karma may

not be bad. Therefore he could have consummate wealth, very good completing factors, which are created by the virtuous actions.

[English Lamrim Text Vol 1, P239; 58B, 22.28; Original Chinese Commentary Script Vol 8, P66, L10]

This being the case, there are four sides to the relationship between being projected and being completed.

This relationship gives you the four sides, which would be virtuous projecting karma in combination with virtuous or non-virtuous completing karma, and also non-virtuous projecting karma in combination with virtuous or non-virtuous completing karma. There are these four types [of combinations]. This is what we should understand.

[English Lamrim Text Vol 1, P239; 58B, 22.51; Original Chinese Commentary Script Vol 8, P66, L13]

Do you remember this story? The earliest great teacher who came to China to translate scriptures, An Shigao (Translator note: the Parthian prince-turned-monk. Shifu said Zhu-ShiXing, however, the editor thinks Shifu meant An Shigao, so here I will continue to use the name An Shigao.), he was a practitioner. He came to China...do you know the story of the Hóng Tíng Lake God? Do you know this story? So Venerable An Shigao was from the

west and had been a practitioner in his past lives. He was the first one to bring Buddhism to China and translated some the earliest scriptures [in China]. He was very magnificent and excellent in the translation of the scriptures.

[English Lamrim Text Vol 1, P239; 58B, 23.27; Original Chinese Commentary Script Vol 8, P67, L4]

So then at that time there was a place in China called the Hóng Tíng Lake. In the lake there was a lake god who had mysterious powers! As long as you prayed to him, as long as you prayed, there will be a response. What type of response would you get? For instance, if you prayed for it, he will certainly give you some tailwind. So as a result, one boat could be sailing this way and another boat would be sailing that way, they would be sailing in the opposite directions. Common sense tells us that if you have the east wind you will not have the west wind; if you have the west wind you will not have the east wind. Eh, this was the intriguing part! If you prayed to him then if you are sailing east there will be a tailwind to help you and if you are sailing west there will be a tailwind to help you. There would be no interference for both of these boats. It was that magical! Oh, this was why the temple had many visitors making incense offerings, had many visitors making offerings.

[English Lamrim Text Vol 1, P239; 58B, 24.12; Original Chinese Commentary Script Vol 8, P67, L10]

When Venerable An Shigao came to visit, during that night before, the temple's keeper had a dream of the temple god who said, "There will be a great monk visiting tomorrow. You should ask him to do a ceremony of praying for living beings to go to the upper realms. I have many materials that people have offered me. You can give it to him and let him pray for me." When the temple's keeper woke up the next day, he was expecting to do what the temple god had instructed. Sure enough, a boat came. As he looked, there was one monk [on the boat]. So he invited the monk to come into the temple and told him what happened. After the story was told, Venerable An Shigao prayed for the temple god. Since this great teacher had certain great achievements already, though we do not know what great level he attained, we do not know, but he was truly one who had attainments. Because he...I think that most of you have already heard his story. I will talk about it some more a little later to explain his achievements. Let us now continue with our story.

[English Lamrim Text Vol 1, P239; 58B, 25.12; Original Chinese Commentary Script Vol 8, P68, L2]

Venerable An Shigao prayed. After the prayers, he said, "In two days you will see a great snake here." What was this great snake? He was the Hóng Tíng Lake god. After the prayers, he was able to leave the miserable realm. Sure enough, after Venerable An Shigao left,

there appeared a great snake that was so long that its body covered a few hills. Wow, this is incredible! There is no need to talk about some big hills. Even if you just look at the hill in the back of our temple here, how long would it have to be to go over this hill? It was incredibly large. It was dead. What was the reason for this? It was because in a previous life, the two were practicing together. They were both practitioners, were practitioners. As a result? Venerable An Shigao practiced for the collection of both wisdom and merit. But for that person, though he cultivated for merit, he did not cultivate wisdom, did not cultivate wisdom. Therefore he created non-virtuous projecting karma. Wisdom is the correct view. Without the correct view, the resulting projecting karma was really horrendous. He had fallen to become an animal. But for the completing karma, he had done a lot of it and therefore obtained such great fortune. So do notwe all now say, "Ah, you should practice generosity, should practice virtue!" You will end up being like the elephant wearing a necklace of precious stones.

[English Lamrim Text Vol 1, P239; 58B, 26.33; Original Chinese Commentary Script Vol 8, P68, L11]

Now, particularly in the western society, you will often see in their past lives...those practitioners who did not have the correct view. Who are they now? Dogs. Just go take a look. Ah! The dogs of the westerners, their masters will give them a shower every day and make clothes for them. When they go out, they are certainly held in the cars. In the supermarket, there will definitely be an isle that sells the canned foods for pets. Now of course there is prosperity in our Taipei. But if you buy this type of food in the earlier days, they are even more expensive than the food for people. If we just give anything to the dog, it will absolutely not eat it. I did not know that when I just got there. There was this once when I had left a little food out for the dog. The dog took a look and did not eat it. It was like that! That is a classic example. If you take this food to India, wow, the beggars will come to fight for it. That would have been considered as good food. What does this mean? The previous case had a non-virtuous projecting karma and a virtuous completing karma. The latter case had a virtuous projecting karma and a non-virtuous completing karma. This point is what we should discern clearly now.

[English Lamrim Text Vol 1, P239; 58B, 27.43; Original Chinese Commentary Script Vol 8, P69, L5]

Therefore we should not say, oh we are practicing now. You certainly need to examine and examine yourself. The correct view is the most important, the most important point! Conversely, though you may have gained the correct view, do not be saying, "Ah, I just need to practice and that is it. I do not need to make offerings and so on." By then, even if you attain achievements, to obtain the status of an Arhat, it is still quite pitiful! This concept, this is why this place tells us the

projecting and the completing karmas, the projecting and the completing karmas. It continues next,

[English Lamrim Text Vol 1, P239-240; 58B, 28.18; Original Chinese Commentary Script Vol 8, P60, L10]

Among lives that are the result of virtuous projecting karma there are both results from virtuous completing karma and from non-virtuous completing karma. Among lives that are the result of non-virtuous projecting karma there are both results from non-virtuous completing karma and from virtuous completing karma.

This is divided into the four phrases. This is easy to understand.

[English Lamrim Text Vol 1, P240 58B, 28.43; Original Chinese Commentary Script Vol 8, P69, L13]

Asanga's Compendium of Knowledge (Abhidharma-samuccaya) says:⁴¹⁶

Understand that virtuous and non-virtuous actions project and bring to completion

The virtuous and non-virtuous actions are divided into these two kinds, one is the virtuous and non-virtuous actions of the projecting karma and the other one is the virtuous and non-virtuous actions of the completing karma.

[English Lamrim Text Vol 1, P240; 58B, 28.56; Original Chinese Commentary Script Vol 8, P70, L1]

birth in the happy realms and the miserable realms. Projecting karma projects a fruition.

There, this is that the projecting karma will project your fruition.

[English Lamrim Text Vol 1, P240; 58B, 29.08; Original Chinese Commentary Script Vol 8, P70, L3]

Completing karma is that by which, in a rebirth, you experience the wanted and unwanted.

This explains it even more clearly.

[English Lamrim Text Vol 1, P240; 59A, 00.06; Original Chinese Commentary Script Vol 8, P75, L1]

Completing karmas are such that upon you having been projected into a particular realm, they are the wanted or the unwanted things that you experience. Virtuous karma will bring what is wanted. What is otherwise will bring that which is unwanted. And then, among the projecting and the completing karmas,

[English Lamrim Text Vol 1, P240; 59A, 00.21; Original Chinese Commentary Script Vol 8, P75, L3]

The *Treasury of Knowledge* explains that a single action projects a single rebirth and does not project many rebirths. There are many completing actions, but many projecting actions do not project a single body. The *Treasury of Knowledge:*⁴¹⁷

One projects one rebirth; Those that bring about completion are many.

Therefore one projecting action can project one life whereas for the completing actions, you need many to bring about completion in a life.

[English Lamrim Text Vol 1, P240; 59A, 00.33; Original Chinese Commentary Script Vol 8, P75, L5]

Another one, what does another one say? It does not say the same thing, meaning sometimes one [projecting action] projects one life,

[English Lamrim Text Vol 1, P240; 59A, 00.45; Original Chinese Commentary Script Vol 8, P75, L7]

The Compendium of Knowledge:418

There is karma where a single action projects one body. There is karma where a single action projects many bodies. There is karma where many actions project a single body. There is karma where many actions project many bodies.

This is the explanation and so there are different explanations.

[English Lamrim Text Vol 1, P240; 59A, 00.56; Original Chinese Commentary Script Vol 8, P76, L3]

The commentary explains Asanga's four types of karma, respectively, as a single instant of an action nourishing a seed of only a single lifetime's fruition; that action nourishing a seed of many lifetimes' fruitions; many instants of an action again and again nourishing a seed for just a single body; and many mutually dependent actions repeatedly nourishing seeds for the many bodies of a succession of lifetimes.

Now for this principle, I will not explain this in detail here, as long as you read it clearly then it will be fine. When we get to the chapter on the 12 dependent arising, I will explain this in detail. In general we would always just look at it and say, "Ah, ignorance leads to compositional activities, compositional activities lead to consciousness, consciousness leads to name-form..." We would just read it through and everyone would know it. But actually, this is the primary key to cultivation which is something! have talked about while! have been explaining karma. In the future when we get to the 12 dependent arising, we will talk about how a certain previous cause will produce a [corresponding] effect now. We will also talk about when an effect arises, what method of dealing with it would

mean a change in direction and what method of dealing with it would mean you are still going along in the same direction of it. These are all explained extremely clearly and plainly within this topic. Also, for a karma, meaning the seed, if you leave a seed now, when will the effect be issued, what is the circumstance of the effect being issued, and the details of the issuance. I will save these for later when we get to that section.

[English Lamrim Text Vol 1, P240; 59A, 02.22; Original Chinese Commentary Script Vol 8, P76, L13]

However, in order to help us obtain a correct understanding in the future, this section right here, you will have to become familiar with it. If you are familiar with this, when we get to the later section, as soon I explain it, you will know it very plainly and very clearly. However if you are truly practicing, remember the "four preconditions." You will then know it so clearly and plainly. When you understand the principles of cultivation, you will know the characteristics, the method, that iswhen cultivation becomes very easy, very easy! So this part is on the actions of projecting and completing. And then there is the classification of karma whose result you will definitely or only possibly experience. The next section tells us that there are karmas which you will definitely experience, but there are others which you may possibly experience. It explains what karmas you will definitely experience and what karmas you will only possibly experience.

[English Lamrim Text Vol 1, P240; 59A, 03.07; Original Chinese Commentary Script Vol 8, P77, L5]

(ii) Karma whose result you will definitely or only possibly experience

The Levels of Yogic Deeds:⁴¹⁹
Karma whose result you will definitely experience is that consciously done and accumulated.

This says that this type is one which you will have to receive, karma whose result you will definitely experience in the future. What type of karma is this? It is one that is "consciously done and accumulated." Conscious means the karma from reflection which is the mental karma. When your thoughts arise in your mind, in other words, it is the "compositional factors" of the [four aggregates of feelings, discrimination, compositional factors, and consciousness. This is what we should understand. For instance, when you are thinking, when you are considering, "Um, this thing is good. How can I figure out some way of acquiring it?" "This thing is not good, so I need to find some way to get rid of it." This is the mental state. Consciously, and then, "done" and "accumulated". This is something you will definitely experience.

[English Lamrim Text Vol 1, P240; 59A, 03.52; Original Chinese Commentary Script Vol 8, P77, L11]

Karma whose result you are not certain to experience is that consciously done but not accumulated. [187]

Though it is done, but it is not accumulated. Well then what is done and what is accumulated? Next,

[English Lamrim Text Vol 1, P240; 59A, 04.02; Original Chinese Commentary Script Vol 8, P77, L13]

The same text sets forth the distinction between having done karma and having accumulated karma:⁴²⁰ What is karma that you have done? An action that you have thought about or that you have consciously set into motion either physically or vocally.

This is "having done karma." That is you have created it. What constitutes creating karma? Normally we would say creating karma, creating karma, everyone talks about creating karma, what karmas are you actually creating and how do you create them? Now this tells us here. That is "an action that you have thought about," and "that you have consciously set into motion," which are "either physically or vocally." This is what you are considering in your mind, where you are considering in your mind. For instance, you might have seen something, and then you think, "Ah, this thing is good! Ah, I need to think of some ways of acquiring it!" This process could be happening on something very small, very small. Of course

other than this, for instance if you see others having a little free time, yee, you would be examining them, "What are these people doing? Oh, they are going out to play." So you think, "I want to go out and play too." Or you might think, "This person is going out to play but I do notwant to do that, I want to exert myself here in my studies." These are all examples. Therefore, your every arising thought is nonetheless this. If you wish to go out to play with that person, then later you will think, "Let me think of some ways so that later..." You will then have pursued after him, your body and speech will have been gone. You will think about how he is not working hard, he is out playing and you are exerting yourself here. Right? Therefore, all day long we are nonetheless right there.

[English Lamrim Text Vol 1, P240; 59A, 05.19; Original Chinese Commentary Script Vol 8, P78, L11]

There is another thing, you might say, "It would seem that there are many instances where I am not thinking (composing with the mind)." What would that be? That would become your ethically neutral karma. Where does the ethically neutral karma come from? It is still the causally concordant effect from before. So why are there ethically neutral karmas? That is from the past lives, still from the past lives. There are many people who are foolish and dumb. It is because one created this in the causal period and now the effect is this. Or perhaps it could be a residual retribution that has not been exhausted. If you just look at the animals with lower

intelligence, margarya melanioides (snails), mussels and clams, and also turtles, when they decide to fold [or withdraw], they could sit there for three days, five days, eight years or ten years, and it would be pretty normal. What were they like in the causal period? In general, there are many people whom you cannot claim that they are not cultivating. They are cultivating. But if you say that they are cultivating, he acts in this way. He would be filled with delight to just sit there and perhaps to sit there and be foolish and dumb, becoming drowsy. And he would still feel that, "Ah, I had just done a sitting meditation and it was a good session!" He slept. So of course it was good! This type of situation is wrong! I am absolutely not making a joke out of this! I am especially pointing this out to you! If you have auspicious projecting karma then it is still fine, but if you don't, then these are all subjective aspects indicating a fall into the miserable realms. In the future, you will end up in these states. This is an ethically neutral attachment. This is the appearance of it.

[English Lamrim Text Vol 1, P240; 59A, 06.34; Original Chinese Commentary Script Vol 8, P79, L6]

There is another type of person whose mind is very intelligent. Even though he is intelligent, but he only pays improper attention and defends himself with sophistry, expounding on seemingly great principles. This would be the type of person that has great worldly intelligence and can out argue everyone else. Therefore, in every instance, we must be able to recognize clearly, the

subjective aspect of our thoughts, the subjective aspect of our thoughts.

[English Lamrim Text Vol 1, P240; 59A, 06.51; Original Chinese Commentary Script Vol 8, P79, L9]

Once you have thought about it consciously, you will "set [it] into motion either physically or vocally." Earlier we said, this person is sitting there being foolish and dumb, and therefore this will issue an effect later as many types of animals. The clams cannot even...cannot even crawl. They are just there. If you throw it somewhere, it will just stay there. The turtles are a little better because they would still crawl and swim. What is the reason for this? The slower the person is in his reactions, he will naturally act in this way. What is this really? Slow moving. On all occasions, if you understand this point, you will become very plain and very clear [with everything]. [Note that] I am not encouraging you to be very quick and agile here. The monkeys are very quick and agile and that isnot necessarily good either. Right? Therefore, in brief, you should know the correct versus the evil cause. Any little thing will be clearly and plainly manifested. This is on what is done. Next, it will talk about what is accumulated.

[English Lamrim Text Vol 1, P241; 59A, 07.48; Original Chinese Commentary Script Vol 8, P80, L1]

It continu es:

Karma that you have accumulated is that not included among the following ten types of actions:

In other words, other than these ten types, everything else is karma that is accumulated. So then the next ten are those that are not accumulated.

[English Lamrim Text Vol 1, P241; 59A, 07.55; Original Chinese Commentary Script Vol 8, P80, L3]

actions done in dreams; those done unknowingly; those done unconsciously; those done without intensity or not continuously; those done in error; those done forgetfully; those done without wanting to; those naturally ethically neutral; those eradicated through regret; and those eradicated with a remedy.

These are it. What is not accumulated? That which are done in "dream". This is why in general when we are talking about the confessions, [we talk about] what is done inside a dream is not accumulated. This is the reason. This will not issue an effect, will not issue an effect. So then in a dream, why would you have "actions done"? Let me just mention this while we are here. This is the causally concordant effect, the causally concordant effect.

This is it. Perhaps it was something before or perhaps it is present now. But it is not that strong, not very strong. This is the situation. The second one "those done unknowingly," that is when you are doing it, you were not aware of it. What is not being aware of it? Oh, let us say you walked over somewhere, stepped on and killed some ants. I had no idea it happened. This is "those done unknowingly." This is not accumulated.

[English Lamrim Text Vol 1, P241; 59A, 08.59; Original Chinese Commentary Script Vol 8, P80, L11]

"Those done unconsciously," that is when you are doing this, you had not thought about it. What is this situation like? Often when a sensory object arises, you did notthink about it, eh, upon this encounter, you just do it. This type of situation is called having it done unconsciously. But pay attention to this! There are many times when things are done unconsciously, it is because there is a strong latent propensity (habit). This latent propensity is very strong and powerful. Due to the latent propensity, you will still have to experience the karma. Where does this latent propensity come from? It is through his conscious reflection and continuous actions that this habit is successfully formed. Though one does not consciously think of this now, but he will continue to behave as such. This place is saying that for this particular karma now, for this particular karma now, since for this portion, he had not consciously thought of it, and therefore it is not accumulated.

[English Lamrim Text Vol 1, P241; 59A, 09.49; Original Chinese Commentary Script Vol 8, P81, L3]

So then the next section says, "those done without intensity or not continuously." That is even though you have done it, but for what you have done, you did not ask for any benefit, you went against your will, you did not want to do it, or this brings you no benefit. But you had to do it. However, you do not do it often, do notdo it often. What does this mean? For instance, we go to work now, the office tells you to do something unreasonable. Ah! You feel that for this thing, you are not seeking to derive any benefit from it. And then, you do not do it continuously. "Those done in error," we can understand this. You have lost your mind. (Translator note: this part of the text seems different as well, the text reads more like "Those done in a craze.") And then what is "those done forgetfully"? Normally our vigilance and mindfulness are present. However, sometimes you all of a sudden lose your attention, lose your attention. This is the situation. "Those done without wanting to," that this thing is that something you do not like to do.

[English Lamrim Text Vol 1, P241; 59A, 10.46; Original Chinese Commentary Script Vol 8, P81, L10]

"Those naturally ethically neutral," those that are naturally neutral will not issue an effect. What is naturally ethically neutral? They are things such as walking, sitting.

Just like that. Therefore among the four deportments, there are a lot. Sleeping, this will not issue an effect. There is no virtue or non-virtue in sleeping. Of course when you sleep and you feel lazy, then this attitude of being lazy would count [as being non-virtuous]. But the sleep itself does not count. This is what we should understand. This is what we should understand. Therefore, we should not say, "Oh! Sleeping is ethically neutral. So I can sleep all day." This attitude of laziness is not right! This is what we should discern clearly.

[English Lamrim Text Vol 1, P241; 59A, 11.20; Original Chinese Commentary Script Vol 8, P82, L1]

So then number 9 and 10, these two are what we can apply to our cultivation. Though you have done it, though you have accumulated the karma, but you "regret". You say, "Ah! How can I have done something like that? This is not right!" At this time then it will not accumulate. If this does not accumulate, then it becomes a karma you will only possibly experience. Also "those eradicated", this is the best. The sacred teaching tells us how to eradicate. That is though you have planted the seed, you treat it from the root of the sickness. To give you an analogy, for instance, if you have planted it, though you have planted it, eh, before it sprouts, you ruin it. Or perhaps though it has sprouted, but you pull it out. Then it will not be able to grow. This is called eradication. Therefore, for these two points, they are what we practitioners use to purify what we have done in the past.

The reason we can purify what we have done in the past is because of these last two points.

[English Lamrim Text Vol 1, P241; 59A, 12.25; Original Chinese Commentary Script Vol 8, P82, L8]

Karma that you have accumulated is the remaining actions, the ones not included in these ten types of action. Karma that you have not accumulated is just the ten types of actions indicated above.

Well then other than these ten types, the rest will accumulate. Therefore, "Karma that you have not accumulated is just the ten types of actions indicated above."

[English Lamrim Text Vol 1, P241; 59A, 12.36; Original Chinese Commentary Script Vol 8, P82, L10]

The Compendium of Determinations⁴²¹ presents four permutations between karma done and karma accumulated. Killing that is karma which you have done but not accumulated is seen in the following cases:

This is something done but not accumulated.

[English Lamrim Text Vol 1, P241; 59A, 12.43; Original Chinese Commentary Script Vol 8, P82, L12]

that done unknowingly, that done in a dream, that not done intentionally, that which another person forced you to do against your will, that done only once and then regretted, that much lessened upon assuming a vow to give up killing after overcoming the desire to kill by means of a deep understanding of its faults, that whose seed you weaken before its fruition can start by means of separating from worldly attachment, and that whose seed you have actually destroyed with a supramundane path of elimination.

Now when we talk about this, this concept is very important for us. The Compendium of Determinations also gives us four permutations. It explains each. To have something done and not accumulated means that though you have done it, the karma does not accumulate. Why does this part specifically expound on karma that you may only probably experience, that you may only probably experience? Though you have done it, you do not have to experience the effect. What are they? Let us take a look. "That done unknowingly," that done unknowingly, in other words, you have no idea that it happened. "That done in a dream," we have just talked about this earlier. "That not done intentionally," for instance, a bug bit you, you did not even know and, you smacked and killed it. Yes, at that time, you certainly were not aware of things. You just felt that something stung you, "Ah!" Just like that and you did it. But you did not intend on it. Such is the situation. But you should not say, "Ah, this is done unintentionally!" If you should say so, then what follows

next becomes what is done intentionally. This is something that we need to make a clear distinction of! The subjective aspects of the mind are very subtle, very subtle! Do not say, ah, this is that, is that... so after you smacked it, you would just say, "I did not intend to do that anyway." That is the time when you should actually feel regret. Therefore, how you feel afterwards actually make a difference on the actions you did earlier on. There is already a difference between them, [judging from the two types of reactions]. It is very subtle. There is also "that which another person forced you to do against your will," this is when others force you to do it. This was explained earlier.

[English Lamrim Text Vol 1, P241; 59A, 14.32; Original Chinese Commentary Script Vol 8, P83, L13]

There is another kind which is "that done only once," yes, and then, though it is done and accumulated, but after you have done it, you "then regretted." You regret, ah! You would say, "How come I made such a mistake?" You then feel that you have made mistake, you are disgusted and wish to change course. This is the correct way! This is what is done in the mundane world. Then another step further is the act of, "assuming a vow." And further is to go beyond the mundane world. But even from the perspective of the supramundane world, in the same fashion, it will certainly include regret and disgust [with one's own actions]. After that, you do not commit the same sin again, do not commit again. Previously, you

followed the worldly standards and specifically committed this type of misdeed. Now you follow the supramundane standards, making the sin

"much lessened." You lessen the power of the seed. Why? It is because you do not accumulate (increase) [the karma]. Just like that. Much like a seed, after you store it, the condition is extremely dry. If you just put it on a rock, it cannot grow!

[English Lamrim Text Vol 1, P241; 59A, 15.27; Original Chinese Commentary Script Vol 8, P84, L7]

And then, by "separating from worldly attachment," this means you separate yourself from the mundane world. Attachment (desire) fuels its power. But now you have separated yourself from it. "Whose seed you weaken," this harms the aforementioned seed. Then you may go as far as this, "whose seed you have actually destroyed with a supramundane path of elimination." This means you permanently destroy it. Just like how seeds are, the earlier sentences describe how you "weaken" it. This means to dry it thoroughly under the sun, by putting it on a rock or to put it in a jar, ah, where there is no sun or water and it will not grow. However what is to "permanently destroy" it? That would mean you scorch it with flame, and it is doomed! No matter how much you soak it in the water and leave it in the sun afterwards, it will not grow! That is how it is.

[English Lamrim Text Vol 1, P241; 59A, 16.07; Original Chinese Commentary Script Vol 8, P84, L12]

Therefore, this is why, on all occasions, I keep saying that you should understand this principle! Normally, when things happen to us, when things happen, we would always think we are right. Ah, with this reasoning, you will continue to contemplate it for a long time. When you find an opportunity, you will use it to argue with others. [If you do this,] you are doomed, doomed! What have you done? It is something done "consciously" (or knowingly). Thus it is karma that is accumulated. However, it is hard to avoid doing this when we begin (cultivating). Not only is this hard to avoid, but it is you will certainly do when you just started to cultivate. Therefore, we should strive to learn and understand this. So whenever we have done a nonvirtue act, learn to think, "Ah, how come I am wrong again! I must exert myself...." If you could regret and reproach yourself as such, then you probably will not have to experience this karma. You probably will not experience the karma. Then upon this foundation, you will not suffer great misery in this life, or you may suffer just a little only. But you will not fall into the miserable realms. Since you will not fall into the miserable realms, you will be able to attain successively higher status in your next lives, attain successively higher status in your next lives. You can go as far as escaping the cyclic existence...etc. Otherwise, your bad karma will increase and it will increase tremendously. And yet you still wish for a rebirth in the heavens or in the Pure Land? Would you not have

defeated your own purpose? This is the fundamental concept.

[English Lamrim Text Vol 1, P241; 59A, 17.17; Original Chinese Commentary Script Vol 8, P85, L6]

Killing that is karma that you have accumulated but have not done is seen in the following case:

Ah, interesting! You have not done it but it will accumulate. Next.

[English Lamrim Text Vol 1, P241; 59A, 17.25; Original Chinese Commentary Script Vol 8, P85, L8]

you investigate and analyze for a long time in order to kill a living being, but you do not kill it.

Though you do not often kill, but your mind continues to "investigate and analyze," to investigate and analyze. This is the sin we commit most of the time. This is really terrible, really terrible! For instance, if you encountered something, it may be something you are fond of, even though you did not physically go get it; Or it may be something you detest, even though you did not physically reject it, you keep having internal misgivings. This is what it is describing. This is karma that is accumulated, as mentioned earlier. It is the magnification of the internal karma, and nothing is more powerful than this. This is it. Therefore, this point is most important for us.

[English Lamrim Text Vol 1, P241; 59A, 18.14; Original Chinese Commentary Script Vol 8, P85, L14]

Therefore, this is why we should try to learn more and put the teachings in our minds. Normally, we would spend most of our time being foolish and dumb. What do we do? We would chit chat or let our thoughts go wild, thinking of things. What are all these?

These are all "accumulated and not done." Whatever that is accumulated and not done, this becomes the karma that you will certainly experience. Pay attention, pay attention! This is the problem we incur most easily. Normally we would just sit there and think, "Um! How do I find a way to go about this, how do I think about that..." Even if you did not successfully accomplish it, you are already accumulating. If you become successful, then there is no need to even mention that! Therefore, there has been so many earlier examples...do you remember the story of the golden cat? He just offered three coins. Then he continued to accumulate, continued to be joyful, continued to think of how good it was and he obtained such great merits. Now what are we constantly thinking of in our minds? If you just examine yourself a little then you will know. Thus, here, if we are cultivating, when we feel that we seem to accord with attachment, ah! We know that we are wrong and we would get rid of it. If we seem to accord with hostility, it is wrong too! However, the most difficult one to remedy is the state of concordance with ignorance! Um, we would just go through the entire day muddleheaded. And it would seem that we did not do anything wrong! You must remedy this, you must remedy it! This is what we should understand. Now number two.

[English Lamrim Text Vol 1, P241; 59A, 19.38; Original Chinese Commentary Script Vol 8, P86, L11]

Killing that is karma that you have done and accumulated is seen in all the killing not included in the previous two permutations.

Three, "done and accumulated," this is easy. Other than the previous two permutations, now it is done and accumulated.

[English Lamrim Text Vol 1, P241; 59A, 19.44; Original Chinese Commentary Script Vol 8, P86, L13]

Killing that is karma that you have neither done nor accumulated is whatever is not included in the above three.

This is neither done nor accumulated.

[English Lamrim Text Vol 1, P241; 59A, 19.47; Original Chinese Commentary Script Vol 8, P87, L1]

Also understand in the same way, as appropriate, the non-virtuous actions from stealing through senseless speech. The three mental non-virtuous actions do not

have the second permutation. [188] Within the first permutation, there are no mental actions that are not intentionally done nor are there any that you are forced by another to commit.

Within the mental actions, they do not have the second permutation. Why? What is the second permutation? It is "karma that you have accumulated but have not done." For the mental actions, the mental actions are not done, their "done" is equivalent to "accumulated". As soon as there is a thought, the karma is accumulated. Therefore, the second permutation is karma that you have accumulated but have not done. This does not exist for the mental actions. In your every thought, the thought, the thoughts of attachments, hostility and ignorance, they will continually create. So then, in the first permutation, "there are no mental actions that are not intentionally done nor are there any that you are forced by another to commit." This is easy to understand. Now that we understand every part of this clearly, okay, for the matter of karma, we are now very clear that this is the karma that you will definitely experience. In this section of karma that you will definitely experience, there are actually two types, one which you will definitely experience and the other that you will possibly experience. You now understand them.

[English Lamrim Text Vol 1, P241; 59A, 20.52; Original Chinese Commentary Script Vol 8, P87, L9]

From the viewpoint of the time at which you experience a result,

This is further divided into the earlier and later times.

[English Lamrim Text Vol 1, P241; 59A, 20.56; Original Chinese Commentary Script Vol 8, P87, L11]

there are three types of certainty of experiencing results of karma: experiencing it here and now; experiencing it after taking rebirth; and experiencing it at another time.

The first one is to experience it here and now.

[English Lamrim Text Vol 1, P241-242; 59A, 21.02; Original Chinese Commentary Script Vol 8, P87, L13]

Karma that you experience here and now is the effect of actions which ripen in the very lifetime in which you do the actions. There are eight such types of karma mentioned in the Levels of Yogic Deeds:

(1) non-virtuous actions [that you have done] with a predominant [attached] attitude of looking after your body, resources, and existence;

There is a type of karma that once you created it, you will experience it here and now. So then in the *Levels of* Yogic Deeds, it said what? "A predominant [attached] attitude of looking after your body, resources, and **existence**." A predominant attitude means for instance, the predominant attitude of looking after things is an increased attachment. Ah, the attachment is very strong, for the body, for the resources, unable to let go of all sorts of things. This will cause you to experience the karma here and now, to experience the karma here and now. Speaking of this, for us in general, in particular for those who train in Buddhism, especially those who have become renunciates, there really isn't anyone who would have that type of strong attitude. There really is not anyone who would have that type of strong attitude. However, if we actually examine ourselves carefully, therein is the problem! Normally we would pay attention, would very much pay attention to nutrition. We would pay attention to our bodies. Ah, at all times we get busy for this. This is what? It is a predominant attitude of looking after things. Looking after what? "Looking after your body."

[English Lamrim Text Vol 1, P242; 59A, 22.01; Original Chinese Commentary Script Vol 8, P88, L9]

Therefore, earlier, it has been told to us time and again that once you have truly gone for refuge to the Three Jewels, who is the great teacher? Who? The Buddha. And then, it is the teaching, the teaching that the Buddha has taught us. The Sangha community is our fellow

practitioners. After we have been ordained, yes, due to the immediacy [of the body], we need to care for our bodies. But we should not be saying, "This is what the doctor says!" Yes, the doctors would say that. We should listen to him. But should not we listen to what the Buddha said? If the doctor said something that is different from the Buddha and you listen to the doctor, then you will be wrong. This is something we should understand. This is something we should understand! And then, this is still secondary. What we most readily have a problem with is that we are busy doing something for this all day long. Actually, what are you cultivating? You are cultivating your body! Yes, as a result, your body will be cultivated to become even more solid. You will not be able to escape. You will eternally remain in this cyclic existence. This is something you will experience here and now.

[English Lamrim Text Vol 1, P242; 59A, 23.01; Original Chinese Commentary Script Vol 8, P89, L2]

(2) virtuous actions [that you have cultivated] with a predominant attitude of not looking after these;
(3)

There! If you can strive to turn the direction around, it will happen in this lifetime as well. If you give, uphold vows and so on, this could happen too.

[English Lamrim Text Vol 1, P242; 59A, 23.12; Original Chinese Commentary Script Vol 8, P89, L4]

- (4) in the same way, [non-virtuous actions that you have done with an attitude of] strong malice toward living beings;
- (5) [virtuous actions that you have cultivated with an attitude of] deep compassion and helpfulness;
- (6) [non-virtuous actions that you have done with] great animosity toward the three jewels, gurus, and the like;
- (7) [virtuous actions that you have cultivated with] an attitude of deep faith and belief in these;
- (8) non-virtuous actions [that you have done] with an attitude of enmity toward those who have helped you such as parents and gurus, and an attitude of not repaying them for what they have done;
- (9) virtuous actions [that you have cultivated] with a strong attitude of wishing to repay those who have helped you.

With things as such, they are all what you would experience now, all what you would experience now.

[English Lamrim Text Vol 1, P242; 59A, 23.46; Original Chinese Commentary Script Vol 8, P89, L8]

Karma that you will experience after you have been reborn is the effect of actions which you will experience in the second [next] lifetime. Karma that you will experience at other times is the effect of actions which will ripen in or after the third lifetime.

Therefore, for karma that you will definitely experience, it is further divided into these three parts: one is the karma that you will experience here and now; the second one is the karma that you will experience in the second lifetime; and then another one is karma that you will experience in or after the third lifetime, karma that you will experience in or after the third lifetime. So then if we truly exert ourselves in practice, a higher status will very clearly begin from this life. It will get better in the next life and even better in the life after that! This is based on us having been in accordance with the teachings. Therefore, truly, whether you are reciting the Buddha's name, or anything else, in the end, of course you will become a Buddha! Not only will you be reborn in the Pure Land, you will also obtain all sorts of happiness in this life! Of course, all the practices operate the same way. This is not only true for those for recite the Buddha's name, this stands for all [discipline]. This is something that we should understand. This is something that we should understand.

[English Lamrim Text Vol 1, P242; 59A, 24.44; Original Chinese Commentary Script Vol 8, P90, L2]

There may be many who have practiced, but they do not necessarily feel that things are going their way! This is a concept that we should be very clear with. For example, we can take our senior abbot here as the primary example. Ah, after he had begun to practice, why is it that

he is often sick? That is because he had created all sorts of virtuous karma, and he is experiencing it now. He would have, since he had done a great non-virtuous deed in the past,

he would have needed to go to hell. He might have needed to become an animal life after life, to be killed and eaten. Yet, in this life, he just got a little sickness and this exhausted [the karma]. This is very obvious. There are far too many cases like this. Therefore, this concept, we must equally understand it very clearly. The more we understand it clearly, the more it will become the greatest encouragement to ourselves. Then when you walk on the path, you will feel very joyful. The more you walk on the path, the happier you become. Let me explain this last part.

[English Lamrim Text Vol 1, P242; 59A, 25.36; Original Chinese Commentary Script Vol 8, P90, L2]

The way in which the many virtuous and non-virtuous karmas that exist in your mind-stream ripen is as follows:

- (1) Whichever karma is weightiest will ripen first.
- (2) If weights are equal, whatever karma is manifest at the time of death will ripen first.
- (3) If this also is the same, whatever karma you have predominantly become habituated to will ripen first.
- (4) If this also is the same, whatever karma you have done first will ripen earliest.

As cited in the *Treasury of*Knowledge Autocommentary: 422 As to the actions that give rise to cyclic existence,
There are those that are weighty, those that are near, Those to which you are habituated, and those you did earliest. Among these, the former will ripen first.

Well then for us now, we have no idea of the endless and the abundant variety of karma that we have created in our mind-streams. There are virtuous ones and nonvirtuous ones. Which one will ripen first? In other words, which one will issue the fruit first? There, there it tells us. The first one, the weightiest karma will ripen first. The weightier the karma, [it will ripen first]. As for whether the karma is light or weighty, this has been explained before. Right! Whether an action is light or weighty, this was explained earlier. If there are notvery weighty karmas, the karmas are of similar weight, what happens then? That is at the moment of death, what ripens will be whatever that manifests before death. This is why we need to pray for people at the moment of death. If they are seeking to go to Pure Land, of course this is done. Even if they do not wish for Pure Land, or even those who do not believe in the Buddha, if you can remind him that at the moment of death, whatever he concords with, it is good for him as well.

[English Lamrim Text Vol 1, P242; 59A, 26.51; Original Chinese Commentary Script Vol 8, P91, L5]

Actually, not only do you call his attention to that, you should also tell him this, "Ah, you have done so many good things in your lifetime. This life has been so miserable, it is meaningless! You are done with it and you are going to heaven." If you can remind him of this, eh, he will be happy as he thinks about it. At this time, if his mind concords with it, then as he thinks about this, this will be the moment nearest to death in which you have drawn this out. This is the second thing. Therefore "for the moment of going to the west," the moment of one's death, will always use the Buddha's statue, the long flags to guide him. There is a reason for that. This is the second point.

[English Lamrim Text Vol 1, P242; 59A, 27.25; Original Chinese Commentary Script Vol 8, P91, L10]

"If this also is the same," then next it depends on what your habit is. It is your latent propensity, your latent propensity. Therefore, earlier it said that do notsay it is unconsciously done. This latent propensity is very obstinate. For the most of us, we are run by this latent propensity. And this latent propensity is often not created through one lifetime, but through many eons of lives. Therefore, this causally concordant latent propensity runs very deep. That ishow it is. What is most important to our cultivation now? It is to change our beginningless habits.

If this is not found, then whatever that is done the earliest will ripen first. The earlier the actions, they are the ones which will ripen first. The next part is a stanza from the *Treasury of Knowledge Auto-commentary*. This stanza, everyone can just read it over. I will read it again. "**The actions**," among the actions in cyclic existence, which one will ripen first? The first one is those that are weighty. The second one is those that are near [death]. The third one is our habits. Habituated means habits. The fourth one is if those above are not present, then whatever that isdone the earliest will ripen first. Therefore, "**the former will ripen first**."

[English Lamrim Text Vol 1, P242; 59A, 28.36; Original Chinese Commentary Script Vol 8, P92, L3]

When we get to this point, regarding the virtuous and non-virtuous actions, you already have the fundamental concepts, already have the fundamental concepts. Whatever that you do not know about the principles. As clearly, the main concepts for your entire practice are all included here. Therefore, all the rest will come from you practicing this section step by step. Of course the sequence of order has been made very clear. The reason you have reached this point, there must have been previous levels in which you have gone through step by step, step by step in order to get here. Then once you have this concept, whether you are practicing Zen, reciting the Buddha's name, learning the teaching, or even for a mundane world person, why does he behave this way,

why did he procure this bad fruit, [you will know why]. Even as you observe yourself, you will know the reasons. Whenever your thoughts arise, you will of course know. Even when your thoughts have not come up yet, you will know [as well]. Why do you have this habit, why things are such a way, everything will become this clear and this obvious to you!

[English Lamrim Text Vol 1, P242; 59B, 00.03; Original Chinese Commentary Script Vol 8, P93, L1]

Please open up to *The Great Treatise*, page 139 (English text, page 242). For the section on karma, in regards to the general principles and the relationship between karma and its effects, we now have a basic understanding. With respect to what are non-virtuous (dark) karmas and their effects, what are virtuous (light or white) karma and their effects, what are the more relevant weighty karmas within this section, what actions are light versus weighty, what are the projecting and completing karmas, and what are the karmas that you will definitely or only possibly experience, these are all concepts that you should understand. Only if you can understand the earlier section will you be able to follow along in the later sections. If you do not understand the earlier sections, the further we go, the more you are confused. That is why I particularly wish to tell you that for those who have not heard the beginning parts, they must make it up by listening. Yes, you might feel that you cannot seem to understand what you are hearing now. So you feel, "Ah, I cannot understand this.

But if I go and read the earlier sections, it seems even more confounding!" It may seem that way to you. But in reality, it is just the opposite. If you can slowly understand the fundamentals described earlier, then you will naturally understand the later sections. This is because there is a sequence of order here! There is a sequence of order. You must certainly understand this concept. With the same reasoning then, after you are done hearing every section, you must have a good grasp of each one. Only then will you be able to go deeper later. To go deeper means to be able to use the earlier fundamental parts. When you use them, that is when you learn how to apply them. Only when you properly apply them, will you be able to practice and obtain achievement. So then the next section is called:

[English Lamrim Text Vol 1, P242; 59B, 02.10; Original Chinese Commentary Script Vol 8, P94, L3]

2' Reflecting on karma and its effects in detail

Now we know the entire tenets on how karma produces effects. What was the reason for learning this? We know now as we think back on this. It is because we understand the suffering of the mundane world. The ultimate state of the mundane world comes down to one thing - suffering. The only salvation is the Three Jewels, the Buddha. Therefore, we have gone to the Buddha for refuge. After we have gone to the Buddha for refuge, the only reason he is able to save us is spoken right here. It is actually right in this section. You have finally found it and

have come to understand clearly all the different principles behind it. Once you understand it clearly, you will then go a step further and ask, "Yes! I now understand the circumstances. What should I do now to help me improve life after life until finally reaching the perfect Buddhahood? What is the critical characteristic of it?" This is why this section tells us, "Reflecting on karma and its effects in detail." There, this is exactly what you need. This is exactly what you need! In the entire teachings of Buddhism, in its heart essence, what is one part that we particularly need? It is right here. This is the meaning of reflecting on the details.

[English Lamrim Text Vol 1, P242; 59B, 03.35; Original Chinese Commentary Script Vol 8, P94, L12]

Therefore, in other words, once you have navigated through the entire situation clearly, given the situation that you are in now, this is what you need. This is where you begin your first step. On one hand, you have come to understand the entire principles [of karma] and on the other hand you will learn the particular juncture in this sequence of order that you shall enter. In this fashion, when you begin your journey, you will advance step by step. Do you understand? Therefore, the arrangement of this sequence of the teachings is so tidy. That is why he tells us in the beginning that not only does this teaching give us all the teachings of the Buddha, that it includes the two main lineages, these were not the only things included. The stages are arranged for disciplining the mind. Therefore,

every section is arranged perfectly for us. Thus now, what is our next step? Should not we alleviate our sufferings and obtain happiness? So we now know what the causes of the sufferings are and what the causes of happiness are. For any cause, a corresponding effect will be issued. Now that we know this, it continues to say,

[English Lamrim Text Vol 1, P243; 59B, 04.52; Original Chinese Commentary Script Vol 8, P95, L6]

It is certainly the case that you will acquire a good body and mind through giving up the ten non-virtuous actions. Nonetheless, if you were to bring about a body and mind that are fully qualified, this would accelerate your cultivation of the path as nothing else would. [189] Therefore, seek such a life.

Ah, this says this for us. If you can stay away from the ten non-virtues and train in the ten virtues, it is true! You definitely can obtain this, "will acquire a good body and mind." This is the so called a human body of leisure and opportunity. However, among the bodies of leisure and opportunity, there are still differences. If we look at what is present, even among those who have obtained this human form, actually, to have leisure and opportunity, it means you are in Buddhism. However, there are many who are really intelligent and also have wisdom. There are many others who have intelligence, eh, but they have only a worldly intelligence and would out argue everyone else. Their intelligence harmed them. Though they may

have had talent, they eventually walked down the wrong path. We do not need to talk about those without good intelligence. There are many who have good intelligence, but bad health. There are many who not only have good intelligence, but also good health. So with everything, there is something different!

[English Lamrim Text Vol 1, P243; 59B, 06.12; Original Chinese Commentary Script Vol 8, P95, L14]

What is the reason here? In other words, though one obtained it, but is it consummate and perfect? It is not. You should know that in order to complete the perfect Buddha path, you cannot be off even a little bit! Therefore, in order to have the full qualifications of having all good qualities, to complete this unsurpassed path, to have Bodhisattva-knowledge of all things in their proper discrimination until finally having Buddha-knowledge, or perfect knowledge of all things in their every aspect and relationship past, present, and future, you will certainly depend on what? [Translator note: This sentence that talks about bodhisattva-knowledge is in the Chinese text, but not the English text.] The best way is to rely on "a body and mind that are fully qualified." Otherwise, if you cannot obtain this, by just having a regularly human body, when you train, you are still very, very slow, very, very slow. Not only are you slow, due to this slowness, sometimes there could be all sorts of obstacles and so on. So with one mishap, something could go very wrong for you!

[English Lamrim Text Vol 1, P243; 59B, 07.18; Original Chinese Commentary Script Vol 8, P96, L7]

Therefore this place tells us, for us who are truly training in the teachings. We should strive to possess the most perfect and wonderful tool for learning Buddhism. We can use an example here. Say we want to travel afar, travel afar. For instance, we may wish to go to India for pilgrimage or say you wish to go to the United States. You would not only need to know how to go, but that you would want the best transportation. Could you go by a ship? Of course. You would have to sit in it for a few months. Ah. but if you take the plane, it would only take you a day. And then, if you have sit in a ship for a few months, when you are in the ocean, you do notknow when a hurricane will strike. Ah! That is very troublesome. For the era now in particular, you are in a world with wars. You have no idea what would happen in a few months. There could be all sorts of things not going your way. Therefore, you must find the best way. Not only would you go by plane, but you would try to see if this airline is pretty safe or if this airline has had a series of problems. Right? It is true for anything that we do, so needless to say for learning Buddhism. Therefore, under this circumstance, what is the way to obtain a human body that has the perfect qualification for training in the teaching? This becomes something that we must especially understand. Therefore, this section tells us exactly this.

[English Lamrim Text Vol 1, P243; 59B, 09.09; Original Chinese Commentary Script Vol 8, P97, L3]

This is further divided into three parts: the attributes of the fruitions, the effects of the fruitions, and the causes of the fruitions. This says if you wish to obtain this type of a fruitional body, which is like our present medium, a human life of leisure and opportunity, what substance should it have? Another word for substance would be the attributes. (good qualities). What type of, or what are the advantageous qualifications? This part describes the advantageous qualifications. Number two would be what are the effects of them? What functions would they produce? Number three would be if you wish to produce this consummate fruitional body, what are the causes and conditions? After understanding this, in a quest for such a body of leisure and opportunity, we will strive in this way in the causal period. Of course then you will certainly obtain the effect. This is the concept that we must first establish [in our minds].

[English Lamrim Text Vol 1, P243; 59B, 10.06; Original Chinese Commentary Script Vol 8, P97, L9]

Now I would often hear others say, particularly for a time like this in this world, there are lots of confusions in the mundane world. There often are people who are, ah, they talk of spirits and superstitions here and there. No need to mention the non-Buddhists, there are these talks of spirits and superstitions amongst the Buddhists as well. [That is because] we often do not have a good grasp of the principles. As soon as we hear something like this, ahyo, we are tempted. Does Buddhism speak of supernatural powers? We talk about it. Of course we talk about it! But where does the supernatural power come from? It is the inevitable result from you having practiced the teachings accordingly. It is an effect! What should we be truly seeking instead? There, you look for what the causes are. When you understand it, then in our every arising thought in the causal period, we act in accordance in every thought. By having thoughts as such, the body and speech will act accordingly and you will naturally procure this effect. If you do not understand this point in your practice, then I'm sorry, what you do will all be futile, futile! There is no need to mention the minor clairvoyance of communicating with ghosts or a little six-sense, there is absolutely no use for them. This was made very plain and clear in the time when the Buddha appeared in this world. When the Buddha appeared, many who had come close to the Buddha did not derive any benefits! No need to mention Devadetta. Firmly remember the two stories described in the Sutra of Forty-two Section! I will say it again here, one of the stories.

(Translator note: The 'Sutra of Forty-two Sections' generally attributed to Kāśyapa Mātaṇga, v. 迦, and Gobharaṇa, v. 竺, the first Indian monks to arrive officially in China. It was, however, probably first produced in China

in the 晉 Chin dynasty. There are various editions and commentaries.)

[English Lamrim Text Vol 1, P243; 59B, 11.46; Original Chinese Commentary Script Vol 8, P98, L4]

There were two people who lived far away from the Buddha. After hearing about the Buddha, they wished to meet Him. After traveling for some time, they encountered drought and could not find a source of water. We can go a day without eating but it is very difficult to go without water for a day. We may not die of hunger in two to three days, but without water, we would die of thirst. In their journey, they saw an "ox-made pool." In other words, a hollow was created by the foot of an Ox and had collected a small amount of water. The two people saw it. Ah, it did notmatter whether the water was dirty or not, as long as there was water they would drink it. However, there were so many little bugs inside and they could not separate the bugs out.

[English Lamrim Text Vol 1, P243; 59B, 12.32; Original Chinese Commentary Script Vol 8, P98, L9]

One of them saw it and said, "No, no! If we are going to see the Buddha, Buddha has told us how we should act." Buddha told us, if you want to seek to learn the teachings...for instance, we have gone to the Buddha for refuge. After going to the Buddha for refuge, we must then follow the Buddha's principles to practice. In the past,

we do not understand and might make mistakes. But now that we understand. Why do you go to the Buddha for refuge? To be released from suffering and obtain happiness! After you go to the Buddha for refuge, how will you be released from suffering, be alleviated from your suffering and obtain happiness? Eh, you follow the method he instructed and you practice accordingly! In this way. Therefore, from the former, we began to make distinctions among all things in this world and the six realms. We concluded that only the Buddha is our refuge. After you have gone for refuge to the Buddha, that is when you come to know that when you go to the Buddha for refuge, the true refuge is the teaching. So you will follow the teachings to practice. That is what is right.

[English Lamrim Text Vol 1, P243; 59B, 13.25; Original Chinese Commentary Script Vol 8, P99, L1]

You have to understand this correctly. This person understood it and therefore said, "Ah, Buddha, our purpose is to go see the Buddha. Since Buddha taught us the method to practice, then I am sorry! Even if I die from thirst today, I must follow his teachings." Another person said, "You are so silly. What use would there be if you cannot see the Buddha? We should drink the water first and then we will be able to see the Buddha. Would not our problems be solved then?" As a result, one person insisted on not drinking the water. The other person drank it. The one who did not drink the water died immediately from thirst. If we think from a mundane

world person's perspective, we would think this person is so silly! Hey! As a result of this, because he upheld the Buddha's ethical discipline, he was immediately reborn in the heaven. When he was reborn as a deity...the deities have a few special characteristics. He knew this, "Oh, what were the causes that made me come here." He knew for certain the reason for him to be a deity in this lifetime. This is one of the characteristics of being a deity who undergoes a spontaneous birth. Since it was from such a cause, ah! He immediately went to see the Buddha. He met the Buddha.

[English Lamrim Text Vol 1, P243; 59B, 14.21; Original Chinese Commentary Script Vol 8, P99, L9]

What about the other person? He drank the water and arduously travelled a great distance before he finally met the Buddha. Buddha of course knew what happened! So He asked this person, "Ah, you have travelled from far away with great toil. Where did you come from?" This person was feeling quite miserable and told the Buddha what had happened, that they started as two people.... What did the Buddha say? "You are such a fool! You think you have now seen me! Yet you are a thousand miles away from the Buddha. Take a look at this person next to me." He looked over and sure enough a person stood nearby. He felt that this person looked very familiar. But this person had very delicate features, looked very graceful and had smooth skin. He was incredibly young looking. It would be hard to find someone like that

in this world. You would not see someone like that. While he was pondering, the Buddha told him, "There! This is the friend who travelled with you and died of hunger. He died of hunger because he upheld the Buddha's ethical disciplines. As a result, he obtained this. What use is there for you to be seeing me?"

[English Lamrim Text Vol 1, P243; 59B, 15.19; Original Chinese Commentary Script Vol 8, P100, L1]

Therefore now, we absolutely should not say, "Ah, this person has some supernatural power and that person does something else." So you go and follow him. Can this supernatural power be compared with the Buddha? When you see the Buddha, the Buddha would even tell you that you are a fool! What good is there for you to be doing this! Therefore, if we truly wish to learn Buddhism, we must certainly understand this! Do you understand? Therefore, this is something that you cannot be hasty with. Everyone must absolutely not be hasty, absolutely not be hasty. You must be able to grasp this. Yesterday afternoon, a fellow practitioner came to ask me, "Ah, my karmic obstacles are very weighty now, I must repent, ah, I must recite the Buddha's name..." So I told him that he should thoroughly make up the lessons taught earlier on this commentary. Every principle is taught to us in here because it is the most complete teaching of the Buddha! This is a point that we should fundamentally understand.

[English Lamrim Text Vol 1, P243; 59B, 16.05; Original Chinese Commentary Script Vol 8, P100, L8]

Therefore, now that we know, if you wish to obtain this type of effect, what should you do in the causal period. Yesterday the most important matter has been explained. Here I will bring the topic up again. Why do I want to bring it up again? Yesterday, I spoke about the vital key to all your practice is the causally concordant consciousness. So then someone asked me, "Ah, those reciting the Buddha's names do not talk about that. Those practicing Zen do not talk about that either." Yes! There are many people who would say, "Ah! You should not make wrongful discernments. But they do not talk about this." What does this mean? You can think through this carefully now. I had put down on the black board the most commonly used practices. We will lay this concept out here for now. You think through this on your own first. You need not think about it now. Just take a look first. And then, for the few minutes that you have between sessions, you can think about it. I will explain it to you either today or tomorrow. If you can think through this yourself, that would be the best! But as I round up your thoughts later [when I explain it to you], you will know how to bring all the different sects of Buddhism together and understand how the method is used for each sect. Otherwise...I will tell you the vital point then.

[English Lamrim Text Vol 1, P243; 59B, 17.13; Original Chinese Commentary Script Vol 8, P101, L2]

In brief it boils down to this one sentence, "nothing can be separated from the principle of a cause producing a corresponding effect." If you create such a karmic cause, you will be issued such a karmic effect. If you can only understand the cause and effect with respect to the terms of the mundane world, then you can elevate yourself within the six realms. If you can go a step further and understand the ultimate truth, then you can escape cyclic existence. It still depends on this. Now let us go on to take a look. The first one is on the attributes of the fruitions. The fruition here means a type of fruitional body and what its auspicious and beneficial qualifications are.

[English Lamrim Text Vol 1, P243; 59B, 17.53; Original Chinese Commentary Script Vol 8, P101, L6]

a" The attributes of the fruitions
There are eight fruitions: consummate life span,
consummate color, consummate lineage,
consummate power, trustworthy words, renown as a
great power, being a male, and having strength.
Consummate life span

The first point states, this type of person has a consummate life span.

[English Lamrim Text Vol 1, P243; 59B, 18.03; Original Chinese Commentary Script Vol 8, P101, L8]

is when a virtuous projecting karma from a previous lifetime projects a long life span and you live for the long time that was projected.

The first thing that you need is a long life span, need a long life span. This would happen if the karma done in the previous life was a type of karma that causes a long life span. Why do you need a long life span? When we are cultivating in the teaching, we cannot do that when we are young.

You could by the time when you are in your teens. You can learn for 10 to 15 years and reach 30 years of age. But sorry! If your life span is only 20 years, hey, you can do nothing with it. Even if you live up to 30 years old, and you are about to begin your practice. This [short life] would not do [anything for you]. Even if you live up to 35 years old, by this time you have trained and your practice is starting to take some shape, and your life ends! Therefore, the life span must be consummate. This is the first important thing. But is it enough to just have a long life span? It is not enough. Even though the life span may be long, but you could be creating non-virtuous karma all the time. Thus, [if this is so, then] the longer your life span, the more non-virtuous karma you create, and therefore the worse off is your plight.

[English Lamrim Text Vol 1, P243; 59B, 19.08; Original Chinese Commentary Script Vol 8, P102, L3]

Consummate color is having an excellent body by way of its good color and shape; being pleasant to look at because you do not have incomplete sensory faculties;⁴²³ and being beautiful due to being well-proportioned.

This is to have an excellent body, an excellent body. For "shape" and "color", shape means the form is good. The color means it is pleasant to look at. There are many people who have a very dark complexion and when others look at you, ah! It is like charcoal. When we normally look at this person...we are not speaking of the black people! You can just see. There are also people whose skin is just like that. In brief there are many others, if you....not only do they have good form, but their skin is very plush and smooth, like that. The "sensory faculties" must of course be complete. If you are missing an eye or the nose is flattened, or the ears are this way, then it would not work. Why? Because you need others to feel happy when they see you, feel happy when they see you. The most important function for the sensory faculties is for your own training. Other than this purpose, you will also need it to help others. When you try to get along with others, when people see you, they feel happy upon seeing you. Whether you are seeking teachings from others or you are helping others, this will generate a positive effect. Number three:

[English Lamrim Text Vol 1, P243; 59B, 20.34; Original Chinese Commentary Script Vol 8, P102, L13]

Consummate lineage is having been born with the good lineage that is esteemed and famed in the world.

The third one is the consummate family background. When we talk about this now, [we would say,] "Ah, this person is the descendant of so and so family!" In the older days, [we would say], oh, he is the son of the royal family. Now we would say what reputable family he comes from, not only are there millionaires or billionaires, but the families are well learned, and they have something else...just like that. So then naturally with this kind of family background, people will admire and respect that. Number four,

[English Lamrim Text Vol 1, P243; 59B, 21.12; Original Chinese Commentary Script Vol 8, P103, L4]

Consummate power is great resources, an abundance of close associates such as relatives, and many helpers.

This is if you are to do anything, you need two things: the first one is the person and the second one is the phenomenon (the resources). The person means people in your household or you friends outside, you need them to help you. Externally, you need resources. And then as such, when you have wealth and resources, you can do what you need to do whether it is for benefiting the self or the others.

[English Lamrim Text Vol 1, P243; 59B, 21.43; Original Chinese Commentary Script Vol 8, P103, L8] *Trustworthy words* are words that living beings will accept because you are suitable to be trusted not to delude others physically or vocally, and are an authoritative witness in all disputes.

Number five is whether your words make others feel happy as they listen to you. Like that. So for what you speak, you do not oppress others and do not deceive others, and everyone will have faith in you. Not only do they have faith in you, but the way you understand things, the standards by which you make judgments are fair, just, strict and impartial. Everyone is convinced, docile and obedient [to your judgments]. Otherwise, ah, whenever you discuss things, everyone will fight to no avail. Number six.

[English Lamrim Text Vol 1, P243; 59B, 22.33; Original Chinese Commentary Script Vol 8, P104, L1]

Renown as a great power is to be honored by a great multitude of beings because of your fame and wide acclaim due to your confident generosity and possession of good qualities such as perseverance.

One is renowned as a great power, as a great power. Everyone feels that this person is great. Why? He has this, he has confident generosity. Not only is he generous

in wealth but the teaching. When he gives, he has "perseverance". Therefore, people will have faith in him and wish to offer to him.

[English Lamrim Text Vol 1, P243; 59B, 23.04; Original Chinese Commentary Script Vol 8, P104, L5]

Being a male is to have a male organ. Having strength is, by the power of previous karma, naturally experiencing little injury, no illness, and great enthusiasm arising from this life's circumstances.

Number eight, this is to have great strength. This primarily describes the leverage you obtain from previous karma. Many people talk about medicine now. Medicine is absolutely useful. But we should know that our sickness comes from four types of causes and conditions, four types of causes and conditions. The first one is the imbalance of the four elements. (Translator note: the four elements are earth, water, fire and wind.) The doctor can treat the imbalance of the four elements and you would need the doctor to treat it. The second one is an effect issued by previous karma. The doctors cannot do anything for this. The third one is the disturbances caused by ghosts and deities. The doctors cannot do anything for this either. The fourth one is your own fault, such as you doing something you should not have done. For instance, with our food, we should eat an appropriate amount. But one may not eat appropriately and eat something that he should not have eaten. And then for the weather, he is not aware of it being hot or cold. Therefore, they are things of this sort. There are mainly these four types. One of them has to do with the four elements in which case is treated by the doctor. But actually, the strength that is described here comes primarily by the power of previous karma, by the power of previous karma.

[English Lamrim Text Vol 1, P243; 59B, 24.28; Original Chinese Commentary Script Vol 8, P104, L14]

I have seen some people when I was little. In my hometown, there was one whom we would call "the saint of Chóngmíng." He was very interesting. He was really magnificent! He had passed the imperial examination at the county level in the late Qing dynasty years. He was truly excellent not just for his scholarly honor but for his rigorous conduct. Ah, everyone admired his moral fortitude. That was why everyone in my hometown called him a saint. There was something peculiar about this person. Though he was a nice person, but he was sick often throughout his life. Yet his mother never had any illnesses. When I met him, he was already almost eighty years old. He was once talking to my father since he was one of my father's teachers. He said, "Ah! The most miserable thing about my life, it is that my mother...." Since he was...people back then were all very filial. He was absolutely filial. Of course as a mom, she was absolutely fond of her son, and he was a very good son. But it was interesting! The mother was never sick and did not know the miseries of a sick person. Yet the son, he had sicknesses all over his body. It was like that.

[English Lamrim Text Vol 1, P243; 59B, 25.39; Original Chinese Commentary Script Vol 8, P105, L9]

So when I heard this at the time, I really did not understand it. But later, I gradually, gradually understood. I have met many people who seem sick but do not know what they are stricken with. Yet there was another fellow student in school at the time and I still remember him. He was quite remarkable! His body...we would call him a little ox. Why do we call him a little ox? Wherever he went, he would be galloping, running, eating, doing something...like that. If he got hungry, it would not matter if he went hungry for one meal, or even two meals. When he ate, in one sitting, oh, everyone would be feeling stuffed, but he could still eat more and it would not matter. After he finished eating something cold, he could just drink something hot right away. It would not matter either. After he finished drinking something hot, he would eat something frozen, such as a few scoops of ice cream. And he would be fine. There are many other people who would not be able to take this. When we were in the third grade, or perhaps fourth grade, that was the first time, or maybe the second time, we had an epidemic flu. In the beginning, it was the first time that this type of illness became rampant in Taiwan. All of a sudden, a large number of people were sick. During that time in our school, 3/5 of the people were sick. You can imagine that in such a small location,

because of the [large number of] teachers and students involved, the school had to take a few days off. We all went to the hospital daily. Oh! He was busy all day long but was never sick. What can you say about this kind of person?

[English Lamrim Text Vol 1, P243; 59B, 26.54; Original Chinese Commentary Script Vol 8, P106, L5]

So as many people talk about medicine now, I am not trying to negate it, it absolutely has its definitive worth. But we must, especially for those who understand the teaching, we must understand this particular characteristic, understand this particular characteristic. Therefore, this place specifically points out that the great strength described here comes from what? It specifically refers to "the power of previous karma." Therefore, one may have little injury or have no illness. Not only does one have no illnesses, but that he is strong. Because he is strong, he is more enthusiastic in his mind. There are many people who do wish to strive, but as they do, ah! The lower back is sore and there is a headache, wow! One cannot do anything about it. So there are these eight things, these eight things. He then explains it some more.

[English Lamrim Text Vol 1, P243; 59B, 27.41; Original Chinese Commentary Script Vol 8, P106, L11]

Moreover, the first, consummate life span, is living in a happy realm.

Among these eight things, you must be living in a happy realm. This particularly points to the human realm.

[English Lamrim Text Vol 1, P243; 59B, 27.49; Original Chinese Commentary Script Vol 8, P106, L13]

The second, consummate color, is the body.

This is the body. Then number three.

[English Lamrim Text Vol 1, P243; 59B, 27.53; Original Chinese Commentary Script Vol 8, P107, L1] The third, consummate lineage, is birth.

This is his family background.

[English Lamrim Text Vol 1, P243; 59B, 27.57; Original Chinese Commentary Script Vol 8, P107, L3]

The fourth, consummate power, is resources and helpers. The fifth, trustworthy words, is being an authority in the world.

What is number five? It is his words. Everyone trusts him. If you wish to do anything in this world, the standard of measurement is this, the standard of measurement. He just needs to say one thing, and everyone else would feel that it is right, it is right. Then things are settled on both sides! For what you need to do, this is important.

[English Lamrim Text Vol 1, P243; 59B, 28.22; Original Chinese Commentary Script Vol 8, P107, L7]

The sixth, renown as a great power, is fame about such power.

Just like this. For those who come in contact with you of course it is as such. Even for those who have no direct contact with you, they would hear it and ah! Such person is this and this way. This is very important to us. Number seven,

[English Lamrim Text Vol 1, P243; 59B, 28.35; Original Chinese Commentary Script Vol 8, P107, L10]

The seventh, being a male, is having the capacity for all good qualities.

If we wish to complete all good qualities, it is very important to be a male.

[English Lamrim Text Vol 1, P243; 59B, 28.43; Original Chinese Commentary Script Vol 8, P107, L12] The eighth, strength, is having power in your activities.

For the activities you do, you need this qualification.

b" The effects of the fruitions There are eight effects of the fruitions:

1) The effect of consummate life span is that you accumulate much virtuous karma for a long time in terms of working for the welfare of both yourself and others. [190]

[English Lamrim Text Vol 1, P243; 59B, 28.51; Original Chinese Commentary Script Vol 8, P108, L3]

So then the next part, this is "the effects of the fruitions." I will particularly explain this. Much like the fruitional body that is described earlier, what are the karmic effects, what are the functions? "There are eight." It is divided into eight categories just as above. "1" is lifespan. It is needed whether you wish to work for the welfare of yourself or others.

[English Lamrim Text Vol 1, P243; 59B, 29.18; Original Chinese Commentary Script Vol 8, P108, L6]

If you wish to cultivate and accumulate virtuous karma, having the time is very important. Therefore, you need a consummate life span. The second one,

[English Lamrim Text Vol 1, P244; 59B, 29.31; Original Chinese Commentary Script Vol 8, P108, L8]

2) The effect of consummate color is that merely through seeing you, disciples are pleased and gather around you. They then listen to your words and want to carry out your instructions.

As soon as you see this person you feel happy. You feel happy seeing him. People would often say, "Ah, a good beginning means you are half way to success." When others feel happy as soon as they see you, things become very easy. Like that. Therefore, this point would provide this type of benefit.

[English Lamrim Text Vol 1, P243; 60A, 00.24; Original Chinese Commentary Script Vol 8, P113, L1]

Number three, what is number three? It is the lineage spoken earlier, which is your family background.

[English Lamrim Text Vol 1, P244; 60A, 00.29; Original Chinese Commentary Script Vol 8, P113, L2]

3) The effect of consummate lineage is that people carry out your instructions without disregard.

We would often introduce someone. Ah! We would say how great his family background is. If someone had a brilliant family, we would often say it in the introduction. This was particularly important in the older days. Some people might say, "It does not seem that the people nowadays care." I used to think that way as well. I

thought perhaps only the Asians such as Chinese, Japanese, and Indians...well there is no need to talk about Indians because their hereditary system is so strict. But the Chinese and the Japanese all care about whether people's families are of power and influence. I thought the western societies do not care about this. Hey! After visiting the west this time. I have discovered that the western people care about this even more, even more! Not only is this true for the Europeans, it is true for Americans as well. They really care about family backgrounds. That ishow it is in the mundane world. That is how it is. People would say, "Oh! This person came from this and that family background." That ishow it is. In this case, if a person from a great family background did something, then this thing would pretty much be deemed not a bad thing. Naturally, it will become easy for us to accept his instruction. For whatever endeavors he takes on, he will also succeed at it easily.

[English Lamrim Text Vol 1, P244; 60A, 01.39; Original Chinese Commentary Script Vol 8, P114, L3]

4) The effect of consummate power is that through giving you gather living beings and then mature them.

This is "consummate power," what would that be? No matter resources or teachings, you have the power to do as you will! To be generous with materials, you have the money. To be generous with the teachings, you have

the intelligence, the wisdom and you have learned well. Whatever others do not have, you would give it to them. Whatever others do not understand, you will tell them. That ishow it is. Then naturally others will be docile and obedient as they follow you! Therefore, it will be easy to "gather living beings." and mature them. This is something that we cannot go without as we train on this unsurpassed Buddha path.

[English Lamrim Text Vol 1, P244; 60A, 02.14; Original Chinese Commentary Script Vol 8, P114, L8]

5) The effect of trustworthy words is that through kind speech, purposeful behavior, and being one whose aims are the same as the disciples, you gather living beings and mature them.

These all depend on words! Your "trustworthy" words, that is whenever you speak,

[you say what is] correct! Then it is good. Therefore this is why from the beginning we should cultivate this. I have often suggested that everyone to refrain from speaking too much. There are many who just wish to open their mouths. If you decide to speak and what you say is correct then it will be fine. However, one would [often] open his mouth and have no idea where his words would carry him. One type [of problem] could be that you are entirely missing the point. What would be the other type? That would be the time when one is not able to grasp the core intention and continues to quibble, to defend oneself

with sophistry. These are all very terrible, very terrible. In general, what we should understand primarily is what action in the causal period would produce what specific efficacy in the effect period. The immediate benefit is what is described here. At present, because you have this qualification, thus others will accept you more readily. Therefore it becomes easy to engage in "kind speech, purposeful behavior, and being one whose aims are the same as the disciples."

[English Lamrim Text Vol 1, P244; 60A, 03.23; Original Chinese Commentary Script Vol 8, P115, L2]

6) The effect of renown as a great power is that, because you have helped and assisted others in all activities, they repay your kindness and listen immediately to your instructions.

Well then why do you need number six, "the effect of renown as a great power?" It is just like this. It is because you have helped others. It is exactly because you have helped others! Whether the help was in resources or teachings, because of this [assistance], others appreciate your kindness. On one hand you will have people who are appreciating your kindness. [On the other hand,] even the ones who have not received your kindness will seek for it. It is natural in this condition that they will follow you around. So then it will be easy to succeed in whatever you do. This is its effect. Number seven is "being a male."

[English Lamrim Text Vol 1, P244; 60A, 04.16; Original Chinese Commentary Script Vol 8, P115, L7]

7) The effect of being a male is that you will have the capacity for all good qualities, a capacity for all skilled actions by way of aspiration and endeavor, and a capacity for broad wisdom, the discrimination of objects of knowledge. Moreover, you will be unafraid in assemblies and will have no reversals or obstacles whether accompanying all living beings, speaking to them, enjoying resources with them, or dwelling in isolation.

To be a male is to "have the capacity for all good qualities." This does not mean that the male is superior in everything, no! There are special characteristics to females. However, there are many aspects where females cannot do as well as males. For instance, "aspiration and endeavor," these describe a mental state of great enthusiasm and courage. This is a special characteristic of the male. This is the special characteristic of the male. What else is there? For instance, "you will be unafraid in assemblies," why is that? Under any circumstance, for females, in particular at a time like this, if you wish to be alone by yourself in many places, oh! It would not work. It would not work. Like that. These are the differences. Thus what were described are the special reasons of why one should be a male.

[English Lamrim Text Vol 1, P244; 60A, 05.19; Original Chinese Commentary Script Vol 8, P116, L1]

However here we do not emphasize this. Particularly at a time like this, the western people wish to emphasize that men and women are equal. Ah! I feel that this is really very regretful. All the things in this world are equal from the beginning. It is equal in the sense that for a certain cause, a corresponding effect will develop. Each has its own strengths and short comings. Thus we should build on our own strengths, make up for each other's deficiencies and learn from each other. Then it will be just perfect. Yet now we are not tackling the root of the problem but instead we are tackling the twigs and the branches. This is really terrible, really terrible! Therefore here for this issue, we will not discuss it on a deeper level. We just need to understand that due to our collective karma, the standard of measurement for this world is as such. Truly for men, they need not be afraid in any situation. They are also stronger in their enthusiasm and courage. These are qualifications which females do not meet, do not meet. Well then number eight.

[English Lamrim Text Vol 1, P244; 60A, 06.19; Original Chinese Commentary Script Vol 8, P116, L8]

8) The effect of strength is that, because you are not disillusioned about either your own or others' welfare and are steady in your great enthusiasm for them, you

will obtain the power of discernment, and then quickly have the superknowledges.⁴²⁴

What is number eight? It is "Having strength." because once you have this, you will then advance bravely in whatever endeavors. Otherwise, ah, with whatever that you do, there is no will power. One will be afraid and lack great enthusiasm. And even if one does have great enthusiasm, it may not be steady. Though one may have been enthusiastic to take up a task for a while, he will collapse later from being weary. This would not work. Not only do you need to have great enthusiasm, it has to be Because when one has enthusiasm and it is steady. steady, one will be able to obtain concentration and wisdom. If you wish to go deep into the teachings, it will be absolutely impossible without this qualification. It will be absolutely impossible! Thus with this qualification, you will obtain the concentration and the power of discernment, and therefore quickly attain the superknowledges. When you have these conditions, then with whatever you set out to do, you will quickly succeed. This is the special benefit derived from these eight fruitions. These are the special effects. So then among these eight things, what are the causes for obtaining them? Let us look at the eight causes of the fruitions. Number one.

[English Lamrim Text Vol 1, P244; 60A, 07.35; Original Chinese Commentary Script Vol 8, P117, L3]

c" The causes of the fruitions

There are eight causes of the fruitions:

1) The cause of consummate life span is not harming living beings and the application of a nonviolent attitude.

This is number one.

[English Lamrim Text Vol 1, P244; 60A, 07.43; Original Chinese Commentary Script Vol 8, P117, L5]

Further, it is said that:

By rescuing those approaching a place where they will be killed, And likewise giving life to others, And turning harm away from living beings, You will acquire a long life span.

Through caring for the sick,
Through a doctor's giving medicine to the sick,
And through not harming living
beings with sticks, Clumps of
earth, and the like, you will be
without illness.

This is divided into two aspects, one is what we should stop and the second one is what we should strive for. With what we should stop doing is to stop harming living beings. What is most important in not harming living beings? It is that in our minds, we should have a "nonviolent attitude," to not have intentions of harming

others. This harm is not just in the form of killing. In many instances, though we say that we will not kill, but it is very difficult to embrace the attitude of no harm. This is very difficult to do. This is very difficult to do. And the harm that has been brought to others by us, it is often done without us being aware, without us being aware. You may not necessarily have intended to harm others, but you have harmed them in the process of you focusing on yourself. Therefore if we wish to understand things from the root, we must on all occasions be considerate, be considerate

[English Lamrim Text Vol 1, P244; 60A, 08.54; Original Chinese Commentary Script Vol 8, P117, L13]

There are many people now...we need not talk about the mundane world people. The standard in the world is for everyone to go after his own benefit. For us who are learning the teachings, after understanding many principles, if one does not use it to purify one's own mind and say, "Ah! I am one with a strong affliction of the view, or strong affliction of the thought (habit)." Those who have strong affliction of the view love to tell other people about principles.

Oh-yo, he will always have his reasons. He does not know that this is an affliction of the view. Those who are strong in the affliction of the thought, they are particularly more strong in attachments, hostility and ignorance. They may not necessarily talk about principles. But when they encounter situations, their habits are very deeply rooted.

Therefore here it particularly mentions the attitude. This point is very important. For what we should understand in Buddhism, what is really important is to pay attention to this! We can also say that this is the root of things, or what we need to correct on the negative side. You can also say it is a self reflective process.

[English Lamrim Text Vol 1, P244; 60A, 09.54; Original Chinese Commentary Script Vol 8, P118, L8]

Next, "by rescuing those approaching a place where they will be killed," this is to go a step further. When many are going to be killed, we should rescue them. And then, we would likewise be giving life to others. We also need to be "turning harm away from living beings." If we do this, then we will obtain a long life span. This is to living beings in general. Then for the living beings we encounter, in the human realm, there is "caring for the **sick**." We should care for the people with sickness. Therefore during the time that the Buddha appeared in this world, he particularly said, "The merit obtained from caring for the sick is cultivated from the greatest merit field." This was also said in the Brahma Net Sutra. In the Buddha's time, there was this classic story, classic story. This is why I often remind everyone especially of this. The vows also tell us this. The vows also tell us this.

[English Lamrim Text Vol 1, P244; 60A, 10.43; Original Chinese Commentary Script Vol 8, P118, L14]

And then, "through a doctor's giving medicine to the sick," you adeptly give them the medicines. This medicine is divided into two aspects, physical and mental. A real good doctor will not only care for your physical illness, but will also care for mental ailments, care for mental ailments. For the western society now, it is quite interesting. The western world has many specialty doctors. Everyone would talk about going into a specialty. But now there is a dispute because there are many general practitioners who would do everything. We would imagine that the general practitioner could not treat illnesses that well! Ah, but there are great reasons for having general practitioners because for many people's sicknesses, other than the physical illnesses, the mental ailments are very important [as well], the mental ailments are very important [as well]! In particular for the United States where insurance policy is a standard, for an insurance policy, there would be a doctor who is often called "the family doctor." Just like that, the family doctor. In other words, for the family...if you are a patient, if you are sick, you just go see him. He is one who would have known you from the time that you were young and what you are like and so on.

Since I lived there for a while, so when I went to see [the doctor], he would often talk to you casually for a little while. Then he will prescribe you some medicine. It was only later that I realized the medicine which he prescribed often had nothing to do with your illness. Just like that. Ah! You might feel really miserable or something, so he

would prescribe medicine for you. But what was really prescribed? It was a few pills of vitamins, maybe some aspirins. Now we know we cannot take aspirins for no good reason, so it is not prescribed. But ah, he would give you something with a minimum effect. Then a little while later, okay, you recover from your cold.

[English Lamrim Text Vol 1, P244; 60A, 11.49; Original Chinese Commentary Script Vol 8, P119, L7]

I have actually personally experienced something like this before. I was once sick with flu. When I was sick, there happened to be this person travelling with us on a pilgrimage to this particular mountain. Among the fellows in this pilgrimage, there was a pharmacist. He brought along medicines with him. So he said, what did he say? How did he say it? I seemed to have forgotten. It was something like, "One big pill and two small pills, drink more water and sleep more." He said these things. That was it. And that this was supposed to be a medicine shown to have great efficacy against the flu. At the time, I was so sick, ah, my nose kept running. Just like that. So he gave them to me and I took a few pills. That same day, they went out and I stayed behind. I took the pills and kept sleeping. Sure enough, by nightfall I was feeling fine. Ah, I thought I have never recovered from the flu that fast. So I really had faith [in the medicine]. After the pilgrimage, we returned to where we began. One time, by chance we started to talk about this. He said, what were the "one big pill and two small pills?" The small pills were Vitamin B

and the big pill was Vitamin C. I was so surprised when I heard this! What? I said, "I take this every day. But when I took them, my flu (or cold) never recovered like that." But it was because of what he said that day and I really took it to heart. It was certainly that way, absolutely true, absolutely true! Therefore, there are many Buddhists now, they would claim that the mind...we should know that what the teaching truly explains is that the body and the mind are not separate from each other, they are not separate from each other.

[English Lamrim Text Vol 1, P244; 60A, 13.42; Original Chinese Commentary Script Vol 8, P120, L8]

Speaking of this, I will tell you another story. This is a very famous experiment. The person who conducted the experiment was a great German scientist. This happened before the war. We would always refer to the United States [as one advanced in science,] but we know that prior to the war, Europe, in particular Germans were the most advanced. So he was German. After he embraced the eastern culture, he felt and knew the importance of the mind. Actually, in Buddhism, you cannot separate the body and the mind. But the philosophies we have in the world now often describe the mind and physical material as dualistic. No, that isnot how it is! However for the western people, many feel that these two completely oppose each other. Actually that is not how they are. They interact and affect each other. But what is the core component? The core component is the conscious

thought. Often with our conscious thoughts, due to the causally concordant consciousness, as soon as you see an object, you are already pursuing the external object. The [internal] seed has been drawn out and is manifesting. When we talk about karma later, every segment will be distinguished in detail.

[English Lamrim Text Vol 1, P244; 60A, 14.48; Original Chinese Commentary Script Vol 8, P121, L1]

So then this doctor, after understanding the situation, he used his own method, which was of course based on the mental state of "concentration" as practiced in the eastern culture. His will power was very strong. There was this experiment done in Shanghai where he swallowed the cholera bacteria. What is cholera bacteria? It is a bacterium that causes severe nausea, vomiting and diarrhea. You know this. This is very dangerous! If you just take in a little bit, you will immediately have problems. He took what was cultured in the laboratory and drank a whole cup! Ah, that cup could possibly kill millions of people. If we split it among us, we would all die. He just drank it in front of everyone. Nothing happened. He did this twice. The second time he had diarrhea once. So others asked him, "Why did you have diarrhea once?" He then explained, he...if one's mental power is really strong and he understood this very well. When we hear this we think that this is really miraculous! I am explaining this to you entirely from the perspective of science instead of the perspective of Buddhism.

[English Lamrim Text Vol 1, P244; 60A, 15.46; Original Chinese Commentary Script Vol 8, P121, L9]

There is hypnosis now in science, you know this, right? Have you heard of it? This hypnosis can be particularly applied in giving birth. When a woman gives birth, there is a method for giving birth painlessly. It is to first hypnotize the woman in labour so that her mind focuses on where the hypnotist guides her. Her mind therefore has completely gone somewhere else. Then at that particular place, the hypnotist hints to her to relax the body. Eh, so there is absolutely no pain. Too bad that we all do not have this experience. It is impossible for us to have this experience. But other than this application, it has been applied to many other areas, and have developed all sorts of miraculous and unimaginable effects. We can also examine ourselves to find traces of this in our daily lives. For instance, we may sometimes have a minor headache or something, and feel pretty miserable. Ah, then all of a sudden, something grabs your attention and you focus yourself entirely on it. After you focus on it, you have forgotten [your headache]. But once you are done and come back around, ah, you fall back down [into the feeling of pain] again. I think we all have this experience! What does this explain, what does this explain? It is this.

[English Lamrim Text Vol 1, P244; 60A, 17.05; Original Chinese Commentary Script Vol 8, P122, L4]

Therefore, everyone should pay attention here! Everyone should pay attention here! Do not be deceived by the worldly ignorance. The worldly people cannot help themselves to feel that way. But for Buddhists, there actually was someone who told me, "I study medicine!" He completely neglected this. I can only avoid the issue since he says that he has reasons. Do you have reasons? You do. After he tells me the reasons, he can leave. For this type of person to be learning Buddhism, I can only feel sorry for him. He does not know what he is really learning from the Buddha! Therefore as we speak of this here, I just thought I will mention this, just thought I will mention this. This is one point that we must know. Therefore this place is called "through a doctor's giving medicine to the sick." You do as such. And then, "through not harming living beings with sticks, clumps of earth, and the like, you will be without illness." If you can help others on all occasions, then you will obtain this. Not only will you live a long life but that you will have little sickness or misery. If you can help others to recover from physical illness, you will have little physical illness. If you can help others to maintain a sound mind, your mental power will be strong. For a certain cause, a corresponding effect will be issued. There will be no errors.

[English Lamrim Text Vol 1, P244; 60A, 18.19; Original Chinese Commentary Script Vol 8, P122, L12]

2) The cause of consummate color is giving light, such as butter lamps, and new clothing. Further, it is said that:

By relying on kindness
And giving jewelry, you will have a
good physical form. The result of
being without jealousy Is said to
be good fortune.

What is number two? It is an excellent body by way of its good color and shape. Why do you get this? There! It is by "giving light, such as butter lamps..." This light, ah! Everything is shown. Therefore, it is not only through offering to the Buddha but that in places of darkness, you would do this in all places as such. This is one factor. Also, you can give new clothing, good things. These will give you color and shape. "Further it is said that: by relying on kindness..." Hostility is the most despicable thing in the mind. "And giving jewelry, you will have a good physical form. The result of being without **jealousy is said to be good fortune.**" How do you give away beautiful things? How do you give away beautiful things? To give externally, for instance, it could be that in our monastery here, we would clean the main shrine well, make everything beautiful, including the pathway in front and all the other places. For instance, yesterday, I was just resting there. Yet I saw a fellow practitioner whose physical health has not been that well sweeping the floor during the break. Ah! I truly praised this when I saw it! Later on I thought, though he gained merit, I have also

gained merit through him. He gained his merit and I rejoiced him on the side. I have also gained merit in this way. Therefore, I feel that if you truly understand how to practice according to the teachings, then the life of the renunciates becomes just beautiful!

[English Lamrim Text Vol 1, P245; 60A, 20.06; Original Chinese Commentary Script Vol 8, P123, L10]

On the contrary, you may say, "What if this person is lazy?" I can still gain merit. Even if he is lazy, I feel that, "Ah! This person is truly pitiful. He does not understand. He is being foolish! But I need to exert myself. I hope to help him in the future." I can still increase merits this way, right? This is very obvious! Therefore, you need to understand that when learning Buddhism, the correct view is most important. On the contrary, if you do not understand, when he is there sweeping, you will feel, "Hm! This guy, who does he think he is? Is he trying to show he is diligent?" I'm sorry. He is still increasing his merits. But your thought will certainly put you in the miserable realms!" Is this not very simple? Even if he did this for show, it is his own doing. You can still rejoice [the deed]. This is what we should understand. Here, not only can we not introspect on what we did wrong, we still are jealous of others. This is why we live in the degenerate age. And we complain that this is not right and that is not right. We complain about this. You cannot be complaining about others not acting properly. At this causal period, you need to only ask yourself what your thoughts are. This is very

plain and very clear. You just need to understand this principle. Like that.

[English Lamrim Text Vol 1, P244; 60A, 21.08; Original Chinese Commentary Script Vol 8, P124, L4]

These are all what? "Giving away beautiful things," if you can help make the monastery clean and that when others look, "Ah! This place is great!" Ah, yes, you will have gained this merit. You will have gained the merit. Therefore, there is such great benefit! You should not be acting this way - when the monastery asks you to do a little something, you recoil and say, "Ah, this is not really a matter of importance and it does not seem to have anything to do with cultivation!" It has been said very clearly earlier that even for those Bodhisattvas who are staged, they will need to offer an immeasurable amount of goods. Now for us ordinary beings to not want to do anything...if you do not accumulate a little more collection, a little more merit, how are you able to cultivate? Therefore, it tells us to give away beautiful things. And then, we should be without jealousy. By then, the result will be "good fortune." Ah, you will have obtained it!

[English Lamrim Text Vol 1, P245; 60A, 22.02; Original Chinese Commentary Script Vol 8, P124, L11]

3) The cause of consummate lineage is first overcoming pride

This is "lineage". In other words, it is your family background. Why is one born in a noble family background? He is humble and respectful to others on all occasions. Because you are humble and respect others, therefore, for this virtuous cause, others will respect you as soon as you are born. Now you are full of pride and arrogance at all times, you look down on others. I am sorry. The same thing will happen to you later, it will happen to you too.

and then making obeisance and so forth to gurus and the like, and respecting others as if you were their servant. [191]

[English Lamrim Text Vol 1, P245; 60A, 22.35; Original Chinese Commentary Script Vol 8, P125, L2]

To your gurus and the like, you make obeisance, you respect them as if you were their servant. You should know that the guru is a weighty merit field, a weighty merit field. When you are a householder, this would be your parents and the like. When you are a renunciate, this would be the Three Jewels, the teachers, the Buddha and the like. This extends as far as to those who are just wearing the robes. That is why we should make a note of this! As soon as one wears this monastic robe, as soon as you wear it, no matter what the person's real conduct is, as soon as you see this robe, ah! This is the pure insignia of the three worlds. There is no wrong in being respectful to it. The benefit is yours. If you are respectful to him, he

may not derive benefits from this. Amitabha Buddha! If you are respectful, then the benefit you obtain will commensurate with the amount of respect you give! This is what we should understand. If you truly understand this, I think then in our minds, even if you look to see if you have any afflictions left, you will not find any. How could you possibly have afflictions? You will be accumulating merits everywhere. This merit will be a future fruition, but even now, you will be happy at all times. Therefore, for many people who are still often afflicted despite taking up faith in the Buddha, ah, I feel so sorry for them. Even the ordained renunciates are still often afflicted! This is the time that you want to quickly learn. Once you learn it, you will feel the happiness! Not only are you happy now, but you will attain high status life after life.

[English Lamrim Text Vol 1, P245; 60A, 23.59; Original Chinese Commentary Script Vol 8, P125, L12]

Therefore, even though for me now, I am often not well physically, but I am truly happy in my heart. The more I think about it, the happier I am. I thought, since I did notlearn the teachings before and that is why I am sick often now. But now that I know, I feel so happy! For this effect from the past, I can do nothing about it. I can only pay back! But since I feel this suffering, I now understand and this seed that I am planting is a seed of happiness! The more I think about it, the happier I become. For the pain that I have now, so be it. There is nothing I can do! I did notknow it before, now I know. Look at how happy you

can be! You can be happy even when you are sick. So when you are not sick, you will of course be even happier. The reasons are all here. So then this is regarding lineage.

[English Lamrim Text Vol 1, P245; 60A, 24.41; Original Chinese Commentary Script Vol 8, P126, L4]

4) The cause of consummate power is giving food, clothing, and so forth to those who request them; even when they are not requested, giving such assistance; and giving to those who suffer and to recipients who have good qualities but no possessions.

Number four is giving. If someone requests it from you, then you would give it to him. Now some people would say, "Hm, but if you give it to him..." People in the mundane world would often say, "This person seems ablebodied. He does not make use of his abilities. If you give him things, would not you be making him a parasite of society? Would not you be helping him to become lazier? So you should not give!" Do you think this logic makes sense? Hm, it seems to make sense! Yes, if you give him things to eat, then later, fine, fine, he could end up not doing anything anymore. He could just continue to be this way. What are you going to do? For this issue, let me tell you, you can have two right answers. Or on the flip side, you can have two wrong answers. If you truly understand the teaching, no matter what you do it would be correct.

And it is not ambiguous and vague at all. I just said that you can have two right answers. But [you might ask me,] "did notyou say that if this is right then that is certainly wrong. Or if that is right then this is certainly wrong. How could two things be correct at the same time?" No! You should know that when you do anything, there is a standard to which you measure against. This is the time when you look at what is the standard of measurement. This is what we should understand.

[English Lamrim Text Vol 1, P245; 60A, 26.17; Original Chinese Commentary Script Vol 8, P127, L1]

Therefore, from what the teaching has told us, we must have a good grasp of a few things: the basis, which is to whom you are doing this to; the attitude, which is your mentality; then based on this attitude, what is your performance; and finally it is how this action culminates. If you see this situation, then you think about how you are a person who practices the teaching, so what are you supposed to do? You need to help others. When you help others, what will you primarily need to do? You need to establish a virtuous karmic relationship! You first establish a virtuous karmic relationship. Then you gradually will be able to help others. If he comes to request things from you, that is excellent! You establish a virtuous karmic relationship and then you can help him later. This is the first one. The second one, if he came with request, then this would help you accomplish your generosity. If he helps you to perfect the good quality of

generosity, he is your field of grace and kindness. The reason you can attain achievements in the future is because of him. Then in the future, once you achieve the perfection of generosity, you will have merits. By then you will have cultivated in the teachings, you understand it and will be able to help him. Is this right? As a result, you will have accomplished the aim to benefit yourself and accomplished the aim for benefiting him. You need not worry about anything else. By then, your decision will be absolutely correct!

[English Lamrim Text Vol 1, P245; 60A, 27.18; Original Chinese Commentary Script Vol 8, P127, L9]

What would be another scenario? Perhaps you could have a different set of thoughts. At this time, in your thoughts, you may not be focused on accomplishing generosity. Perhaps you have a different thought, one that is measurable by the worldly standard. This is the time when you might be thinking that for this person, if you use a different method to exhort him, perhaps you can allow him to derive some benefit from it. Then if you choose not to give, it would be correct [too]! In brief, your motivation is very important! Therefore, remember this? For karma, there are four general characteristics. The first one is the certainty of karma. The second one is the magnification of karma. Remember that? So then what is this karma? Karma that is intention and karma that is the intended action, isn't it right? It is how your contemplative mind composes (or forms thoughts) and the subsequent

concordant physical and verbal actions. When you are thinking in your mind that you wish to help him, upon thinking that you wish to help him, it would be right if you give and also right if you do notgive. On the contrary, if you go by your own ways and use the reasoning of the mundane world, then this becomes entirely something else. No matter how many excuses you can find for yourself. This concept is very clear. Therefore, if you can have a good grasp of this, then even if others wish to dispute you on the issue, you will know clearly what is on your mind. You will have no fault in your actions. This is what I wish to tell you here.

[English Lamrim Text Vol 1, P245; 60A, 28.42; Original Chinese Commentary Script Vol 8, P128, L4]

So then when we formally begin to practice, we certainly begin with generosity. Like that. This is why the Buddha in the causal period, needless to talk about money, he would give away all sorts of things. When people came to request his head, he will certainly not ask whether that person needs it, "Ah, he has come to request my head. I have been trying to accomplish [the perfection of] generosity life after life. Now that he has come to ask for it, this will help me to accomplish generosity. Of course, I need to give it to him!" He is elated! He will never think about whether this person needs it, or what is he going to do with the head. He will not think about this. This is a characteristic that we should understand!

[English Lamrim Text Vol 1, P245; 60A, 29.19; Original Chinese Commentary Script Vol 8, P128, L9]

Therefore, we should examine the situation from this perspective. Generosity could be done in many areas. You can give away materials, teachings and fearlessness. Yes! There are times when some people may be more timid. That is when they need more help from us and we should help, we should help.

[English Lamrim Text Vol 1, P245; 60B, 00.03; Original Chinese Commentary Script Vol 8, P129, L1]

So then, in particular on this point, I wish to especially encourage the younger fellow practitioners. Young people do not understand the sufferings of the older people. Perhaps it is because I now feel it. Before, I used to always use myself as a comparison and always felt that the older people are unkempt. I now realized that it is not that! It is just by that age, they become less capable, they really have...this is also true when people are sick, you cannot judge them with your own way of thinking. This is something we should make a note of! Therefore, when we learn the teaching, this concept is very important, very important! For the situations that others are in, we should help them with what they need. If they need materials external things, then you give them material goods. If they need some comfort in their spirits, then you give them fearlessness. If they do not have the correct views, then

you give them the teachings. You just help in whatever way that they need.

[English Lamrim Text Vol 1, P245; 60B, 00.58; Original Chinese Commentary Script Vol 8, P129, L8]

"...and giving to those who suffer and to recipients who have good qualities but no possessions," when these people lack things. "Suffer" here refers to the general sufferings of the people in the mundane world. It does not matter what is lacking. It could be materials. It could be the teachings which would mean they are ignorant. Or perhaps it may be that they lack the mental support and so you would give fearlessness. As for "recipients who have good qualities," these would be the Three Jewels, practitioners and so on. For the recipients with good qualities, this would also include those who have been kind to us. If they lack resources, then we would make offerings or give. Like that. Thus, people in the mundane world also speak of filial piety. The mundane world places emphasis on filial piety. Actually, those we should be filial toward are the greatest fields of kindness. It is not about whether you can provide for them. It is not just about whether you can provide things for them! What do you need to do? You need to adeptly understand what they want and need. For the people of the modern age, just to provide for their parents, it is regarded as something great. That is not how it was in the ancient times. And Buddhism has an even higher standard. Therefore, when we truly encounter the merit

fields, such as the teachers and so on, it is not something that we can say "Ah! I made some money and I will give them a little," or something of that sort. This absolutely does not mean that. You should at all times be mild and indirect.

[English Lamrim Text Vol 1, P245; 60B, 02.12; Original Chinese Commentary Script Vol 8, P130, L8]

Do you remember when we are in the section on relying on the teachers, among the nine attitudes that were cited from the Array of Stalks sutra, what was the first attitude? Do you remember? Like a dutiful child, exactly. What is the attitude like of a dutiful child? It is talking about one's mind! On all occasions, it is not about how one feels, "I feel that it is this way." But it is about what the parents think. This point is particularly important for the modern-day people. Why is this especially important for the modern -day people? In this age where science has flourished, there is a great difference in knowledge in just a matter of years, a very great difference. That ishow I used to think as well. When I see the young people now, ah, that type of attitude is even more evident! I used to feel that for my parents, since they lived in a different time, so they do not understand many things now. But if you look around now, this attitude is even pronounced! There is no need to wait 20 to 30 years for people to be wellstudied [to have this kind of attitude], but even in the elementary and middle schools, children will tell their parents, "This is too old-fashioned. It is out-dated. You do notknow anything!" As if the child is the only one who knows. Therefore, in this mundane world, the wrong views are strengthened and the situation is becoming worse. There are more people who would reason with you than ever, yet everything in this world is becoming worse. The reason is right here. Therefore, this is the 4th thing that we should understand.

[English Lamrim Text Vol 1, P245; 60B, 03.29; Original Chinese Commentary Script Vol 8, P131, L3]

5) The cause of trustworthy words is habituation to giving up the four vocal non-virtues.

Here is number five. Now we continue on with number five, why would one's words be trustworthy? It is because in the causal period, one can give up the four [vocal] non-virtues, and cultivate the four virtues, cultivate the four virtues. That is when people will naturally trust what you say, trust what you say. Like that. However, when we speak in general, there are truly some common things that we do. When we open our mouths usually, it is alright if it is something good. But what most people do is to speak nonsense, engage in senseless speech. People might be talking for a while but the conversation would be meaningless. This type of cause is [often] created. What people would otherwise do is to be telling others some principles. When others do not listen, then everyone begins to quarrel. So, then you think you have good principles and I think I have good principles. Everyone will argue at length. What is the cause of this? It is because we have done wrong in our past lives and we are adding even more wrong in this life. No one is able to introspect! Everyone is not capable of introspection and feels that he is the one with the good reason. In his mind, it is not something that he does knowing that it is wrong. What is most pitiful, most foolish about this is that he does not know and that he thinks he is right with his reasons. Therefore, this is what everyone should pay attention to. This is why I especially brought up the concept of causally concordant effect. You must understand this first. It is not merely a concept. If it is only a concept, then there is no use for it. You must take this concept and recognize what this concept is referring to. That is when you will have a chance at cultivation.

[English Lamrim Text Vol 1, P245; 60B, 05.34; Original Chinese Commentary Script Vol 8, P132, L1]

Speaking of this, this is why that at our Buddhist institute here, I will seriously eliminate people through selection. Those who do not find accordance with teachings do not need to listen to the lectures. Otherwise, after telling you many principles, you will take this teaching mirror to reveal how demonic everyone else is. You will harm yourself and harm Buddhism. [The principles] will be useless. They will be completely useless. The more principles you know, the more chances there will be to quarrel with others. It is a small thing if you only harm yourself, however, you could also drag everyone else

down to hell with you. The collections amassed by the Buddha from the beginingless time will be destroyed through these quarrels. It is not worth it. You need to understand this. Like that. Therefore, when one encounters a situation like this, the ancient sage tells us that when we encounter something: if a discussion is allowed, then you discuss; if a discussion is not permitted, then you have to be patient and forbear. The reason for this is very simple. There are many reasons for this. But the reason for you not to quarrel with others is just this. Therefore, this part of the text telling us, the reason why others trust you when you begin to speak is because you have planted the cause for trustworthy words in your past lives. You should either keep quiet or when you speak, you do not say meaningless and senseless things, you do not engage in divisive speech. You speak the facts as they are. You will also not speak offensively. You are always very soft and gentle, very soft and gentle.

[English Lamrim Text Vol 1, P245; 60B, 06.59; Original Chinese Commentary Script Vol 8, P132, L11]

Speaking of this, I now remember when I was first ordained, when I was first ordained. We were living in Lán Ruò. My Dharma teacher often told me, "You people, when you open your mouth, you act as if you are quarreling." I always felt that I have never quarreled with others! AfterI have become ordained, I truly felt that I have never quarreled with anyone. But after so many years have passed, I finally sensed it. In my mind, the state of

my mind was not the same either. When I speak now, I can feel that the state of my mind is different. If you do not compare, then you would not know. So what was my state of mind before? Before, I did not sense how coarse my mental state had been all along. Even though it seemed that I was acting normally, but when I spoke, it just was not as soft and gentle. It is much like what we see now, for instance, for a certain group of people in our society now, as soon as they open their mouths, cuss words come first. As soon as they open their mouths, cuss words come first. With these cuss words, they are not really aware of what they are saying. The reason they do this is because of their habits. So here I just wanted to bring this up. This is number five.

[English Lamrim Text Vol 1, P245; 60B, 08.11; Original Chinese Commentary Script Vol 8, P133, L5]

6) The cause of renown as a great power is making aspirational prayers to acquire various good qualities in the future, making offerings to the three jewels, and making offerings to parents, *sravakas*, *pratyekabuddhas*, abbots, masters, and gurus.

This is to obtain "renowned as a great power." To be renowned as a great power requires two conditions, the first one is to make "aspirational prayers." Why do I want to do this, why do I do this. This type of aspirational prayer is not a regular aspirational prayer! This type of aspiration is a great aspirational prayer. What is a great

aspirational prayer? It is an aspirational prayer for one to obtain the unsurpassed enlightenment. For now, we just need to keep those two words in mind. The real aspirational prayer for becoming enlightened is not something we have discussed yet. We do notreally accurately understand it now. No need to mention the aspirational prayer to be enlightened, we do not even know what is disenchantment of the mundane world. Under this circumstance, this means we are not even at the door of Buddhism. Nevertheless, we now know where the direction lies. Based on this [direction], we can accumulate all kinds of merits. Among all the merits to be accumulated, offerings made to the Three Jewels are the special supramundane merits. The merits accumulated from offerings to the parents are mundane world ones. Then among the Three Jewels, there are merits done with respect to those who have attainments such as Sravakas and Pratyekabuddhas and to those who are close to you such as your abbots, masters, and gurus. These are all great merit fields and great kindness fields. With respect to them, if you so lightly harm or benefit them, the resulting damage or merit will be incredibly great, incredibly great!

[English Lamrim Text Vol 1, P245; 60B, 09.43; Original Chinese Commentary Script Vol 8, P134, L2]

I have recently been reading the *Moral Education* from the Ancient Times.

There was such a story. There was a place that had plague, a place that had plague. When the plague comes,

it is very frightening. Even for nowadays, though the science is well-developed, when there is an epidemic disease, you really cannot do anything about it. In the older days, this was very frightening. I do not think you have seen it. I have seen [the spread of the disease] when I was little. When there was a cholera outbreak, it would often start with one family, and then [all of a sudden], ah, the coffin store could not make enough coffins. Towards the end, there would not even be time to buy coffin, people in the entire village would have mostly died. Only a few people would be left! That is the situation. It would be that devastating when cholera breaks out. Even though science was not so advanced back then, but people knew [what to do] whenever there is cholera. For the regular ceremonies like marriages, ancestral offerings and so on, the common folks really care about them and would normally gather for rituals and memorials. But as soon as something like that happens, then no one dares to go out. The only ones out are those who conduct the burial services. Ah, they were interesting. They did not seem to be afraid, continued to do their job. But it was that frightening! Therefore, as soon as something like that happens somewhere, then no one would dare to go near it.

[English Lamrim Text Vol 1, P245; 60B, 10.57; Original Chinese Commentary Script Vol 8, P134, L12]

So then there was this one time, there was a family that was struck by plague. Before the plague broke out, there was a woman who just got married to her husband. After she began to live at her husband's household, there was a time when she happened to return to her parents' house. Right after she returned to her parents' home, the surrounding area of her husband's family was struck by plague. Oh! It spread rapidly. So she was anxious to go back [to her husband's house]. Her mother told her, "Ah, why do you want to go back?" Her mother and brother, everyone tried to convince her, "This type of disease could kill your whole family at once. You are fortunate enough to have escaped it. You should just stay put." What did the woman say? "No! I have already married him. I am a member of his household. This is the time they need me. If I do not go, how can this be? How can a person act like that?" Of course she did not say that exactly. But she meant it that way. So she went back. She went with disregards [for what might happen to her]. This is obviously something that she had a clear understanding of and it is much like jumping into a deep pool with her eyes wide open. So she went back.

[English Lamrim Text Vol 1, P245; 60B, 11.59; Original Chinese Commentary Script Vol 8, P135, L6]

When she went back, eh, that was the interesting part! The whole family was in the middle of their sickness. All of a sudden, not sure if it was her husband or her father-in-law, he heard a few ghosts talking, "Ah! The filial daughter-in-law is coming back, coming back. So the heaven sent some people here, we have to quickly run."

Just like that. Ah, so the whole family recovered. They did not really know what happened. Just like that. So this story was written. For plague and so on, there really are plague spirits, there are plague spirits. This is the collective karma of an area which will draw the spirits at a certain time, draw them at a certain time. Therefore, you can think about this. She just developed this one mundane world virtuous thought, exuding this great measure and immediately issued that type of an effect. Therefore as we are speaking of this, I thought I will tell you this to show the merits from offering to teachers [and parents].

[English Lamrim Text Vol 1, P245; 60B, 12.53; Original Chinese Commentary Script Vol 8, P135, L13]

Therefore, this is why if you reverse this...do you remember what we said the other day? There was this person whose last name was Han. He originally could have been placed as an official. To his parents, his teachers, he seemed filial in his external appearance, which is something we cannot even do. However, [while doing that,] he continued to complain in his mind. As soon as he complained internally, the Wenchang God said, "He appears to be doing well but he continues to complain in his mind. So his potential official title had long been stripped from him." And then you might want to read the Yújìngyì Gōng's story of meeting the kitchen god. He even felt that, "Ah! I have been practicing. I have done so many good deeds." What did the kitchen god say? "The

great lord sent a day time envoy to follow you for three years. But you have been complaining. Therefore when the great lord sent a day time envoy (which is someone who checks up on him during the day), after following you for three years, he discovered that you did not accumulate any good merits. Your thoughts are constantly immersed in complaints and hostility. Therefore, even for your misfortunes, you cannot even avoid your misfortunes [by continuing this way]. Yet you ask for meritorious returns, on what grounds do you plea for this?" Notice that this is a mundane world person, there!

[English Lamrim Text Vol 1, P245; 60B, 13.54; Original Chinese Commentary Script Vol 8, P136, L6]

Therefore for us practitioners, we should truly understand things from here, truly understand things from this here. If you understand this, then the eight causes of fruition, you should know where the causes are planted on the causal ground. They are planted on our every thought. That is very important, very important! Therefore, in the Buddha's *Vinaya*, the most important phrase is the third phrase, purify your own intention! It said this as well! Therefore, this is number six.

[English Lamrim Text Vol 1, P245; 60B, 14.24; Original Chinese Commentary Script Vol 8, P136, L10]

7) The cause of being a male is delight in the attributes of a male, lack of delight in female things and seeing their disadvantages,

This one, how does one become a male? The first one, one has to delight in the attributes of a male and truly see the disadvantages of being a female. What is another one?

[English Lamrim Text Vol 1, P245; 60B, 14.47; Original Chinese Commentary Script Vol 8, P136, L13] stopping the yearnings of those who want to be reborn in women's bodies, and rescuing those whose male organs will be cut off.

There are many who enjoy femininity. There are two types of enjoyment of femininity, one type is self attachment. Women often like cosmetics, perfume, and embellishment and so on. Actually this is not limited to just women, men would do that too. However, this does not mean we should just let our hair grow really long and let the beard grow this long. That isnot what this means. We still need to be neat. To be neat is part of the norms of the world. It only means that you should not purposely engage in this. You should not. So other than [being attached to] your body, there is also something else. For instance, for men, if one delights and enjoys women, then one will certainly not be reborn as a male. When you encounter situation as such, if you can stop your yearnings and rescue those whose male organs will be cut off, then

in this case you will be spared, will be able to be reborn as a male, as a male. Regarding this, when we talk about karma in another section later, this is explained as well. Anyhow, on all occasions, the most important thing is intention, and karma that is the intended action. So it is about your arising thought. After your thoughts arise, then it is the subsequent concordant physical and verbal actions. The main component will nevertheless always be the conscious thought.

[English Lamrim Text Vol 1, P245; 60B, 16.18; Original Chinese Commentary Script Vol 8, P137, L10]

8) The cause of strength is accomplishing what cannot at all be done by others, assisting in what can be done with your collaboration, and giving food and drink.

Number eight, how can you have great strength? If he cannot do something, then you do it for him. Or you can collaborate with him, or even assist him. You can give away all sorts of things. So when you encounter a situation like this, say now there are times when others ask for your help, what should you do? This is all that you can wish for. "Great! He is here to accomplish my good quality of generosity. He is here to accomplish my great strength." However, we often act like this: when others seek for our help, we always think of it on our own terms such as "He is purposely doing this, he is this and that way, he is just..." You will come up with all sorts of excuses. Not only do you

refrain from helping him but that you tell others not to help too. Ah! This thing is something that I feel that is truly wasted. It is quite regretful. This is where we should understand that if you wish to obtain this one fruition, you will need this type of cause.

[English Lamrim Text Vol 1, P245; 60B, 17.24; Original Chinese Commentary Script Vol 8, P138, L4]

Like that. Therefore, Buddha especially explained this to us. Do you want to become a Buddha? Yes! It is exactly because you wish to become a Buddha hence you are respectful to the Buddha, the Three Jewels? Yes! Since you are respectful to the Three Jewels because you wish to become a Buddha, then may I ask, "Why are you not respectful to the poor?" When we first hear this, we may not understand it. To the poor and the evildoers, why should we respect them? May I ask you, "If there are no poor people, how will you achieve the good quality of generosity? If there are no evildoers, how will you achieve the good quality of ethical discipline and patience? Can you become a Buddha [without them]? No! No! Since you are respectful to the Buddha because you wish to become a Buddha, for those others who could also be a cause for you to become a Buddha, should you not respect them? This principle is very simple!

So if you get to the bottom of this, it is quite simple. Did you come to learn from the Buddha or did you come to learn the words so you can quarrel with others? If you are here to gain a Ph.D. title so that you can make lots of money on a grand scale, then you need not worry about it. You only need to understand some knowledge before you boast to others. Sure! However, if you wish to become a Buddha, then that is an entirely different matter. Do you see the difference?

[English Lamrim Text Vol 1, P245; 60B, 18.15; Original Chinese Commentary Script Vol 8, P138, L10]

So if you get to the bottom of this, it is quite simple. Did you come to learn from the Buddha or did you come to learn the words so you can quarrel with others? If you are here to gain a Ph.D. title so that you can make lots of money on a grand scale, then you need not worry about it. You only need to understand some knowledge before you boast to others. Sure! However, if you wish to become a Buddha, then that is an entirely different matter. Do you see the difference?

[English Lamrim Text Vol 1, P245; 60B, 18.46; Original Chinese Commentary Script Vol 8, P138, L14]

The reason I emphasize this in this way is for one single purpose, to spur ourselves. It is to help us understand where the key for truly entering the teaching is. It is to understand the meaning of the words. Once we have a correct understanding, we put it into practice and correct our faults. That is called cultivation. It is to cultivate by changing our beginningless habits. This habit

is one that goes on without us being aware. It has been told to us many times before, "In other lives you will experience their effects, like a dream." Once you have this habit, your action in the next life will be carried out as if in a dream. Let us think about it, isn't it so? Every one of us has personal preferences, eh, he just enjoys this and he just enjoys that. We do notknow why. It is just like when we are in our dreams. We do notknow what we are doing. But once we are awake, we know. It was just a dream! Why? There, it is because you have acted this way in your past lives. Which is what? It is exactly that word. The next part, I will explain it later, or perhaps I will let you think about it first. I will gradually, gradually talk about it as we get to the topic. So now, here are these eight causes. The next section is very interesting!

[English Lamrim Text Vol 1, P245; 60B, 20.05; Original Chinese Commentary Script Vol 8, P139, L9]

If these eight causes are endowed with three causes— [pure attitude, pure application, and pure recipient] their fruitions will be outstanding.

The above stated the eight causes. The attainments of all teachings, the attainments of all teachings rely on causes and conditions. The causes are stated above. What about the conditions? They are explained next. Once you have the main causes, you need the supporting conditions. What are the three supporting conditions? That is covered next. If you can accomplish these three

supporting conditions, the fruitions will be most outstanding.

[English Lamrim Text Vol 1, P245; 60B, 20.39; Original Chinese Commentary Script Vol 8, P139, L13]

Before we talk about the three conditions, the Diamond Sutra told us "the emptiness of the three wheels." It said that we should achieve the emptiness of the three wheels. But the next section describes the nonemptiness of the three wheels. What does this mean? What is this emptiness of the three wheels? It is a wisdom that accords with meditation (cultivation or practice). When you get to that point, you will naturally attain emptiness of the three wheels. Since you wish to practice this, may I ask then, if you wish to cultivate, what type of path are you cultivating? To cultivate the path, for the "sensory object", for the object to which you need to develop faith and understanding, what should you understand first? Based on what you understand, then you can conduct yourself and cultivate according to the principles. You will then be properly on the path. Right? It is certainly so. Hence you will be able to issue the effect. May I ask you then, what should you be doing in the causal period [to achieve this]? You do notknow! We do not know the cause for this and thus we have been saying this in vain. We would talk about practicing the emptiness of the three wheels. But after much talking, no one attains emptiness. [To us,] emptiness remains as far away as the sky. When we talk about it, we would say,

"We are ordinary beings. This can only be done by the noble beings." This statement is true. It is something that can only be done by the noble beings. We are, after all, ordinary beings. However, how do you advance from the status of an ordinary being to becoming a noble being? You do not know. Therefore, you will forever be wishing to learn from the Buddha. You will forever just be wishing. This is why the former teachers would say, "If you go on this way, you will not achieve even when you get to the year of the donkey!"

[English Lamrim Text Vol 1, P245; 60B, 22.02; Original Chinese Commentary Script Vol 8, P140, L8]

This place now tells us, there, these are the three! If you can take these three causes and do them right step by step on the causal ground, then you will achieve the desired result at the fruitional stage. The sequence of the stages is exactly like this. Therefore, we should not be envious of others but instead be envious of ourselves. Wow! We should say, "I am so happy now. It is amazing that I have found this correct method. As long as I continue this way, I will obtain it when the time is right!" So now Buddha has come to give you this, yet you say, "Sorry, I do notwant it." Buddha has already told me what to do. I should know that. Buddha has taught me that for a certain cause, a corresponding effect will be issued. If I create this cause now, there naturally will be this type of effect. If Buddha could just grant us the effect, sorry, then Buddhism will not need to have the principle of cause and

effect. Would that even be Buddhism? If we understand this concept, we will naturally know what we should do!

[English Lamrim Text Vol 1, P245; 60B, 22.56; Original Chinese Commentary Script Vol 8, P140, L15]

Next, the text explains these three things. What are the three? The first one is the "pure attitude." This section is divided into these three things: pure attitude, pure recipient and pure applications. In other words, for the emptiness of the three wheels, the attitude refers to the self, the recipient is the other person, and the application is something that occurs between the two. Therefore, when we first begin, what should we do? You need to have pureness. You will need to be pure during the time you study and reflect. This will in turn produce a pureness during the time of meditation. This would be a state that is concordant to "emptiness". That is it. So let us now take a look.

[English Lamrim Text Vol 1, P245; 60B, 23.35; Original Chinese Commentary Script Vol 8, P141, L4] Among the three causes, there are two types of pure attitude—self-directed and otherdirected. The two self-directed pure attitudes are:

For the pure attitude, there are two self-directed pure attitudes. This attitude is described from the two aspects of self-directed and others-directed.

[English Lamrim Text Vol 1, P245; 60B, 23.42; Original Chinese Commentary Script Vol 8, P141, L6]

(1) not hoping for fruition, which is dedicating the virtues from your creation of the causes for unexcelled enlightenment;

Now we would do all kinds of virtues. After you have done the virtues, whether you want it or not, there will certainly be virtuous effects. So when I do them, I will say I did not do it for other purpose. Why? It is for the unexcelled enlightenment. I absolutely do not wish for fruition. I absolutely do not wish for fruition. This is a point that we need to understand. In order to deepen your impression of this, I wish to bring something up. We often will do a little something. After we have done it, we always hope that others will know about it. Ah! So we let others know. Or after you have done it, in your mind, without you being aware, there is a desire to do it to show others. Other people who are hoping for fruitions, they are not hoping for results in this life. They are [at least] looking to the future [lives]! Now for us, we cannot even wait until the result appearing in the future lives. We wish everyone will see right away what we are doing, "Look, I am doing something good."

[English Lamrim Text Vol 1, P245; 60B, 24.49; Original Chinese Commentary Script Vol 8, P142, L1]

Therefore, do not overlook where this says to dedicate the virtues to unexcelled enlightenment. To truly dedicate the virtues toward unexcelled enlightenment in your mind, there is a certain standard of measure for this. Just like that. Thus when you do anything, you will be very clear in your mind, "Why am I doing this, I am doing it for this." You are not supposed to desire for fruitions in the future lives, and needless to mention how delusive the immediate effects are. When your two legs are stretched out (when you die), what is there left? Therefore, it would not matter if other people can see you doing something, or whether others will praise you. Even when others complain about me, what he does has to do with himself. I just need to strive [to do my best]. Therefore, to dedicate the virtues to the excelled enlightenment, do not treat these as just words. Take a look at your mind and it will be clear and apparent. "Not hoping f8or fruition," ah! That is when you can say you do not hope for fruition. This is number one. It is that you are very clear in your mind, when you do anything, you will say, "Yes! [It is for this.]"

[English Lamrim Text Vol 1, P245; 60B, 26.32; Original Chinese Commentary Script Vol 8, P142, L15]

Therefore, regarding this, it is why I so praise my teacher. It is why I now understand what he said, "When I do this, I am doing it for my own self to see!" I understand it now. It is right! I am doing it for myself. No mistake in this. I am not doing it to show others. When we get to this point, I finally understand something about the story that I

told you. This was why that among all the offerings to the Three Jewels in Tibet, the handful of dust by Baen Gunggyael was the best offering. You still remember this!? He took a handful of dust and spread it on the altar. As a result, a person with great achievement said, "There, the best offering in all of Tibet was the handful of dust by Baen Gung-gyael." If we go to the kitchen stove, pick up some ashes and spread it on the altar, would that make it the best offering? Would not it be ludicrous? So why [was it the best offering]? He understood, ah, that his thoughts were incorrect. He was doing it to show others. Immediately, [he thought what he did was] wrong! So he purified it, purified the intention! This is what we should understand. Like that.

Therefore, if you can truly understand this point, the desire to focus on the external objects can easily be cleared away. The most important thing is what? It is still whether you can recognize the subjective aspects of your mind. Is it pure? It is that simple! If it is pure, then a step further would be to seek for the unexcelled enlightenment. This is number one, the pure attitude. Because you aim for the unexcelled enlightenment on all occasions, what is the special attribute of the unexcelled enlightenment? It is concordant to emptiness. It is very simple! Therefore, on the causal ground, if you accumulate such a cause thought after thought, when you have accumulated enough causes, the corresponding effect will naturally appear. Isn't that right?

[English Lamrim Text Vol 1, P245; 60B, 27.16; Original Chinese Commentary Script Vol 8, P143, L5]

Oh! Now we understand this. When we normally read the *Diamond Sutra*, we would think that the emptiness of the three wheels is beyond our reach. It is truly beyond our reach. It is just far beyond us. You can do nothing about that. But now, even though it is far beyond us, but we have this method to advance step by step. [This means] I can get there quickly. This is why the Buddha tells us, as long as you can practice accordingly, soon you will become a Buddha. There is no mistake in this. Why? It is because you understand the stages and the steps. Otherwise, you will just know that it is far away from you, and sorry, it will remain beyond your reach! You cannot have a share of it. So when we speak of it, it would be empty words. Yet we attempt to propagate the teachings. After we speak at length, it remains far beyond our reach. It is very regretful! We should not say regretful, but that it is really too bad. That ishow we should say it. However once the seed is planted, it will still certainly ripen in the future. Thus speaking from the perspective of planting the seeds, we would still offer unsurpassed praises for that. Now let us take a look at number two. We would say, "Ah, we are so happy! It is far away from us. But it is within our reach!" Number two.

[English Lamrim Text Vol 1, P245; 60B, 28.27; Original Chinese Commentary Script Vol 8, P143, L12]

(2) intense power, which is achieving the causes from the depths of your heart.

(Translator note: this sentence in the Chinese text is more like this, "the intense power, which is achieving the causes with a pure and honest intention from the depths of your heart.")

So then when we cultivate, the intention is pure and honest. The power of it is intense. What is pure and honest? It means that it is not mixed up with impurities. It is lucidness, so lucid that it is pure. It is so lucid that it is pure and honest. Not only does this intention possess the attributes (quality) of lucidness and pureness, but that when you perform the action, it is done with intense power. All these are said for the self-directed aspect of the pure attitude. Then there is the other-directed aspect. What is other-directed? When you happen to be doing something,

[English Lamrim Text Vol 1, P245; 60B, 29.04; Original Chinese Commentary Script Vol 8, P144, L2] The two other-directed pure attitudes are:

(1) abandoning jealousy, competitiveness, and contempt when you see fellow practitioners of the teaching who are better, equal, or less than yourself, and admiring them;

Ah, this is beautiful! [How do you direct your attitude] toward others? Sometimes there are things that you will not actually do yourself, but that others will be doing it.

Then when you see fellow practitioners of the teaching who are better, equal or less than yourself, when you see them doing something, you should "abandon jealousy." You should abandon jealousy and competitiveness. If they did a good job, we [often] will say, "What is so great about him!" Sorry, you have harmed yourself. If he has done something right, ah! You will praise him, feel happy and rejoice!

[English Lamrim Text Vol 1, P245; 61A, 00.10; Original Chinese Commentary Script Vol 8, P149, L1]

Rejoice is something that is just so beautiful that it cannot be described by words! Under any circumstance, you can rejoice. When you are eating, you can rejoice. When you are going to sleep, you can rejoice. When you see others sitting upright properly, "Ah, that is great!" You praise that. Then you look at yourself, "I used to eat in my household and create defiled karma. Now that I have come here, I am in a supramundane environment." You rejoice again. So you can rejoice yourself and rejoice others. Normally when you sleep, you just stretch your two legs out and lay there like a pig. Have no idea how long you will be sleeping.... "Today I have been busy all day. In order to joyously persevere tomorrow, I need to rest well. Ah, I feel happy!" Even when you are going to sleep, you are rejoicing. Just like that. [You can do that] at any place, much like what we said just now, why is that? It is because you have seen others, like that.

[English Lamrim Text Vol 1, P245; 61A, 00.56; Original Chinese Commentary Script Vol 8, P149, L8]

Therefore at points like this, you will naturally do this, causing the group to be harmonious and increasing your merits. And then because of this, since you have done this on the causal ground, the effect to be issued to you will naturally be beautiful. We should not complain and say, "Ah, the environment here is so abominable!" We should blame ourselves, "Ah, I have continuously planted such bad causes in my past lives!" On the contrary, now that you have seen a not so ideal environment, you will feel happy! "What does it matter? He does what he does and I will do what I need to do. After doing this, I will have paid back what I owe from my past lives. In the next life, we will go on our separate ways. I will be going to heaven. After I enter heaven, I can come and save him. It will be just right then!" As you think of this, you are very happy and you will absolutely not complain. This is "otherdirected"! Thus under this circumstance, if he does something right, you will not be jealous. If he does something wrong, you would not complain. It is very clear and obvious! And for yourself, you continue to be happy and your merits continue to increase. You are happy now, and your fruition in the future will be guintessential. What else could be better than this in the world? Next.

[English Lamrim Text Vol 1, P246; 61A, 02.14; Original Chinese Commentary Script Vol 8, P150, L8]

(2) even if you are unable to do the above, discerning many times every day that you must do it.

If you are unable to do the above, what should you do? There! We should be observing ourselves constantly to see what we should be doing. Remember the four preconditions mentioned earlier? Among the four preconditions, after the section on restraining the sensory faculties, the text told us how we should conduct ourselves, how we should engage in all of our actions. Once you understand it, you follow to do so. If you do notunderstand, you should observe and analyze it for a while. Once you understand it, you do it. Then naturally your arising thoughts will accord. So then this was on "pure attitude." The first one is on purifying your mind.

The second one, pure application, it is the second wheel of the three wheels. How is it pure? This says:

[English Lamrim Text Vol 1, P246; 61A, 03.06; Original Chinese Commentary Script Vol 8, P150, L14] There are two types of pure application—self-directed and other-directed. The self-directed pure application is applying yourself to cultivating virtue for a long time, without interruption, and with great intensity.

No matter what we do, the duration of it should be without interruption, that isnumber one. And then, it

should be done for a long time. These are the two things. To be without interruption means to continue from start to finish. "Long time" means with whatever you do, the longer the better. These are said in reference to the duration. Then as for the measure of it, you must do so with "great intensity." This means you do so earnestly. You are sincere and earnest when you do it. For the same action, you can do it carelessly or you can also take it very seriously. This makes a great difference, a great difference. This is "application".

[English Lamrim Text Vol 1, P246; 61A, 03.47; Original Chinese Commentary Script Vol 8, P151, L5] The other-directed pure application is causing those who have not adopted vows and other commitments to do so, praising those who have made such commitments so that they may delight in them, making them continue, and making them not abandon them.

The section before is entirely directed to the self, this later section is directed to others. If one has not adopted the correct concepts, has not adopted the correct vows and commitments, then you praise, praise in all sorts of ways to make him accept and adopt them according to the teachings. For those who have adopted and are already practicing, you will praise and rejoice. You will also do it without any interruption. And then, you will help them to never abandon the commitments.

[English Lamrim Text Vol 1, P246; 61A, 04.29; Original Chinese Commentary Script Vol 8, P151, L9]

Though here it says "self-directed" and "otherdirected", you should know that in other directed, this certainly involves self-directed. In other words, what is self-directed? It is completely predicated on your arising thoughts. When a certain action involves another party, that iswhen it calls for the aspect of other-directed. So when it involves another party, the aspect of your own attitude is still needed, right? Therefore, in the case where there are no others around you, when you are sitting by yourself, it is purely a time for the aspect of the selfdirected. However, in the case when other parties are present, then you will apply both selfdirected and otherdirected. This is what we should understand. They are not practiced separately. If you understand this principle and the subjective aspect that it refers to, you will naturally recognize it clearly. By then you will be accomplish it with ease. So then this is on "pure application." Now the third wheel of the three wheels, "pure field."

[English Lamrim Text Vol 1, P246; 61A, 05.32; Original Chinese Commentary Script Vol 8, P152, L3]

Pure field is so called because those two—attitude and application-are similar to a field in that they give effects that are numerous and good. [192]

As long as these two things mentioned earlier "attitude" is your mind, "application" is your behavior- if
these two things are done well, the resulting effect must be
good. Thus, it would be equivalent to having a beautiful
field. Now among these three things, two are already
infinite. As for the third one, it does not matter if it is
infinite, the result is already infinite. Thus as long as any
one of the three is infinite, once you multiply by it, the
result is infinite. Since now two of them are infinite
already, it does not matter if the third one is infinite.
[English Lamrim Text Vol 1, P246; 61A, 06.12; Original
Chinese Commentary Script Vol 8, P152, L8]

Buddha is exactly the example for this. For the Buddha, his attitude was pure and his application was pure. How did he truly become a Buddha? He gave away his head, eyes, brains and marrows. Those who he gave himself to, he did not give things away to other Buddhas. This is very clear! He gave away his head, eyes, brain and marrow. But who did he give it to? He gave it to the sentient beings of the six realms. The sentient beings of the six realms were not pure fields. But since his attitude and applications were pure, has he not reached Buddhahood? Therefore, the rational earlier has already told us this, the actual story describes this as well. Right? This is an apparent fact. And there are no exceptions to the Buddhas in the three worlds and the ten directions, which Buddha gave away his head to another Buddha? None of them. This is very clear! So then when rakṣaḥ requested something from the Buddha, or when the tiger

was hungry and Buddha gave away himself, they all depict the same thing. Thus if you examine the causal ground of the Buddha, you will find no pure fields! It only happened when the Buddha first began. But later when he truly began to practice the Bodhisattva ways, the fields in the Buddha's causal ground were not pure fields. He practiced with pure attitudes and pure application. Isn't that right? There, there, there! Now here.

[English Lamrim Text Vol 1, P246; 61A, 07.31; Original Chinese Commentary Script Vol 8, P153, L3]

Thus as you wish for the emptiness of the three wheel, you shall find it through this. You have found it. Thus everyone continues to say, "Ah, the *Diamond Sutra*" is excellent!" I think this is not necessarily worse than the Diamond Sutra! Do you feel that way? And the real key to the Diamond Sutra is right here! Not only [is it the key to] the Diamond Sutra, 彌陀經, 圓覺經, but also the Mahayana sutras, the Hinayana sutras. Not only is it the key to sutras but also ethical discipline. Once you have the key, no matter where you go, the door will open for you. If you choose to open the door to the scriptures, it will open for you. If you choose to open the door to the scriptures on ethical discipline, it will open for you. If you wish to open the door to commentaries, it will open for you. It is that beautiful! Are you clear? Now that the causes and conditions are all ready, do you need ask for the effect? You need not ask, need not ask for the effect.

You need not ask for the effect! This is very clear and very apparent.

[English Lamrim Text Vol 1, P246; 61A, 08.30; Original Chinese Commentary Script Vol 8, P153, L9]

I have explained these three by way of a commentary that supplements what Asanga says in the *Bodhisattva Levels.*

This was said very clearly in the *Bodhisattva Levels* to explain the principles of karma. So I feel that here, ah! This was the compassion of the Bodhisattvas and the former teachers. The method for cultivation has been told so thoroughly and completely! If you can understand the fundamental spirit of this and manage to match your subjective aspects to it, wow! It becomes great immediately. This is much like an engine. Once you get everything ready for the engine, then you add the tire, the body and so on, hai! You will go fast, you will go fast. Have you seen on the road, sometimes when a car is out, there is only the head of the car, and there is a driver, but the car has no body? Why is that? They are testing it. As long as the body is, and then...no, not the body, as long as the engine is good, then as soon as you add the body of the car, this immediately is good to go. Right? Isn't that so? So then yes! That is how it is for us too. As long as you get this ready, add your subjective aspects, then if you are learning the ethical discipline, you will perfect it right away. If you wish to learn meditative concentration, you

will immediately achieve serenity. It has been told to us very clearly earlier. Why is it that we cannot learn meditative concentration? Do you remember this? During the section on meditation, it was said very clearly in refuting misconception!

[English Lamrim Text Vol 1, P246; 61A, 10.05; Original Chinese Commentary Script Vol 8, P154, L7]

Now there might still be people who would ask, "Ah! Why is it that I cannot develop one-pointed focus when I recite the Buddha's name? What should I do?" For those who have not been here, I will explain this in detail to them. But for those who have been here to say this, ah, you are beyond a cure! Or perhaps he did not listen to that part. That Is possible. Therefore, as long as you go back and take a look at it, it is even easy to obtain the samaya, no need to mention one-pointed focus! Every section, the intended meaning has been told very clearly. The stages are this clear. Okay! Now we understand, oh, the entire principle on karma and we know what we are seeking. This section is something we particularly need to know. Then after understanding these, the third step is to: