

**Commentary on  
Je Tsong-kha-pa's  
Lam Rim Chen Mo  
By Venerable Jih-Chang**  
**English Commentary Book 9, ver 2.0  
(Lamrim Vol 1, Chapters 15 & 16)**

Printed by BW Monastery, Singapore  
For use by students of the monastery only

**Purpose:**

This book (version 2.0) contains the translation of Master Jih-Chang's commentary of the ***Lamrim Volume 1, chapter 15 "Cultivating ethical behavior" and chapter 16 "The Attitude of a Person of Small Capacity"***. This book is for use by BW Monastery students only. It serves to facilitate students' understanding of the Lamrim as explained by Master Jih-Chang.

**Student Feedback:**

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

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# **Chapter 15**

# **Cultivating Ethical**

# **Behaviour**

## **Chapter 15 Outline**

### **Cultivating ethical behaviour**

- 3' How you engage in virtue and turn away from nonvirtue after you have reflected on karma and its effects in general and in detail**
  - a" A general explanation**
  - b" In particular, the way of purification through the four powers**
    - 1" The power of eradication**
    - 2" The power of applying remedies**
    - 3" The power of turning away from faults**
    - 4" The power of the foundation**

**[61A,10.54 (手抄稿 第八冊 p154L3)]**

**English LR v.1 p.247**

**3' How you engage in virtue and turn away from nonvirtue after you have reflected on karma and its effects in general and in detail**

After understanding this, then how do we go about to do it, how do we go about to do this.

**[61A,11.03 (手抄稿 第八冊 p155L1)]**

**a" A general explanation**

This is number one. Then for number two.

**[61A,11.06 (手抄稿 第八冊 p155L3)]**

**b" In particular, the way of purification through the four powers**

The first one, after we understand, it tells us in general what we should do next. The second part particularly explains confession. When we normally confess, Chinese would normally go through the ten steps, whether in the sect of Tiāntái or Xiánshǒu. Here it explains it in four steps. Though this section differs in procedure, but the content is ultimate and complete. When we explain this as we go

further, we will talk about that. Now let us take a look first at the "**general explanation.**" Now that we understand, what should we do now?

**[61A,11.50 (手抄稿 第八冊 p155L8)]**

***Engaging in the Bodhisattva Deeds.*<sup>425</sup>**

**"From nonvirtue comes suffering;  
How can I truly be free of this?"  
It is fitting that at all  
times, day and night, I  
think only of this.**

Oh! We know now. Sufferings come from nonvirtues. Well then we should think about how, how can we be freed from suffering? He did not talk about happiness. Actually, when you are freed from suffering, you will be happy, right? Therefore, to put it simply, this one thing includes everything. What are we truly seeking for? We seek for this! Therefore, we should think about this day and night. This is what we truly need to do now!

**[61A,12.43 (手抄稿 第八冊 p156L2)]**

**And also:**

**For the Sage has said that conviction  
Is the root of all virtues,**

**And to constantly meditate  
on fruitional effects is the  
root of this conviction.**

Buddha has told us "**conviction**" - what is conviction? It is an auspicious view. This view is not something that is normally held by us. With the views that we normally hold, when others say something [contrary to it], then you would say, "Oh yes, [that makes sense]!" Even though I had originally wanted to do this, but when others say something [else], "Oh yes, [that makes sense]!" Just like that and your mind wavers. When someone tells you this place is good, you will go there. When someone else tells you that place is good, then you go there. When someone says reciting the Buddha's name is good, you will recite the Buddha's name. Then later when someone else tells you that practicing Zen is good, so you go to practice Zen. At a later time, another person tells you that to learn the teaching is good, so you learn the teaching. It's over for you [if you act this way]! You will have put in all this time to no avail. What is conviction? It is that for this principle, you develop a correct and certain understanding. No matter what others say, you will never waver. This is called conviction.

**[61A,13.36 (手抄稿 第八冊 p156L10)]**

This is a state of mind. For this type of state of mind, you can have a conviction of virtue, but also a conviction



of nonvirtue. There are many people in this world [who have convictions]. There are many in this world, let's take scientists for example. Scientists have strong views. They have their reasons for that. It is because for what they understand, it is not entirely dependent on what has been told by others. Also when one tells you the theories, he understands it thoroughly. Not only does he thoroughly understand it, through experiments, he demonstrates the theory's reliability. Thus at this time, his belief is firm and unshakable.

### **[61A,14.08 (手抄稿 第八冊 p157L1)]**

So then would we say then that science is correct? In the relative states, yes. Because in his research, the scope of his research is confined to a certain limit. Thus within the scope of what science experiments have observed, the information is correct. But does it remain true beyond the scope? Sorry, because it has not been observed. The real shortcoming of science is right here. Therefore, the method that is used in science is correct. It is essentially the same as the one used in Buddhism. The real value of Buddhism is that though the method is completely the same [as science], but the content is extremely different. It is different in its profoundness and vastness. These are completely different, completely different. To describe how science works, it would be like throwing a net into the ocean. Since the ocean is great [in volume], how much can you get from a single net?

Contrary to that, Buddhism is like the vast space. If we take the ocean, no need to say the ocean, even if you take our earth, our solar system and put them into the enormous space, they would all just be a tiny speck! The measure of Buddhism's profoundness and vastness is something we should understand. Therefore, the measure of Buddhism is such that nothing is left uncovered or unturned. Hence there is no need to mention [the mere understanding of] a single sea, a single earth, no need to mention the solar system or the Milky Way system!

**[61A,15.26 (手抄稿 第八冊 p157L10)]**

Thus in the *Śūraṅgama* sutra, it said "The space so created within the great enlightenment is much like a bubble in the ocean." (Translator note: unsure of this translation) We would say the space in all ten directions. The space in all ten directions is enormous! Now when we look up in the sky, we would talk about the Milky Way system, this Milky Way system! But for all of space, you have only seen a little bit, a tiny little bit. Is not that right? Therefore, the space is enormous! However, in the ocean of great enlightenment, within this enlightenment, the space is equivalent to a mere small bubble in the great ocean. This is the degree of Buddhism's profoundness and vastness. This is what we should understand. Therefore, if we truly are fortunate enough to understand Buddhism, wow! The conviction you will develop for it at that time will be unshakable. Like that.

## [61A,16.10 (手抄稿 第八冊 p158L1)]

However, when we apply Buddhism, there are two aspects to it. One is the ultimate truth, which is its profound aspect. The other aspect is the conventional truth. The ultimate truth and the conventional truth are not two separate things! This can be explained later. For the aspect of the conventional truth, what does it guide us to learn? The guidance from the conventional truth will help us understand the ultimate truth. There are two parts to the conventional truth, one is the sublime conventional truth, and the other one...is the so called conventional acknowledgement of things that have been determined by the collective and unmistakable consciousnesses of the people in the world. For instance, I am seeing this object right now. Since my eyes are good, your eyes are good, and we all see something here. We collectively acknowledge what that object is. The conventional truth taught in Buddhism is based on this. Then if I have a problem with my eyes, say I am color blind, so when you see yellow, I see green. Or perhaps you all see green but I see yellow. Then sorry! I am mistaken. It is wrong. Regarding this principle, we will talk about this gradually, talk about it gradually at a later time. What does this place explain? For a principle that we truly believe and understand, we should develop a firm, unshakable and correct understanding. We absolutely will not be wavered by anything. What should you have conviction of here?

Karma and dependent arising - the relationship of karmic cause and effect. The key essentials between each other. These are what was mentioned in the entire earlier section..

**[61A,17.47 (手抄稿 第八冊 p158L12)]**

Now that you understand this, what is it? It "**is the root of all virtues.**" This principle has now become very plain and clear. It is the root of all virtues. Since you wish for all that is excellent! Then because you have conviction, you know what the source of excellent things is! There was such a cause! You see it very clearly. Therefore, when you get to that time, even if we ask you to take a little advantage of the situation at hand, you will certainly refuse. "Ah! I cannot take advantage of the situation now, why should I do that? " If I profit even one dollar from taking advantage of things now, I will have to lose ten thousand dollars. Who is willing to do that?" On the contrary, if everyone is willing to make an effort, you will know very clearly that if you give 30% of the effort now, or if you made effort that is worthy of \$3.00, you will make \$300 million in the future. [In this case,] everyone will be fighting to do this. Now when there is a little amount of profit to be made in the business world, everyone will fight to do it. Yet the benefit that we are talking about here is infinite and boundless. Of course everyone will feel go for it!

**[61A,18.44 (手抄稿 第八冊 p159L4)]**

But at this point, some people might say, "Oh, if this is the case then everyone will be fighting to do it. What should we do?" Don't be afraid, this is how wonderful Buddhism is. When you give, others will benefit and you will benefit as well. It is different from the mundane world. In the mundane world, if you're the one who benefits, others will lose out. Like that. Thus, this is very simple, as long as you follow Buddhism to practice, then surely, you and others will collectively obtain more and more excellence. Even if I choose to give it away, I let you have it so that I would not get anything, I can still rejoice. Would not that be the same thing? In the reverse case, if I ended up doing it, you can rejoice [as well]! Truly then, no one loses out on any little thing. It would be fine whether you had done it yourself or not. Therefore, the text said to have a pure attitude, pure field, and pure applications. And how to be pure has been explained very clearly and plainly for every part. Are you clear?

**[61A,19.47 (手抄稿 第八冊 p159L11)]**

Therefore this place tells us that "**conviction is the root of all virtues!**" Where does this conviction come from? Hey! What is "**the root of this conviction?**" It is to "**constantly meditate on fruitional effects.**" Oh, this is it. This tells us that we should continuously learn and meditate

on this principle. What are the fruitional effects? For such a cause you will be issued a corresponding effect. This is the principle. What should you do? You should **"constantly meditate."** We now finally understand, "Oh, this is what we should truly practice!" Therefore, we should reflect and analyze this all day long. Our every arising thought should focus on nothing else. Like that. Even if you are resting, what he tells us later is that even when you are resting, you think as such! I have reflected at length. As for joyous perseverance, the most important thing in learning the teachings is joyous perseverance. So after I have reflected, I should rest for a while. This is necessary for joyous perseverance." Therefore, when your mind stops, it continues to joyously persevere. So you stop [to rest for a moment] and immediately after that you continue to practice again. You remain joyously persevering. Hence you are practicing all day long. Of course your improvement will be marvelously quick. When this happens, if your mind reflects in this way from day to night, you will be joyous from day to night. Would you have any suffering or torment? Of course not!

### **[61A,21.10 (手抄稿 第八冊 p160L5)]**

Therefore, what is the reason for our suffering and torment now? It is because we lack this. There is no need to mention that we have not obtained the conviction, we have not even obtained the correct view. If you have not obtained the correct view, what will you use to reflect?

You will be thinking in vain with delusional thoughts. As you get bored thinking, then you feel that it's best to find someone to chat with. Then it is bad. You end up gossiping about this person and that person. You just keep talking about that sort of thing. It was so difficult for you to have obtained this human body. Yet after all your talks, you end up going to hell. Nothing is more unfortunate than this! But now we are so happy that we understand. We can now advance step by step.

**[61A,21.47 (手抄稿 第八冊 p160L10)]**

**Thus, having understood virtuous and nonvirtuous karma and their effects, do not leave it at just an understanding but meditate on it**

**English LR v.1 p.248**

**over and over, because this is a very obscure subject and it is difficult to acquire certainty about it.**

Therefore, the great lama specifically tells us something here. He said "Oh! Now we understand what was covered earlier, the virtuous and nonvirtuous karma and their effects. But it is not something you stop at understanding it. What should you be doing? You need to meditate on it over and over. The meditation that is stated here, regarding how to meditate on this, by now you should understand it right?! For those who have not made up the lessons by listening to the tapes, you must listen to

them. Otherwise, you don't know how to practice. He told us the method of cultivation earlier, do you understand? This is why in the last class I particularly told you this. You must quickly listen to it. This does not matter to those who do not wish to learn. You are not serious. But for those of you who truly wish to learn, if you do not have the fundamental principles that was explained earlier, you will always be outside the door of Buddhism. This is something you need to pay attention to. He told us that at every point, in order to practice, what qualifications are needed, at what level should you practice, what should you be practicing, what should be done at the point of study, what should be done at the point of reflection, how should you obtain the wisdom of study from studying, how do you obtain the wisdom of reflection through reflection [and so on]. The sequence of the stages must be strictly followed.

**[61A,23.06 (手抄稿 第八冊 p161L6)]**

Why should you be doing this? It is because this thing is "**a very obscure subject.**" It is not something you can readily observe. It is not something you can readily observe. Actually this phenomenon is something easy for us to understand. No need to mention the principles of Buddhism, [you can see this] even in science. Why are scientists so worthy of our praises? It is that they can take something not readily observable, things that are not readily seen, they can find ways to observe and explain



them with clarity. We are all here breathing. But can you see the air? You cannot. Eh, but the scientists can. So you submit to that! When you are sick, he says there are bacteria. But can you see them? You cannot see them. Eh, but the scientists can. They can see [the bacteria]. So the medicine is given to you. You are injected with the medicine. Once you are better, you would submit to them. Right? But the scientists have only seen this little! So why were they able to obtain this [sort of conviction]? They **"meditate on it over and over."**

**[61A,24.11 (手抄稿 第八冊 p161L13)]**

You have not seen those who are really studious in this world. Thus truly...actually we have seen it and we would say that it is competitive here. We would often say, "Oh, look at how competitive it is here....!" You say that as if it only happens here. Actually, it is because you have not been outside the country. If you visit abroad, then you will know, "Ah! In New York, when I first left the country, I stayed in New York for a while. Though I did not study in school, but I did see what it was like. I heard how fiercely competitive it was then!"

**[61A,24.42 (手抄稿 第八冊 p162L3)]**

So there is this one thing, I do not know if you have heard of this before. Einstein, you have all heard of him right? After he discovered the theory of relativity, he said

this himself: The most brilliant people, the ones that he feels the Jews are the most afraid of, are the Chinese. There are reasons for this. There truly are reasons for this. Not only are there lots of them, but there are many intelligent and talented people. This was the statement [he made]. But I do not know Einstein and I have never met him. However during the time that I was in New York, there were many Buddhist lay practitioners there. Some of them were Chinese. There were a few who were very studious. One of them told me that the most competitive students were the Jews. But the Jews were most afraid of the Chinese. He said that most Americans did not study as much. So then he told me [what he did]. As I heard how they studied, I was quite shocked. I thought what we do here [in the monastery] would count as studious. He was also a very devout Buddhist. He would come to the temple every two weeks. And he would always bring along a few books. After he was done with things, he would always run up to the attic and read his books. I have never seen anyone who really makes use of every minute and second as he did. He was just like that. Then he went on to tell me how competitive it was over there.

**[61A,25.57 (手抄稿 第八冊 p162L13)]**

So I once visited Boston. MIT (Massachusetts Institute of Technology), have you heard of it? This is one of the best schools in the world. For those who have studied,

especially for those who studied science or engineering, you would know. During the time of my visit, I stayed in the dormitories of MIT. There was a Chinese person living in the room next to mine. It was rare for me to see a Chinese. I wanted to say hello but was ultimately too afraid to barge in. His door was open. So I would occasionally glance at what he was doing. He was by himself. The facilities [of the dormitory] were excellent. The student was by himself in a large room with a few desks. Diagrams were all over his desk and he had a pen....I was there for one day and one night. Other than eating, I did not see a time when he stopped studying. When he got tired, he would go out and exercise, run, get busy...etc. He spent that much effort! It made me think then, oh, there are prerequisites to every success in the world!

**[61A,26.56 (手抄稿 第八冊 p163L6)]**

All of You used to be lay people. You might want to look at how busy the lay people are nowadays. Now that we have been ordained as renunciates, we are supposed to be the teachers for deities and humans in the future. So then when we talk about ourselves, we would claim that, "Ah, we wake up really early in the morning." Yet, after you wake up and eat breakfast, you take a big nap. If you do not take a big nap, you are gossiping. These [actions] do not concord, do not concord! This is something that I particularly want to make clear here.

**[61A,27.21 (手抄稿 第八冊 p163L10)]**

Therefore, even inventing (or discover) these simple things in the world require this much effort, needless to mention Buddhism's cause and effect principle over the three lifetimes. It is not something that will readily arise. Thus you must continuously reflect and meditate on it over and over. If you can do this, you will certainly produce the conviction of this view. This is something you do not need to be afraid of. It is an accumulation of experience, an accumulation of experience. Therefore, the text will immediately tell us to confess next. Why is it that we are unable to obtain this? It is because there remains our past latent propensity. This latent propensity, this habit, has some power. It is like that. So you must strive to remedy your habitual powers. When you are able to stop it, that is when you are able to turn it around. When you really turn it around, it is actually very interesting. You might have felt a great toil earlier and thought to yourself when will be the end of this struggle. However, when you truly have purified yourself, you will have a sudden...a sudden frank and open feeling. This is a point that we want to understand.

**[61A,28.24 (手抄稿 第八冊 p164L3)]**

Therefore, you should remember these few sentences firmly in your mind. While you still in possession of this human life of leisure and opportunity rarely available, you should reflect according to the teachings. This includes

two things: one is to do so according to the teachings and the other is to reflect. If you cannot think according to the teachings, it is better that you think less. All your thoughts will just be delusional. The more you think and the more wrong you are. And you will think that you have good reasons and others do not. All day long you are thinking all sorts of thoughts. The more you think, the worse it gets. The karmas that you accumulate are all horrendous karma that will make you fall [into the miserable realms]. If you do not think and are muddleheaded, you may fall to become an animal like pig or clam. But this is still better than falling into hell. But [note] the two things that are required here: to reflect and to do so according to the teachings. And to do so according to the teachings is the root cause. To continuously reflect is the completing cause. If you have these two things, then it will be successful. You will develop a certain conviction.

**[61A,29.23 (手抄稿 第八冊 p164L10)]**

**Further, the *King of Concentrations Sutra* says:<sup>426</sup>  
Were the moon and the stars  
to fall from their place  
And the earth with its  
mountains and cities to perish  
Or the realm of the sky to  
completely transform, You**

**[Buddha] still would not speak  
a word of untruth.**

The sutra tells us: the moon and the stars can fall from their place, things as stable as the mountains can completely perish, even the realms of the sky can transform into something else; all those which seem to be unchanged can change, but the Bhagavan still would not speak a word of untruth. This is to tell us that the words spoken earlier are absolutely true. Anything can change, but this principle will never change. We must believe it.

**[61B,00.41 (手抄稿 第八冊 p165L7)]**

**Thus, have conviction in the teachings of the  
Tathagata, and then sustain your meditation on them.**

Have conviction in the teachings of the Tathagata, and then sustain your meditation on them! Have conviction in the teachings of the Tathagata, and then sustain your meditation on them! Have conviction in the teachings of the Tathagata, and then sustain your meditation on them! Remember this from before? To the knowledge the Buddha, the knowledge of all the Buddhas, how we feel about them, we value it less than that of an accurate diviner! Oh, the fortune teller will tell me this, and "I believe him." Whatever the doctor says, "I believe him." Then for scientists in the world, you believe him [as well]. Even if

some ordinary persons come to tell me to not do something, "I believe him." But for what Buddha tells you, you would say, "Ah-ya! In this age, times have changed. You no longer need to do this!" That's why with the sentence above, I wanted to read it three times.

**[61B, 01.31 (手抄稿 第八冊 p166L6)]**

**If you do not have uncontrived certainty about this quality of truth in the Buddha's teachings, then you will not gain the certainty that will please the Conqueror with regard to any of the teachings.**

If for this principle, you have not obtained the true - which is the most important thing - the correct and real understanding. And this understanding is such that you need to reach an uncontrived understanding. Correct and real would mean you need to do so according to the teachings. An uncontrived and unwavering conviction is developed through reflection and analysis. If you cannot obtain this, then with "**any of the teachings**," no matter what teachings you say, it doesn't matter. Why? Your mind has not reached the state of conviction. As soon as you encounter something, as soon as you encounter something, you will waver. When you listen, it would seem fine. But when the class is done, as soon as you hear something else, you have no idea where you've gone. This is useless. This is something we should primarily pay attention to!

**[61B, 02.29 (手抄稿 第八冊 p166L12)]**

**Some, who claim that they have acquired certain knowledge of emptiness, are uncertain about karma and its effects and do not value it. This is a mistaken understanding of emptiness.**

There is an example next. For this type of person, there are those who claim that they have acquired certain knowledge of emptiness...they have acquired certain knowledge, or perhaps, "Oh-yo! They have seen emptiness." They have seen emptiness, but they are uncertain about karma and its effects. Since they have no conviction of karma and its effect, therefore, they do not seriously practice it. **"Do not value it,"** this type of person's understanding of emptiness is mistaken.

**[61B, 03.05 (手抄稿 第八冊 p167L3)]**

Last time we talked about the story of the frog monk. You still remember it right? He said, "An old monk like me, when I set my legs in a lotus position, everything becomes empty." So this is his reason for eating frogs. Thus others would tell him, "You see emptiness in everything except for frogs." Actually, he just enjoys eating frogs. If he enjoys other things, then all those things are not empty for him! Now this person claims that when his legs are in a lotus position, everything assumes



emptiness. We should ask ourselves, when we set our legs in a lotus position, would we be in a state of emptiness? When we put our legs in a lotus position, our thoughts run amuck. Our lower back will be sore and the back would ache. Your mind falls to either laxity or delusional thoughts. Even at his level, he should not be doing this. We haven't even scratched the surface and we decide that we needn't worry about doing anything. May I ask you then, when you learn Buddhism, how will you learn it? Therefore, this principle that he points out to us is our greatest warning.

**[61B, 03.53 (手抄稿 第八冊 p167L9)]**

So we shouldn't be saying, "Ah, emptiness, emptiness! We don't need anything else." The more emptiness that one understands, the more he cares about how to do everything. Why? It is because he knows that all teachings truly abide by the principles of cause and effect, and dependent arising. There is no inherent nature. Since everything is dependent arising, whatever cause and conditions that you have, you will be issued such a fruit! Therefore, "The seed of becoming a Buddha arises from conditions, thus Buddha speaks of one vehicle." Everything will depend on what causes you planted, what...nothing is born that way. There is nothing such "one being born as Maitreya and one naturally becoming Shakyamuni Buddha!" Therefore, the more that one

understands, the more one becomes prudent. The principle is right here.

**[61B, 04.34 (手抄稿 第八冊 p167L14)]**

**For, once you understand emptiness, you will see that it is the meaning of dependent-arising, and it will assist you in becoming certain about karma and its effects.**

What accounts as truly understanding emptiness? That is to see “dependent arising.” Because of emptiness, thus dependent arising. It is because of dependent arising, thus emptiness. Everything exists based on dependent causes and conditions. Therefore its nature is emptiness. Can you find something that is naturally that way from the time it comes into existence? No. How was this table made? There! It began with a tree and you had to cut it down. This was made of wood. If it was made of iron and steel, then you needed iron and steel to make it. If you wish to have a table, there will be a person who will make it. He will go at it, go at it, and go at it until he succeeds. What is not made this way? It’s just like that. Therefore, to see emptiness is to see dependent arising. To see dependent arising is to see emptiness! Therefore, this emptiness does what for you in order for you to be **“certain about karma and its effects,”**? Eh, it **“assists”** you. [This means] these two things are complementary.

This is an inevitable result. This is what we should understand.

**[61B, 05.29 (手抄稿 第八冊 p168L8)]**

Regarding this concept, remember this! Remember this! Remember what? “**This is a very obscure subject,**” this principle is definitely not that simple. It is not something that we can see and understand without much thought. You must understand it properly. You then reflect and analyze according to the teaching. That’s when you can develop a certain conviction. Once you have this conviction, the root to all virtues will begin here. Once you have this root, the sufferings will naturally be eliminated and happiness naturally obtained. I will stop here for today.

**[61B, 06.14 (手抄稿 第八冊 p168L12)]**

We talked about causally concordant effect on the day before yesterday. Some would say that for those who recite the Buddha’s name, they don’t seem to talk about this. Those who practice Zen don’t seem to talk about this either. So why did I write this on the board? For those who recite the Buddha’s name, they will talk about focusing your entire attention on reciting the Buddha’s name. They won’t talk to you about causally concordant effects. Right? For those who practice Zen or perhaps

you would be looking at Zhao-Zhou ...Oh! The story of Zhao-Zho asks, “Does the dog (animal) have Buddha’s nature or not?” No! Now this seems popular with the Japanese now. For the Chinese? They would be trying to figure out, “Who is the person reciting the Buddha’s name?” They would be trying to figure out who it is. This is what Chinese Zen is currently practicing. The Zen sect is looking for the answer to this. And then, for those who focus on keeping the ethical discipline, they will mainly focus on not carrying out bad deeds with your body, your speech, and to purify your mind. They don’t seem to tell you that (causally concordant effect) either. Even for ordinary persons, we would often say, “You should not make delusional discernments.” Right? Now the most commonly used practices are mainly these few points, isn’t it right? Are there other ones? You can bring it up. I wish that you would bring it up. I can answer them for you.

**[61B, 07.22 (手抄稿 第八冊 p169L5)]**

May I ask then: at this place, no matter what you refer to...when they teach you to recite the Buddha’s name in general, how do they teach you? You should stop worrying about everything now, right? Isn’t that so? Don’t they say that? Yes! For those who are practicing Zen, they also tell you to stop worrying about everything else. For those who focus on ethical discipline, whenever any sensory object arises, you need to purify your mind. Isn’t that it? This explains what? What is the sensory object in

front of you? That is the fruitional and the causally concordant effect that have shown up. He will, if you are qualified, tell you all there is to know. But now you are not qualified and thus he can only say, "At this time, you can only recite the Buddha's name! You don't need to care about anything else!" If you can listen to this, you follow this method to do it. It doesn't matter if the principle has been explained clearly or not, but when you use it, isn't it applied this way? The prior causally concordant behavioral effect, it came from the past. You should ignore what comes from the past. You sever it. And with my whole heart I wish to recite the Buddha's name. This is the same for those who practice Zen. What about purifying your own mind? Whatever that came from before is defiled. Now here you should not worry about that, you need to purify your mind! Are you clear?

**[61B, 08.37 (手抄稿 第八冊 p169L14)]**

Therefore when you do not understand, some would ask, "Why does he say this? Why do you say this?" Yes! To truly learn, you must learn adeptly. You will come to know the principles very clearly. Since you understand them very clearly, when you apply them, there will be high proficiency. It will be that great. It is much like driving a car. Yes, as long as you learn how to drive the car, you don't worry about anything else. But what if the car has a problem, sorry! If it breaks down in the middle of the street, you don't know what to do at all. Eh, [but if you had

studied beforehand], by then, you will know what the problem is and what you should do about it. Then it will be fine! So I have briefly explained this to strengthen everyone's faith.

**[61B, 09.13 (手抄稿 第八冊 p170L4)]**

Please open up to *The Great Treatise on the Stages of the Path to Enlightenment*, page 142 (English text, page 248). Here we have understood the reasons for all suffering and happiness. All suffering and happiness do not occur by accident. There is a definitive cause (or causes) which would issue the effect. Now you know their definitive relationship. Now that after we understand all of this, what should we do then? **"How you engage in virtue and turn away from nonvirtue after you have reflected on karma and its effects in general and in detail."** Here, I will summarize succinctly the entire outline. Yesterday, I talked about emptiness. I will read this through one more time. The text said that, **"have conviction in the teachings of the Tathagata, and then sustain your meditation on them."** With regards to the Buddha's teachings, the most correct explications, this is the Dharma. Because to truly be liberated from suffering and to obtain all good qualities – i.e. the unexcelled enlightenment, the real refuge is the Dharma. Practicing in accordance to the teaching, and then eliminating each portion of faults as well as achieving each portion of good quality, all these come from the Dharma. Not only do you

need to understand the principles, you need deep reflection and analysis to develop an excellent conviction. That's when you will have a deep conviction. What is a deep conviction like? That is in your arising thoughts, at all times, it will arise spontaneously, "Yes! This thing is like this. Why is there an effect as such? There must be a cause." Similarly, with every arising thought, you will immediately know what effects it this thought will produce. This is the state of mind. That's when you have obtained conviction. That's when your faith is strong and stable.

**[61B, 11.56 (手抄稿 第八冊 p170L14)]**

We can immediately compare ourselves to this and observe for a moment. What are our arising thoughts now? Do we have concordance to this? This is very obvious. When you see any sensory object, you immediately pursue it. Um! You pursue it. And then? For what is attractive, you are attached. With what is unattractive, you become hostile. If a situation does not fall in any of these two situations, then you are in a state of ignorance. These reflect our defiled subjective aspects. For the principles which the Tathagata has taught us, through accurate understanding and deep reflection, through this type of training, your arising thoughts will become completely different. There, this becomes a state of mind that is congruent to deep forbearance and conviction. If we have not reached this state, we must strive. Now what we should truly strive for is this. Now

what we should truly strive for is this. Therefore, **"If you do not have uncontrived certainty about this quality of truth in the Buddha's teachings,"** then **"you will not gain the certainty that will please the Conqueror with regard to any of the teachings."** It is what will please the Conqueror. This does not only hold true for Buddhas and Bodhisattvas. Anyone who truly practices according to the teachings will certainly not act this way.

**[61B, 13.28 (手抄稿 第八冊 p171L7)]**

The text says, **"Some, who claim that they have acquired certain knowledge of emptiness, are uncertain about karma and its effects and do not value it. This is a mistaken understanding of emptiness."**

There are some who would say they've understood emptiness. But for the principle of a certain cause producing a certain corresponding effect, they are careless and shoddy in its utilization. I'm sorry, these people are completely wrong. They have a mistaken understanding. For this scenario, we should examine ourselves to see how we are. I used to feel that after I've read the books, such as the explanations of Madhyamika and so on, I thought I understood them fairly well. Later, I talked to some fellow practitioners. Many people would also feel that, ah-yo, they understand it and perhaps they could even explain it to others. Only until now I realized that, frankly speaking, in regards to the principles of



Madhyamika, we are still amateurs. What is Madhyamika? We can say...well we cannot say that we know nothing about it. We can at least say that we are building the foundation [to knowing it] by understanding its description. But as for ascertaining the true intended meaning of the words, we know nothing, we know nothing. However, if you continue to strive to delve in depth from this point on, then these words will become our best guidance. It is very good. Or else, if we think that's all there is, or perhaps we may even say, "Ah-ya, I understand Madhyamika! This is very simple!" That [statement] becomes entirely a mere elaboration. It is said in vain. There is nothing more detrimental to Buddhism than this. If the view of emptiness is achieved by saying these things, can you be saved? It cannot save you at all. You will be speaking for a long time, but your conducts will not accord by any means. This is what has been stated here, a mistaken understanding!

**[61B, 15.29 (手抄稿 第八冊 p172L4)]**

Once you've gained this correct understanding, what will you inevitably do? You will conscientiously abide by the ethical disciplines. It is because we've come to understand that our arising thoughts are nothing more than accordance of ignorance. Yet for the principles of emptiness and dependent arising, "dependent arising is profound." Only the Buddha can ultimately understand it. This is a fact. In other words, for the cause in the

phenomenon of karma and dependent arising, the very first cause, no living being can possibly find it. For anything we experience presently, you absolutely cannot find [its beginning cause]. Just like that. Only the Buddha can see it clearly. Since everything is subjected to the principle of a cause producing a corresponding effect, how do you know what type of effect will this cause issue? Do we know? Of course we do not. By then, your only choice is to listen to the Buddha. Thus when the Buddha tells you, you cannot do this, then you honestly, by keeping to the rules, respectfully and conscientiously practice it. You will go in depth step by step and you will reap the benefits one step at a time. Thus in the beginning, prior to having any understanding, the only way [to learn] is to follow a teacher. When he tells you how to do something, you do it that way. Whatever he tells you not to do, you don't do it. Whatever he tells you to do, you do it. That's how it is. The principle is right here. It is that simple.

**[61B, 16.53 (手抄稿 第八冊 p172L14)]**

This is the case especially after one obtains emptiness, having reached the first Bodhisattva stage. One will exert even more effort, becoming ever more cautious. It is because prior to obtaining emptiness, he will focus his attention entirely on understanding it. But once he realizes it...and this is why the second stage is "Vimalā" (a stage of freedom from all possible defilement, the stage of purity). After seeing

emptiness, that's when one discovers that emptiness rests on dependent arising. Thus every little subtlety cannot be carelessly brushed aside. He will now focus his entire attention on this. Only at this time can one strive to cultivate to obtain freedom from all defilements and refrain from incurring any subtle sins. But as ordinary beings, we don't even understand anything. We have but a small understanding and we do things as we please. This is a mistaken understanding. There is no greater harm that we bring to ourselves.

**[61B, 17.45 (手抄稿 第八冊 p173L5)]**

After understanding this principle, you can see that there were many sages who lived in the time when Buddha has not appeared. Many of these noble beings were actually Buddhas. I will tell you a story. Among the noble beings in China, Confucius was one who was "greatly achieved, reaching the level of noble beings." Ah, he was truly magnificent! He had four magnificent disciples. One was Yán huí, who was also a noble being. Who was the second one? Zēng zi. He was....just before his death, he was stricken with a severe illness! He was talking to his son. Since his disciples respected him a great deal, the bed lining that he slept on...in the ancient times, whenever anyone does anything, there are guidelines for everything that one does. Whatever that one does, it must be appropriate for his status. For

instance, let's use the Bhikshus as an example. They will normally wear the robe of five garments. When there are special occasions, they will wear the robe of seven garments or the full robe, [depending on the situation.] The novice monks will wear their robes. The lay practitioners cannot wear that, they will wear Hǎi qīng. That's how it is. There is absolutely not the slightest confusion about it.

**[61B, 19.01 (手抄稿 第八冊 p173L13)]**

For the people of the ancient times, take a look! For Zēng zi, since his disciples respected him so much because he was one with great moral conducts, they got him a better bed lining to sleep on. As a result, Zēng zi said, "Eh, I am sleeping on a bed lining that is designed for the senior officials. I am not such a person. Change it quickly!" He was so sick and really should not have been moved. But he [insisted], "No, no!" He insisted on changing it. In the end, before the bed lining was changed, he passed away. There, why was this done? If we had some minor sickness, [we would say], "Ah-ya, don't tell me to worry about this. This doesn't matter. You wouldn't care either. Why bother?" Why did Zēng zi do that? Think about this carefully. Just before he passed, he said to his son, "Son, examine my feet, examine my hands." He said, look at my feet and look at my hands! And then he said, "from now on," meaning from now on I no longer need to worry. When you still have your body,

whatever movement that you make, you will exert some influence. This is karma. Now that the body will be gone, one will no longer be burdened by it. In other words, he was this cautious with any of his gestures. Why? We just don't understand it. There, but as you get to this section, you now understand.

**[61B, 20.22 (手抄稿 第八冊 p174L9)]**

Thus for any noble being who truly practices, he is this careful with his three karmas. No need to mention Buddhism, there are Bodhisattvas [who are examples] even in this mundane world. Once you understand this principle and go back to read the *Array of Stalks Sutra*, it will become apparent to you. Look at the people who Sudhana asked for guidance in the *Array of Stalks Sutra*. The first and the second ones were monks, but the rest were lay people. Right?

No one put up the word "Buddha" on his or her forehead. But what were their conducts like? They were the exact deeds of the Bodhisattvas at the eighth stage. It is precisely the result of having seen emptiness. Thus this place says if one claims to understand emptiness and remains careless [with his conducts], he is mistaken. You should absolutely not listen to people like that.

**[61B, 21.07 (手抄稿 第八冊 p174L15)]**

There is however a type of practice that we should understand, [some people exemplify] a type of counter practice. For instance, there was a very famous Jì diān practitioner in China. He was the Jìgōng living Buddha in the folk legends. There was such a person. There was also a Golden Mountain practitioner in more recent times. And then in west Kang, there was also this person named Hū lǚ de mǎ fēng zhī dōng. (Translator note: the editor could not find the real name for him.) Much like the Golden Mountain practitioner, he appeared as if he was insane. They were all magnificent people. But they obviously were engaged in a type of counter practice. They manifested a type of counter practice. This is a point which we should understand here. Therefore he said, "To see emptiness is to see dependent arising." These two things are exactly complementary. This is why I wish to particularly emphasize this by bringing it up again.

**[61B, 21.53 (手抄稿 第八冊 p175L6)]**

**The same sutra says:<sup>427</sup>**

After we understand the principles, he immediately cites from the sutra as evidence. This is what the Buddha said himself.

**[61B, 21.58 (手抄稿 第八冊 p175L8)]**

**Like illusions, bubbles, mirages, and lightning,**

**All phenomena are like the moon [reflected] in water.**

**It is not the case that living beings-who die  
And go on to their next lives-are offspring of Manu  
[the first human at the beginning of the eon].**

**Yet the karma that you possess does not  
disappear;**

**The virtuous and nonvirtuous give rise  
to their effects accordingly; This logical  
approach is sound; though subtle and  
difficult to see, [193] It is within the  
scope of the Conqueror.**

Everything is like the moon reflected in water. If you say they don't exist, but you can see them so clearly. If you say they do exist, you absolutely cannot find them. So what are they like, "**like illusions, bubbles...**" It is like the illusive bubble. That's how bubbles are. You can look at them, but as soon as you touch them, they are gone! "**Mirage**," that's when the sun is strong, the vapor rises in the summer, and you will see it like water. It really looks like water. But when you actually go there to see it, it's not there. We may not be able to see that here. Where would you be able to see this? On the freeway, when you are far away. We don't see that here. You will have to be on a very long road, a very long road [to be able to see it]. I had never seen a mirage before. But when I went to the United States, the freeway there is wide and long. But there weren't that many cars. When you drive on it, oh-yo, when

you look from far away in the summer, you will see water. It is just like water. That's when [I realized], oh, that was a mirage. When you actually drive there, there is nothing. It is [also] like "**lightning**." Just like that. Just like that!

**[61B, 23.33 (手抄稿 第八冊 p176L5)]**

All the phenomena will include sentient and non-sentient beings. To us, when we die, we will go to another life. (Translator note: this part of the text is different from the Chinese. The Chinese text describes Yi-Sheng as the soul that lives through rebirths. Shifu goes on to explain this.) "Yi-Sheng" means it is something that will continue to cycle through rebirths. We always feel that there seems to be a soul inside of us, as if we are moving from house to house. We would normally in this world refer to it as the soul. Here it talks about it as "Yi-Sheng." The text states that Yi-Sheng is unfounded. There is truly no such existence.

**[61B, 24.05 (手抄稿 第八冊 p176L9)]**

Eh, but this is marvelous! "**Yet the karma that you possess does not disappear.**" This karma will continue, continue on, and continue on. "**The virtuous and nonvirtuous give rise to their effects accordingly.**" This means if you have created nonvirtuous (dark) karma, you will give rise to nonvirtuous effects. If you have



created white karma, which are virtuous karma, you will be issued meritorious, virtuous effects. This principle, this principle, "**this logical approach is sound.**" It is subtly marvelous, exceedingly profound. But it is what is correct. This is what is correct. Therefore when we talk about emptiness, it is precisely because of emptiness that there exists dependent arising. Because of dependent arising, for such a karmic cause, it will issue a certain type of effect. It is simply a movement from the cause to the effect. There is no actual inherent existence. It is much like the moon reflected in the water, the mirages, the lightning and so on. But this logic is very subtle. Ordinary people like us cannot see it. This is within the scope of the Buddha. This is what we should understand.

**[61B, 25.16 (手抄稿 第八冊 p177L1)]**

**Therefore, develop certain knowledge of dependent-arising together with the causality of the two kinds of karma, and examine your physical, verbal, and mental actions all day and all night. By this means, you will put an end to miserable rebirths.**

Therefore, we should develop [certain knowledge] of the principle of karma and dependent arising. These are the two kinds of karma principles: when you create dark karma, you will produce bad effects; when you create virtuous karma, you will reap meritorious and attractive effects. For the principle of having this karmic cause

producing a specific karmic effect, you should be able to train, develop and reach a certain conviction. By then, it will be okay! When you have obtained this conviction, you won't go about things carelessly! This is the time when you will have standards. You will use this standard to weigh yourself. You will use this standard to conduct yourself. Therefore, all day and all night, you will use this standard to examine yourself. You will look to see among your body, speech and mind, what causes have you planted? If it's wrong, you immediately stop and prevent it from occurring. If it's correct, you strive to do it. Therefore, you will be able to sever it (the wrong) on the causal ground. Then you will have naturally shut the door, shut the door to miserable rebirths in the future. If this is the case, of course you will not go there in the future! Thus, this principle is foremost important for us now.

**[61B, 26.53 (手抄稿 第八冊 p177L10)]**

**However, if at the outset you are not versed in the classifications of cause and effect, understanding only a fragment of their depth and having a lax attitude with your physical, verbal, and mental actions, then you are merely throwing open the door to the miserable realms.**

If you are not versed in your understanding of these principles, even if you sort of understand the teachings, you

understand it, but you have not accurately understood the root to the teaching. Or perhaps, you have a slight understanding but you cannot develop, you haven't developed a conviction. That's when you will be lax with your physical, verbal and mental actions. You will still be very lax. I'm sorry, if this is so, **"then you are merely throwing open the door to the miserable realms."** You will only fall into the miserable realms! This is a point that we should continually make efforts at.

**[61B, 27.45 (手抄稿 第八冊 p178L1)]**

For us now, we would often feel that, "Ah-ya, it's so hard to lift our spirits up!" Why is it that you cannot lift your spirit up? Why can't you lift your spirit up? You might want to find the cause of this first. It is mainly what? You are afraid of suffering. You are nonetheless after some small happiness. But here, it tells us very clearly that when you seek after some small happiness, you will have to endure great suffering, great suffering! Therefore here, it is exactly because you can't lift your spirit up and you have a lax attitude that you need to particularly make efforts at this! You need to particularly make efforts at this! What if you just can't do this, what will you do? The best method is to rely on the community, to rely on the excellent teacher.

**[61B, 28.37 (手抄稿 第八冊 p178L7)]**

But now, you can't lift yourself up and you are not willing to rely on anyone. If you feel that it's best to find yourself a place [just for yourself now], then it's over for you, it's over you! This is why I will often tell you that to lock yourself in a shack to practice is a very dangerous thing. If you are qualified, then go ahead. You can practice by yourself. That's excellent! However if you are not qualified, when you live in a shack, you will feel that it's just right when no one comes to bother you. You will do things just as you please. You will feel that your life is very comfortable. A little comfort now will bring infinite suffering in the future! This is what we must understand.

It cites from the sutra to substantiate this.

**[61B, 29.20 (手抄稿 第八冊 p178L12)]**

**For, as the *Questions of the Naga Kings of the Ocean* states:<sup>428</sup>**

It is the *Questions of the Naga Kings* which has been used before.

**Lord of *Nagas*, a single practice of the bodhisattvas correctly puts a stop to rebirth in the miserable realms.**

**[62A, 00.03 (手抄稿 第八冊 p183L1)]**

The Buddha tells the Lord of *Nagas*, which is Lord Sâgara. He said that for all the Bodhisattvas, as long as they know one single thing, take hold of one practice, they will be able to close the door to rebirth in the miserable realms. They will be able to sever this, to never become ludicrous again and to never fall into the miserable realms again. So what is this one thing? Just look at that, just one single thing! From this you can imagine how important this one thing is! This is why the text said earlier that it is "**the foundation of all virtue.**" The foundation of all good things is here. What is this single practice?

[62A, 00.54 (手抄稿 第八冊 p183L6)]

**What is this single**

**English LR v.1 p.249**

**practice? It is the discernment of what is virtuous. You must think, "Am I being true? How am I spending the day and the night?"**

It is to follow the previously mentioned virtuous teachings to analyze and discern. There is a great reason for analyzing and discerning! This means to reflect according to the teaching (to fix your attention properly on them). Remember the stages? What's there before you fix your attention properly on the teachings? Remember this! You need to rely on an excellent teacher and listen to the sublime teaching. You then analyze and reflect based on

the correct principles. You keep the correct thought in your mind and maintain this mindfulness. This is having the correct mindfulness.

**[62A, 01.42 (手抄稿 第八冊 p184L3)]**

Do you remember the earlier section, "**restraining the sensory faculties, acting vigilantly**?" What are you restraining in restraining the sensory faculties? The first one, what do you use to restrain? The correct mindfulness, a constant and persistent correct mindfulness. There! What about acting vigilantly? You would still need to know what you are supposed to be doing, which means you still need the correct mindfulness! You take this correct mindfulness and do what? You accord with the teaching. That's how it is here as well. That's how you should be mindful. For me, how should I be spending these 24 hours in a day? As long as we take time to ask this of ourselves, we will naturally be doing things right. Yes! I wish for the best. If you wish for the best then you should strive in the causal period. Therefore, when you truly understand this point, you will feel happy all day long! It is because you know very clearly that you are now planting the cause that will produce a virtuous effect!

**[62A, 02.43 (手抄稿 第八冊 p184L9)]**

When we farm or do business, we may not necessarily always earn profits by the year end. However, if it is starting to look profitable, wow! You will be really happy while doing it. Now that we are learning the teaching and come to know the Buddha's omniscience, He is telling us that if we continue to do this, the outcome will bound to go smoothly and there will certainly be gross profits. You will have deposited one dollar as your capital investment and bound to make tens of thousands. When you have understood this point, you will be analyzing every moment of the day: Yes, I have planted this cause! How could you not be happy for planting another [good] cause? How could you not be happy? Therefore, you will absolutely be happy now and it will only get better in the future!

**[62A, 03.37 (手抄稿 第八冊 p184L14)]**

**When the former gurus in this lineage had examined their minds in that way, they said:**

**On this occasion of training in karma and its effects, when we compare our actions of body, speech, and mind to what is taught in the teaching, they will not be in conformity. In this we are deficient. Therefore, we are not at all liberated.**

(Translator note: the Chinese text is translated to be more like this, "When the former gurus in this lineage had

examined their mind-stream in that way....." That is why Shifu went on to explain this.)

Eh, now we can follow this method to examine our body and mind. "Mind-stream" would include our body and mind. The mind takes the leading role and the body and speech will act according to it. What would happen then? He said, "**Former gurus**", they are our former teachers. Why did they say former teachers? In other words, we can now observe, observe to see that we are amidst great ignorance because we can't seem to find anything in our observation. There! Look at how the former teachers, the practitioners are. They are our role models.

**[62A, 04.30 (手抄稿 第八冊 p185L7)]**

(Translator note: The Chinese text here is translated to be more like "... **they will not be in conformity or approximation.**")

This says, "**On this occasion of training in karma and its effects**," then that's when you "**compare**". Regardless of the causes and the effects [that are present for us now] we should compare them with the teachings. Then you will discover that, "Ah, there is no conformity or approximation at all!" We absolutely do not conform to the teaching nor do we approximate! Conformity means we are in complete concordance. What about to



approximate? It means that we are least advancing step by step. We certainly do not conform, nor do we approximate [the karma teachings]! If we have conformity, we would be Buddha. If we have approximations, we would be Bodhisattvas! Then at least we wouldn't be like how we are now, [immersed] in afflictions. Because if you are in accordance with the teaching, your mind will be very happy, you won't have any afflictions. Your effect will be attaining high status life after life. How would we be as at fault as we are now! However, what is the reason that you aren't doing what you are supposed to? That's because you do not concord with the teachings!

**[62A, 05.32 (手抄稿 第八冊 p185L13)]**

There, we just need to take a look at the effects now and we would know the causes that we've done [in the past]. Similarly, we can look at the causes that we are planting now and we will know for certain what the effects will be in our future! It is because we do not conform or approximate, we are wrong, that is why we are not liberated. If we are not liberated, what are the subjective aspects of our afflictions? We will feel afflicted and tormented. Ah-ya, we don't know what to do! It's not right when we stand, it's not right when we sit, the only thing we can do is to meet up with some people and chat. Ah-ya, then we would be happy, talking about his person and that person. When we should study and prostrate to the Buddha, we have no

energy. But to go out on the streets for fun, we will feel very motivated to do. We know that it's not the right thing to do, but we just can't help ourselves. The problems are all here. The reason is right here. Therefore, if we truly examine ourselves, we will immediately be able to find it (our inconformity.)

**[62A, 06.24 (手抄稿 第八冊 p186L5)]**

**We must see whether we are in conformity or not by comparing ourselves to the laws of karma and its effects. When we examine our mind in light of the teachings, we are wise if we sincerely recognize nonconformity or a complete lack of conformity. The *Collection of Indicative Verses*.<sup>429</sup>**

**Those who are childish and know themselves To be childish are wise in this regard.**

We can utilize the laws of karma and its effects, compare and check ourselves against the causes and effects [as described] to see if we are in conformity or not. We should at this time use the principles to correct ourselves and check our own mind-streams. The teaching that is spoken here, it should not be the case where you [seek to] understand the teachings to tell it, it is not for [the purpose of] telling others. Not to mention using the

teachings to measure others' actions. If we use this to measure the actions of others, we will frequently say, "I am right. He is just wrong. He is just wrong. He is just wrong....!" You can count a million faults of others and still not finish counting them, but how about ourselves? You cannot find any [fault]. Why? This is it. The true teachings are meant to correct ourselves, check our own mind-streams. This is necessary for true practice. That's when you will see how you do not conform or approximate. If you can understand as such and truly understand it deep in your heart, you will be a wise person. You will be a wise person.

**[62A, 07.58 (手抄稿 第八冊 p186L14)]**

The following references a sutra, *The Collection of Indicative Verses*. *The Collection of Indicative Verses* is the most fundamental, the most fundamental [teaching]. In other words, it is a teaching [that a Mahayana practitioner studies] that is shared with the Hinayana. It said, "If foolish people know they are foolish, this person is wise." At least he knows and will be willing to improve! I see far too many people now, upon any incident, they will tell you lots of reasons, always saying others are wrong. The mundane world people will of course act this way. After learning the teachings, at this time, there, this is the standard of Buddhism here. This is the standard of Buddhism here! If something is not right, look for it immediately. There must be a reason. Once you find it, practice accordingly. That would be correct. This is one way. On the other hand,

[62A, 08.38 (手抄稿 第八冊 p187L5)]

**When we are comparing ourselves with the teachings, it can be like carrying a corpse<sup>430</sup>we are at odds with the teachings. When you hope to be the best of religious persons and revered scholars, you are being the worst of the childish. The *Collection of Indicative Verses*.<sup>431</sup>**

**Those who are childish but consider themselves To be wise-they are called childish.**

On the flipside, when you compare yourselves with the teachings, you are actually completely at odds with the teachings. Just like "**carrying a corpse**." What is called carrying a corpse? What is called carrying a corpse? It is saying that you are a person who is like the walking dead, a person who disposes the corpses. The former teachers would often tell us, "If we are to practice the Buddhism teachings, we have to have blood under the skin." What is called "under the skin"? This corpse, you see that it looks like a person, but he is useless dead. If you stab him, if you cut him open, there is no blood [to be seen]. If we say that we have compared ourselves with the teachings and yet we cannot concord with the teachings, then we are just like this. Actually, the corpse is better because at least he will not do harmful things! We now have checked ourselves with the teachings and we do not conform. Yet

we think that we are right and keep on doing wrong. This is even worse than being a corpse!

**[62A, 09.49 (手抄稿 第八冊 p187L13)]**

We would often say, "You as a person, [to even compare you to] animals, you are not even worthy of animals!" Ah, truly, the more I think about it, the more I think it's true. This [phrase] is really like [the words of] a great excellent teachers. We truly are no better than animals. Animals would not do so many wrongdoings as we do. They would not say, "Oh! I am right, you are wrong." This is actually a very real fact. Therefore, if this person "**hope[s] to be the best of religious persons,**" [but feels this about himself,] "Eh, he is right. He understands. He is pure!" Ah! This is truly the worst of the worst, the worst of the worst. "**Worst**", the worst form of foolishness! So the scriptures tell us, "For a foolish person to think that he has wisdom, I am sorry! This person is the worst among the childish." Lastly, the former teacher warns us,

**[62A, 10.35 (手抄稿 第八冊 p188L5)]**

**At the very least, understand what is being said with regard to the teachings and examine yourself accordingly.**

So no matter how worse you get, how worse you get, you absolutely should not think that, "I already understand! I already understand!" Even if you have read all the three scriptural collections, the twelve classical texts, the Buddha has explained this very clearly. He said, "The teachings that I taught are as much as the dust particles in the fingernails. The teachings that I have not spoken are as much as the earth!" We would now read a little and believe we understand much. This is truly ridiculous to the extreme! Even the noble beings who have reached the fruits of attainments blame themselves for their lack of understanding in many areas. Not to mention us ordinary people! The sayings of the former teachers will go a layer deeper, and will explain it layer by layer.

**[62A, 11.28 (手抄稿 第八冊 p188L11)]**

**Also, Bo-do-wa, who quotes this teaching as seen in the *Garland of Birth Stories*, asserts that you must examine your mind. As it says in the *Garland of Birth Stories*:<sup>432</sup>**

The great former guru uses this passage from the scripture to examine himself, to check himself, and to introspect himself. He then felt, "Ah!" What is it?

**[62A, 11.49 (手抄稿 第八冊 p189L1)]**

**From the sky to the earth is a long way.**

**From the distant shore of the ocean to the closest edge is also a long way.**

**From the mountains of the east to the mountains of the west is an even longer way.**

**But from the ordinary [person] to the sublime teaching is longer yet than that. [194]**

Ah, he said, "I am looking [afar]! The distance between the sky and the earth is farther than we know. The distance between the two shores of the ocean is also far. The distance between the two mountains [is so as well]. Any of those mentioned describes an incredibly long way. My conformity with the teachings is even longer than all the distances mentioned previously! Those great former teachers, they were such magnificent great teachers! They've examined themselves and concluded this. This really deserves our close attention! The reason that we cannot find anything after we examine ourselves concludes the extent of our foolishness. If we do not strive now, [do not become] earnest, respectful and confess in order to ask [for the teaching], there will be no more that you can do in the future!

**[62A, 12.45 (手抄稿 第八冊 p189L7)]**

This is why it kept telling us previously that we are already foolish enough. If you keep on going, there will be nothing else you can do [for yourself]! Thus the only opportunity now is to immediately recognize, " Ah, I am

awful. I must quickly strive!" In your every single thought, constantly remember this, "I am the worst foolish person!" And then wholeheartedly respect the Three Jewels. You will tell yourself to strive. Do not use the teachings to keep looking at others' faults. It is for you to examine yourself. You will then liberate yourself one step at a time.

**[62A, 13.20 (手抄稿 第八冊 p189L11)]**

Thus in the very beginning, the text told us "**the six ideas**" as principles. We took faith in that and can more or less practice it. Now that we are here, after these concepts are clearly explained, you will naturally, ah, [think that it is] absolutely true! If you take this concept and contemplate it further, when you develop a conviction, that's when this will become very powerful. You will then be improving at every given moment, be ascending, be purifying.

**[62A, 13.54 (手抄稿 第八冊 p190L1)]**

**This verse says that a great gulf exists between us, ordinary people, and the teaching. This verse is a teaching that the gift-bearing brahmin Subhasita explained to the bodhisattva prince Candra after the prince had offered one thousand gold coins to him.**

What is said describes [the distance] between the two parties of us, ordinary people, and the teaching. Ah, we



are this far apart! This is something we must use to seriously examine ourselves. If you do not check yourself, you will not be able to tell. No need to mention that this is something very intangible and very abstract to begin with. If you can truly analyze yourself, you will feel that there is nothing more real than this! But if you do not analyze according to the teachings, you will feel hollow. Why? The karma that manifests in our minds now, they are things that are blurry in our mind now. You cannot even get close to the teachings. If you cannot even get close to the teachings, then in your mind, the teachings are that hollow! You should know what the reason is for this. This is how we are inferior. This is where we are inferior. Therefore, on all occasions, this is what we should take heed and exhort ourselves. It is this. And what is [the sentence] mentioned? This is what the prince Candra obtained from the brahmin. He obtained such a simple verse from having offered one thousand gold coins. Look at that!

**[62A, 15.24 (手抄稿 第八冊 p190L11)]**

Ah, so as I think of this, I would always, I would feel this deep pain inside, wishing to confess! Right now, I see all of you fellow practitioners sitting here are the same way. The teaching does not cost you one cent, the books are even purchased and given to you and people would offer many things to you. Yet when I ask that you please study, ah, you still give excuses [to not learn]. And then I asked you, for

the earlier parts that you have not heard yet, you should go and listen. Ah, you would spend a long time, busying yourself with this and busying yourself with that. That truly does not concord with the teachings. The day before yesterday, I saw someone, who was it? Mr. Lai, the lay practitioner, burned his foot. I know this is painful to no end. He had gone home to rest. But he came here, to do what? To be here to listen. Ah, I was so moved when I heard this. Hm, you see! Like that.

**[62A, 16.16 (手抄稿 第八冊 p191L3)]**

Therefore this is something that will really occur naturally. As long as you strive with effort, you will naturally be in concordance [with the teachings]. Once you are in concordance you will naturally make efforts. Right now, those younger friends, you must not waste [your time] frivolously! By the time you decide you want this, even if you offer thousands of gold coins, you may not obtain it! Even if you offer tens of thousands of gold coins, you will not obtain it. It wouldn't matter what more [valuable] things you have, it will be useless! While we still have this human life of leisure and opportunity, it is our only opportunity. Below, there is [the saying from] a former teacher, [quoting from yet] another former teacher.

**[62A, 16.51 (手抄稿 第八冊 p191L7)]**

**Moreover, Do-lung-ba said:**

**If someone who knew how to examine our mind-stream were to do so, that person would soon find something that had gone quite**

**English LR v.1 p.250**

**far from the teaching—like sending a ball of thread down a steep incline.**

If we use the proper wisdom to examine, to examine according to the teachings, you will discover, hey, not only is it so far but also, it is interesting! Just like if there was a ball of thread on top of a steep incline, the more it rolls, the further it goes, the more it rolls the further it goes, the further away it goes! Why is this? This is the result of one having truly examined himself according to the teaching. Actually for this point, we can also see it when we examine ourselves. If we just examine ourselves now, what is the state of our minds? I think everyone can feel it. We talked about it a lot before. You should be able to easily feel it. Right now, within our minds, it is our beginningless causally concordant effect, that which concords with afflictions, that continues to push forward. Right? It is just that causally concordant effect that continuously pushes forward. What does that mean? That means we are further and further from the teaching. It continues to tread on afflictions! Hence our minds are just that lax and scattered. This is the state. Therefore, on many occasions, I have gradually and slowly felt this. At the time when this naturally comes about

for you, you yourself will know it very clearly, very plainly, very clearly and very plainly.

**[62A, 18.24 (手抄稿 第八冊 p192L3)]**

And so I have now also gradually come to experience this, if you truly concord with the teaching, it does not matter if you read books, listen to tapes, listen to classes, or teach. As soon as you come across it, wow! Your eyes will widen and devote all of your attention there. That means at least you are not going further away, but slowly coming closer [to the teaching]. On the contrary, if as you come across it, you doze off, ah-ya, your mind wonders, "Why is it taking so long, why hasn't the class ended?" This is the manifestation [of that]. This is the manifestation. In any situation, under any circumstance, you will act this way. If you are reading the book yourself, even if you become tired, ah, you hate to part with it. That is when we can barely say that you are not too distant [from the teachings]. This is very simple. If you understand the principles and examine your own mind, you will understand.

**[62A, 19.17 (手抄稿 第八冊 p192L10)]**

Now, we are always saying that we are busy, ah, hoping to uphold the vows, to recite the Buddha's name. Where do you begin? The principal is very clearly, very plainly explained right here. These are it. These are it! If

you don't understand it, though you may prostrate or recite the Buddha's name, but your mind, sorry, does not concord! This is why the former teachers repeatedly tell us, if your mind is distracted, if you do not concord, then even if you recite the Buddha's name to the point of injuring your throat, even if you prostrate to the Buddha to the point of cracking your head, it will be futile. What about going into seclusion? It will be futile even if you remain in seclusion for a thousand years. Now that we understand, now that we understand, we take this to check our mind-streams - [we'll be able to say, this is] right, [that is] wrong. Now, we continue.

**[62A, 20.10 (手抄稿 第八冊 p193L1)]**

**Furthermore, how you turn away from wrongdoing once you have reflected in this way**

We should understand, reflect and analyze in this way. By then you will have a standard: Oh, this is how we are in our minds! Ah, if I want what's excellent, I must do this. In order to eliminate the nonvirtuous, I must do this! By that time, you will know that this is where you will turn away [from wrongdoing] and where you will begin your practice. The next concept states this, "Eh, after you understand this, you now wish to reject the misdeeds. How do you do it?"

**[62A, 20.39 (手抄稿 第八冊 p193L5)]**

is stated in the *Chapter of the Truth Speaker*:<sup>433</sup> O

**King, do not kill.**

**Life is very dear to all beings.**

**Hence, they want to maintain their lives for a long time. So think not of killing, even in the depths of your mind.**

In the scriptures, the Buddha tells us, "King, you do not want to kill! For all living beings there isn't one who does not hold life dear. If you cherish yourself, you should also not kill. In the following sentence, he does not emphasize the killing itself. [Instead] he tells us what? **"So think not of killing, even in the depths of your mind."** You should never think of it in your mind.

If you do not have it in your mind, naturally, you will not do that in your body and speech. Therefore you will have to restrain yourself beginning from the most subtle place. Then naturally, nowhere else will it arise.

**[62A, 21.31 (手抄稿 第八冊 p193L11)]**

So for us now....the aspects in which we restrain are the subjective aspects. Therefore, to deceive others, it is pretty easy to do. But it is very difficult to deceive yourself, you [simply] can't. You can't deceive yourself. To deceive the laws of cause and effect, it is even more impossible! Truthfully speaking, we will not really deceive ourselves.

What is really happening to us? We have been deceived by our foolishness. Hence that is why we are called being ludicrous. That is why it is called foolishness! Thus when he talks about ignorance later, what is ignorance called? That is our enemy. Oh! Now we understand. This is so for killing. How about the other ones?

**[62A, 22.12 (手抄稿 第八冊 p194L1)]**

**Apply this attitude of restraint toward the ten nonvirtuous actions as well as the misdeeds previously explained. Do so without even giving rise to the motivating thoughts.**

Not just for killing, but that it is the same for everything else. This is like the principles said earlier. For all the nonvirtuous misdeeds, even including thoughts, you should not give rise to them. **"Without even giving rise"** To give rise means for it to appear. This is because for us who are at the stage of ordinary beings, whose seeds remain present, you should absolutely not let them appear. You should know that when you give rise to them, the seeds will continue to grow, and so will the karma. If you do not give rise to them, may I ask what will appear then? Virtuous karma! Pristine karma! Pure karma! Therefore, as long as you stop these [from appearing], what will naturally appear is the pristine pure karma.

**[62A, 23.07 (手抄稿 第八冊 p194L7)]**

Under this circumstance, even if you do not wish to ascend to the heaven, you can't help it but you will. If you dedicate, dedicate to going to the Pure Land, then there is no way to deter you from getting there. This is because your karma is exactly this. It is that simple and that apparent. Now there are many who recite the Buddha's name, but who don't even want to learn this. Ah! I truly feel...He has great virtuous roots, of course [he does]! But he just can't seem to practice well, and he is unwilling to learn this. So when he recites the Buddha's name, how will he do it? The same thing applies to learning the teaching, and to practising ethical discipline. It is the same regardless of which [teaching method] you are learning. The basic principles of the tenets [of the religion] are all here. For this one principle stated above, what should you do?

**[62A, 23.49 (手抄稿 第八冊 p194L12)]**

**Become accustomed to this attitude, and use it frequently.**

He now stresses that this is what we should practice and should become accustomed to! Why did he break it apart to emphasize this? (Translator: The Chinese text is translated more like this, "should practice and should



become accustomed to this, should frequently practice to accustom ourselves to this attitude." So to break it apart means breaking the "accustom" and "practice" ideas apart for emphasis.) He is telling us that this is where we should truly "**become accustomed to this attitude, and use it frequently.**" Ah! Now when we truly begin to practice, there is nothing else, we practice exactly this. This is it - apply this attitude of restraint to the ten nonvirtuous karma. What is this restraint in itself? It is the virtuous karma, the pristine karma. If you do not practice it, you will not be able to purify [your sins]. Therefore,

**[62A, 24.26 (手抄稿 第八冊 p195L3)]**

**If you do not reject wrongdoing in this way, you will experience suffering. No matter where you go, you will not be free from it.**

If you do not reflect and analyze according to the principles and then practice them, you will not be able to rectify your wrongdoings. If you cannot rectify your wrongdoings, you will certainly have to experience the nonvirtuous effects. Though you do not wish to experience the nonvirtuous effects, sorry, it doesn't matter what your wish is. You will have to experience it! You will have to experience the suffering. You absolutely cannot escape it under any circumstance.

[62A, 25.07 (手抄稿 第八冊 p195L7)]

**Therefore, it is not sensible to engage in actions that seem to bring happiness in the short term, yet have effects you must endure with tears covering your face.**

After you understand this principle, the only way out is to pay attention to this karma [that you create] on all occasions and at all places! Under this circumstance, if you do not act according to the teachings, and do not practice according to the teachings....cultivation will therefore be downright toilsome! But even though it is toilsome, you are happy in your mind. We would frequently use this example: It's much like winning a war. A war brings suffering, but you will feel really happy after a victory. This is the case no matter what you are doing, whether in business or anything else. How about the opposite of that? Sorry, ah, you might feel pretty happy now; you sound so good as you stand in front of others. However, when things need to be done, you covertly hide behind the crowd. Whatever that is delicious, you try to eat more of it. Whatever that is unsavory, you give to others. It may seem to bring some short term happiness. But I am sorry, when the effect ripens, though it is not something you would wish for, sorry, you "**must endure with tears covering your face.**" Karma such as this, you should refrain from creating as soon as possible, should refrain from creating this as soon as possible!

**[62A, 26.33 (手抄稿 第八冊 p196L3)]**

Thus, this part is truly marvelous! He is not making you miserable, but instead he is teaching you in all aspects. If you want happiness, this gives you happiness! That is how it is! This gives you happiness! Happiness is gained in this way. Do you understand? This is why Buddhism is really beautiful. Its true excellence is right here. It is not just saying empty words. It is right here in front of us and it is that real. It is just what everyone needs. It is just what everyone hopes for. This is one aspect of it. Here is another aspect.

**[62A, 27.06 (手抄稿 第八冊 p196L7)]**

**On the other hand, it is sensible to engage in actions that give you faultless happiness and delight when you experience the ripening of their effects.**

When you experience the effect, that is happiness and delight and it is a faultless happiness and delight. Why is it called "**faultless happiness and delight**"? This is something we need to pay attention to! We have normally created much of this type of happiness and delight - the plight of the three lifetimes. Oh, you will have obtained a little of the happiness and delight in the context of the plight of the three lifetimes. But in the end, you are harmed. Presently, there are so many men of great

wealth and business tycoons whose happiness and delight come with faults. After accumulating great wealth, they engage in wrongdoing. They are then done. They will fall into hell in the end. Our happiness and delight here is faultless. When we experience the effect, we will be able to experience this. This is the type of karma that we should create. This is exactly the type of karma we should strive to do in the causal period.

**[62A, 27.55 (手抄稿 第八冊 p196L13)]**

Once you understand this, when you uphold the vows, you won't feel like you are being told to not do this, being told to not do that. You will feel happy! I am restrained here to prevent me from going to hell. I am restrained there to prevent me from becoming an animal. I am restrained there to prevent me from becoming a hungry ghost. The more you think about this, the happier you are! Who would resent the vows? So naturally, you will diligently go about anything. Normally we would say, "Official business first, official business first. After the official business is done, one can go on ahead with private business." This is normally difficult to do. But by the time [you think through it], even if we ask you to do your own private business, you won't even want to! It is because you know that after you spend much time on these things, though you have plumped up your body, this will only result in spending more money for your cremation after death. It is entirely useless. You will

naturally be busy for this (official business) all day long.  
The reasons are all here.

**[62A, 28.53 (手抄稿 第八冊 p197L6)]**

The Collection of Indicative Verses:<sup>434</sup>

**If you fear suffering  
And do not enjoy it, Do not commit sinful actions  
Either in public or in private.**

The scripture tells us: right now you are afraid of suffering, that's right! You may ask me if I'm afraid or not? Of course I'm afraid! I think all of the classmates here have the same feeling as I do? Suffering is frightening. You don't like suffering. If you don't like suffering, and don't want to suffer, then whether it is in the public or in private, it doesn't matter when, there should never be a time to commit sinful actions. You should not create this now,

**[62B, 00.03 (手抄稿 第八冊 p199L1)]**

**Whether you have committed sinful actions  
Or are committing them,  
You will not escape suffering  
Even if you tried to run away.**

Suppose you have already committed [the sinful actions], or will commit them , for whatever that is done, no

matter how you try to run away, sorry, you cannot escape it.  
You will not be able to escape from the [resulting] suffering.

**[62B, 00.15 (手抄稿 第八冊 p199L4)]**

**No matter where you stay, there is no place  
That karma has not created,  
Neither in the sky nor in the ocean,  
Nor even a place in the mountains. [195]**

There is no place for you to escape. For the fruition of  
karma, such is the principle. That's how it is!

**[62B, 00.30 (手抄稿 第八冊 p199L6)]**

**And also:**

**The childish, who have little wisdom,  
Act as enemies to themselves;  
Through this, they  
perform sinful actions  
The effects of which will  
become intense.**

**You are good not to engage in such actions  
That give rise to torment,**

**[English LR v.1 p.251](#)**

**Whose effects you endure  
one by one, Weeping, your  
face is covered with tears.**

There are those who are insufficient in wisdom, those who are lacking [wisdom], the foolish and childish. Childish, we are truly childish when it comes to Buddhism. Indeed. But at least we have already entered the world of Buddhism. Although we are childish, we will slowly grow up. This is still something we should still feel fortunate about. Foolishness, under this circumstance, what would happen? "**Act as enemies to themselves**," this phrase describes our current state. We would, on all occasions, do things for ourselves. But in reality, we've done ourselves harm. Other people cannot harm you. Who really harms us is ourselves, is ourselves. How? By ignorance. What are the subjective aspects of ignorance? They are attachment, hostility, and ignorance. They are afflictions of the view and afflictions of ignorance. No, [I mean,] afflictions of the view and afflictions of the thought. Oh-yo! When you speak, you sound so intelligent. You are one of those who are extremely intelligent and can out argue everyone else. This is affliction of the view. And then your habits may run very deep. Ah-ya, you feel that you want things this way and you want things that way. This is affliction of the thought. This is affliction of the thought. These are all ways to harm the self.

**[62B, 02.11 (手抄稿 第八冊 p200L9)]**

Thus for us at this moment, what is the reason [we do those things]? Foolishness, this is why we do not recognize that and thereby harming ourselves. Because of our foolishness, because of this, we commit all sorts of sinful actions. When you have committed the sinful actions, you will definitely experience the sinful effects in the future. This effect will be "**intense**," , ah incredible suffering, incredible suffering. If there are some actions that will give rise to suffering and torment, that they are the type of karmas that will result in miserable fruitional effects, then do not by any means commit them. Do not by any means commit them! Another aspect:

**[62B, 02.59 (手抄稿 第八冊 p200L13)]**

**You were good to engage in such actions  
That do not give rise to torment,  
Whose fruitions you  
undergo one by one Happily  
and with a joyful mind.**

As for the the other type, after you have engaged these actions, the effects issued will not be sufferings or torments. We will not suffer mentally nor will we be tormented physically. And we will instead feel happy. In this regard, for the karma that will issue this type of fruitions, [if you] go create it now, correct! It is good!



[62B, 03.31 (手抄稿 第八冊 p201L3)]

**Because you desire happiness  
You were wild and have been sinful;  
You will cry while experiencing  
The fruitions of such sins.**

This last, last passage says that we are all now hoping for happiness. Because we hope for happiness, so what do we do? "**You were wild and have been sinful.**" What is wild? That is a distracted mind that concords with attachment. Actually, to be wild [or excited], in general, this is when the mind is distracted and scattered. This is especially concordant with attachment. Why does this part not speak of hostility? For example, when you are attached [to something], and cannot obtain it because of some hindrance from other people, you will get angry! Thus attachment and hostility are two sides of the same thing. In short, whenever your mind is distracted like this, it is when you will create the sinful fruitions. Sorry, even though you desire happiness, by the time you will have to experience this, you will feel incredible suffering! By that time, it will be too late! "**And also,**" it tells us something else next, going step by step deeper.

[62B, 04.40 (手抄稿 第八冊 p201L11)]

**And also:**

**Although sins will not necessarily  
Cut you immediately like a weapon,  
Rebirths taken through  
sinful actions Will be  
evident in your future  
lives.**

**Sinful actions will bring about  
Lifetimes in the future  
Where the fruitions of  
these actions Will be of  
various intensities.**

**Just as rust emerges from iron  
And feeds on that very iron,  
So too do those who have committed  
actions without examination Travel to the  
miserable realms through their own  
actions.**

This says for us now, though these sinful actions have manifested, these sinful actions have manifested, meaning, these are the non-virtuous effects that have been issued to us. Even though there are all sorts of things that do not turn out as you wish, no matter what, they are absolutely not as bad as being cut by a weapon, right? This is very clear and very apparent. Ah, if things just deviate slightly from what you want, would you feel like you are being cut by a knife? No! We would at the most say, "Ah, the food and drink served today is not to my taste. Ah, we feel that things are unbearable!" We

insist on everything going the way we like it to be, this is truly...Our most serious sins definitely do not make us feel as if we are cut by a knife. This is very easy [to understand]. But we just cannot understand this principle! Then, from not being able to endure the small hardships, not willing to make the small efforts, as a result, we commit all sorts of sinful actions now. After committing those various sinful actions, when the fruitions of them become evident in your future lives, sorry, that is when you will engage in more sinful actions. **"Where the fruitions of these actions will be of various intensities,"** this means something that is very painful, very painful. By then, among the effects that could be issued to you, being cut by a knife is by far the best thing that could happen, the best.

**[62B, 06.21 (手抄稿 第八冊 p202L10)]**

I went out yesterday in the afternoon and I passed by a restaurant that sold **roasted** duck. I took a glance. The price for a roasted duck was \$240 (NTD). My heart was racing for a long time! "Bon, bon, bon, bon." Say you have committed some small random sinful action and happen to owe someone \$240 (NTD), wait and see how you will have to pay him back! For \$240 (NTD), where could we not spend this amount and how could we not save this amount? Sorry. Say you have committed a sin and owe this tiny bit amount of money. To be grilled like this, roasted like this, and then be eaten by others [in order to

repay], it is not worth it! It is truly not worth it! Sometimes I happen to step on ants. With just one step down, ah, there could be dozens of them at once! A small sin that you commit would mean that by then, you could be in any random situation, **there , there, there** you are [struck] all of a sudden by others... Therefore, no matter how great your miseries are now, do not be saying, "Ah, this place is not good this way and not good in that way! Sorry, it absolutely does not feel like a knife cut, right? In the future when you suffer the [real] misery, a knife cut would be the best experience you could have. That is absolutely true. This is what we should understand!

### **[62B, 07.32 (手抄稿 第八冊 p203L4)]**

Therefore , we should thoroughly contemplate it. It was said earlier that, "**this is a very obscure subject.**" It is not something readily seen. What manifest in our minds presently? They are all afflictions. So we must strive to practice to purify and confess these afflictions. Only then will you be okay. Hence we need to understand this is much like the iron getting rusty. I am sorry, but the rust does not come adventitiously. The rust emerges from the iron itself. After producing the rust, the iron rots itself. We are just like this. These sins are not given to you by the others. Others do not have the ability to harm you. These are still [the results of] what we have created. So we should look to see if we have done them or not. Ah, these are issuance from the karma that we have created. The

scripture tells us this in many ways , Good, the scriptures have clearly and plainly stated this.

**[62B, 08.30 (手抄稿 第八冊 p203L12)]**

**Kam-lung-ba (Kham-lung-ba) said to Pu-chung-wa,**

What did the former teachers say?

**[62B, 08.35 (手抄稿 第八冊 p203L14)]**

**"Our teacher Geshe Drom-don-ba says that only karma and its effects are of importance, but contemporary scholars do not value it as something to explain, listen to, or meditate on. I wonder, is it the only practice that is difficult?" Pu-chung-wa replied, "It is just so."**

The two of them were having this conversation. They said that our excellent teacher told us this, the subject of karma is the most important, most important. At present, many would talk at length on principles and ways of practice. Actually we have learned so many of these things. Ah, it could be a small Zen retreat, a meditation retreat...many would say I wish to learn sitting meditation, I wish to learn that. Oh, when one sees a great excellent teacher, one would wish to receive an initiation. Ah, that would seem incredibly excellent. I am sorry. These are not the most valuable. What is the most important? Karma!

Not only are the principles [for karma] the most important ones, they are difficult to practice. Therefore, when Je Atisha travelled to Tibet, others would refer to him as the “Lama of karma.” What is lama? It is the most honorable form of address. In other words, this magnificent teacher would specifically teach this subject. You see, for someone as magnificent as Je Atisha, at the time [when the teaching flourished] in India, all of India held Him as “the second Buddha,” “the Shakyas reborn.” What did He teach? Exactly these principles. As a result? Pu-chung-wa also said, “Absolutely, there is no mistake, there is no mistake to this!” This is what the teachers told us.

**[62B, 09.57 (手抄稿 第八冊 p204L11)]**

The above passage, for the story of Jué lǒng wǎ, you should read the biography of Je Atisha for that. When Je Atisha went to Tibet, the Tibetan king implored him to teach the essence of Buddhism and the most important principles for cultivation. If we are to imagine the situation, ah, we would hope the teaching to be the most supreme, the highest of all profound teachings. But actually, he did not do that. What did he teach? “Karma and dependent arising.” Therefore everyone called him, “Lama of karma.” Wherever he went, he would teach you this.

**[62B, 10.39 (手抄稿 第八冊 p205L1)]**

We might want to take the time to really think this through. When you reach certainty and form a deep impression of karma and dependent arising, the retributions due to cause and effects, would you be willing to commit any small sinful act? Would you be willing to slack off even a little bit? But it is easy to talk about this principle! But if you [really go in depth to] discuss this topic, it is not that simple! Actually, behind karma and dependent arising, there is still another term, “emptiness.” The karma and dependent arising describes the cause and effect of the mundane world. But the more important point is to understand emptiness. Hence now, what is really important is to grasp this point from this concept, to grasp this point. So this is very important (concept). Next,

**[62B, 11.26 (手抄稿 第八冊 p205L6)]**

**Geshe Drom-don-ba said, "O followers of the Elder, great pretension is inappropriate; this dependent-arising is subtle."**

“**O followers of the Elder,**” this is how we would now say, ah, “Bodhisattva.” (Translator note: I am not sure if the Chinese text is translated the same way here as the English text. I am guessing that it is more like “O Elder.”) This is frequently a more respectful way of addressing someone. Commonly expressed as, “Bodhisattva, you should not have such great pretension!” If we phrase it in another way, then we will understand this. We should not be so nonchalant. We may feel that we understand and become careless-such

is our state of mind. We must be very conscientious. We must be able to reach certainty of a correct understanding [of the karma principles]. And we need to incisively reflect and analyze until reaching a conviction. That is when you will not let your mind become lazy. What is laziness like? That is the great pretension mentioned above. Great pretension, eh, it is when you think it is ordinary, you don't know what to say, you feel that you are doing quite well. This is what it is. You should know that the principle of dependent arising is very subtle. Even though we have talked about it today and you may have a rough understanding, you still do not have any idea what its subtleties are! Therefore,

**[62B, 12.49 (手抄稿 第八冊 p205L14)]**

**Pu-chung-wa said,**

Pu-chung-wa is one of the three heart disciples of Drom-don-ba.

**[62B, 12.54 (手抄稿 第八冊 p206L2)]**

**"As I grow old, I have turned my attention to the *Sutra of the Wise and the Foolish*."**

Look! Such great excellent teacher had been cultivating all his life. He said, "What do I do when I am



old?” “I have turned my attention to the ***Sutra of the Wise and the Foolish***.” What is the *Wise and Foolish*? It is the *Sutra of the Wise and Foolish*. This is to say that he has cultivated until an advanced age but what does he continue to read? He reads the *Sutra of the Wise and Foolish*. The *Sutra of the Wise and Foolish* contains numerous examples that we had often been using. Such as a person had planted some cause in the causal period and therefore has been issued this type of effect. This is why I encourage all of you to read this type of books thoroughly. Of course we should read the scriptures. Or even those books in circulation, such as “Mr. Liao Fan” and “Yu-Jing-Yi-Gong meeting the Kitchen God,” all of them elucidates the same idea. These great excellent teachers continued to read these after an entire life of cultivation. But as for us now, I feel that everyone is a Buddha since no one wants to read them eventhough having just begun in Buddhism. Of course, to view it positively, we would say everyone is a Buddha Bodhisattva who has come again, (if so) You are truly excellent. But if we view this negatively, this shows how weighty our current karma is. Hence we need to examine and exhort ourselves regarding this-!

**[62B, 14.17 (手抄稿 第八冊 p206L12)]**

I think no body is an exception. If you are progressing as an ordinary being, after you earnestly studied it, you will become very alarmed. Perhaps you might feel astounded

and shaken. Then you will no longer be so careless. By then you will at any given moment feel, "Ah, I better not do that!" If at that time, you feel that you should not be doing something and come to this sole realization, "Ah, I am so terrible." That is when you have begun to walk the path to train in Buddhism. Therefore, if those who are foolish know that they are inferior, then that is right, that is right! That is what we should be doing now, just look at the example set by that excellent teacher!

**[62B, 14.58 (手抄稿 第八冊 p207L3)]**

**Sha-ra-wa said, "The Buddha said that any faults and shortcomings that occur are not due to some bad area or the building of a new house but are only the arising of such and such from having done such and such an action."**

(Translator note: the Chinese text here begins more like this, "With whatever faults, the Buddha will not complain about us....")

Another lineage master said, "No matter what you do, the Buddha will not complain. We definitely should not say that the Buddha will complain about what we have done. The Buddha will not. For every virtuous or nonvirtuous effect that we so experience, what are they [a consequence of]? It is for such karma that you create, such effect will be resulted. It is for such karma that you create, such effect

will be resulted. We would often hear people say something very interesting, they would say, “If you do this, the Dharma Protectors, perhaps the Skanda Bodhisattva or the guardian spirits of the monastery will safeguard it.” This may sound very reasonable. But actually, is it reasonable? This is very difficult to say! Skanda Bodhisattva and the guardian spirits of the monastery will certainly protect the teaching. But what they protect is the teaching. They will protect the teaching! If we living beings create karma that does not concord, then it will not work! This principle is very plain and very clear. If anything that is related is protected by them, if they protect us as how we imagine, then may I ask, “Would there be such a thing called the degenerate age?” Since we are in the degenerate age, if they have been protecting us, where did the protection go? Is this reasoning not very simple, very clear! You think about it, is it not right?

**[62B, 16.35 (手抄稿 第八冊 p207L14)]**

I hear from far too many people, “Ah! The Dharma Protectors will protect us.” If you are not conscientious but expect the Dharma Protectors to protect you, would that not be ludicrous? If you act according to the teachings, you will be issued that type of karmic effects. When you act according to the teaching, then they will protect you. What they are protecting is the teaching. They will not protect you when you act contrary to the teaching. You need to understand this. This is very plain and very clear.

Therefore, at a time like this where the high and the low are fixed together, if you act according to the teaching and you forbear, then you are in accord. And they will continue to protect you. The reason you are experiencing all sorts of unpleasant things is because of your past karma. After this karma is done, not only will the protectors safeguard you, but the Buddhas will also come to induct you. By then, even if you do not end up at Pure Land, you would also go to the heavens. That would be right. This is what is real! Hence if you act according to the teaching, by then, they will safeguard you as according to the teachings! So we shouldn't act without regards [to the teachings] and then say, "Ah, the protectors [will protect us]..." There is no such thing. This is what we should understand. This is what we should understand.

**[62B, 17.40 (手抄稿 第八冊 p208L8)]**

Now that we understand, this is something we must recognize after we understand karma. We would say, "Yes! Now that we understand this, we should strive not to engage in these [wrongdoings] anymore. We should also restrain ourselves from future [wrongdoings]." However, there is now this question, "Our lives did not begin from this life. We have no idea how much we have accumulated from the past immeasurable eons. What should we do now? What should we do now?" There is one more other thing. Though I understand things now, but sometimes I am not so careful, a delusional thought

may arise, or perhaps I may become careless and engage in wrongdoings again. What should I do then? Eh, there is a special method, you will need to confess. You must confess to clear away the ones done before. And then, for those things you would commit from being inattentive in the future, you should confess to clear it away as well. This way, you will not be issued the non-virtuous effects, not be issued the nonvirtuous effects. Therefore, this section goes one step further [to tell us]:

**[62B, 18.41 (手抄稿 第八冊 p208L15)]**

## **b" In particular, the way of purification through the four powers**

So number two (part b"), it goes further to tell us especially of the principles on confession. And the stages are still very plain and very clear. Do you see that? Therefore, we would normally, for instance, we would do the three refuges. But before we go for refuge, we must first do a confession. What's the reason for that? You must first make it clean before you can continue to accumulate on top of that. We can use a day to day example. It is something that we talk about frequently. For instance, if you wish to eat, whatever you are to cook, you must wash the raw materials beforehand. It's not just to wash the things to be cooked. Even after you are done cooking, the bowls used [to contain the food] need to be clean as well! Otherwise, if you don't clean things well,

after you cook it, the pesticide is still there, as well as the soil. If you eat it, even if you don't die of toxins, you may not digest it. That won't work! Therefore, one must confess the previous wrongdoings. Not only do the previous wrongdoings need to be confessed, but even if something happens to go wrong in the future, you will need to confess. Let us read on.

**[62B, 19.47 (手抄稿 第八冊 p209L8)]**

**Though you make great effort not to be defiled by wrongdoing, faults may arise due to such things as carelessness and a preponderance**

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**of afflictions. [196) If this happens, it is inappropriate to disregard them without caring, so you must try to apply the remedy about which the compassionate Teacher spoke.**

This is to say that we now "**make great effort**", "**make great effort!**" He says that if we make great efforts as such but we still may engage in wrongdoings from being inattentive, careless or from having a preponderance of afflictions. If we are not already making great efforts then we won't even need to discuss this paragraph. We won't even need to discuss this paragraph. Therefore, these three words are what we should use to examine our minds. We have said this

many times before, whenever we talk about things as such, there is a standard. Remember this! You should on all occasions use the standard to examine your own mind stream, to examine your own mind stream. Just because you understand the words, you should not be running around to "boast." Next it will say that after you've examined yourself [to find the errors], do not just let it go, do not just let it go. You must strive to follow what the Buddha told us and apply the remedy. **"The compassionate Teacher** is the Buddha. What is to come out of it? (Translator note: This is what is written in the Chinese text, "apply the remedy and come out of it".) This means to come out of defilement.

**[62B, 21.31 (手抄稿 第八冊 p210L4)]**

**Now, in regard to how to remedy any infractions, do as it is explained in the context of the three vows.**

There are two types of infractions that we could make. One type would be deeds that are wrong in nature and the other type would be deeds that are wrong by prohibition. What are deeds that are wrong by prohibition? It is something that has been stipulated as an ethical discipline. Once it has been stipulated, it is something that you are prohibited from doing. But now you have incurred it due to inattentiveness. This is called the deed that is wrong by prohibition. The other type is such that whether it has been stipulated as an ethical discipline or not, it is sinful in itself. That's how it is. That's it. With respect to

this, in the *Vinaya*, it particularly tells us that for the body and speech, these actions mainly the "prohibited" ones. As for the mind, the actions [of that that] are mainly [deeds that are wrong in] nature. This particularly concerns your arising thoughts. This is a coarse way of describing the Shravaka individual liberation vows.

**[62B, 22.22 (手抄稿 第八冊 p210L10)]**

(Translator note: apologize for the uncertainty of whether the schools and thoughts were translated correctly.)

In fact, when vows were [first] passed to China, which was a transmission of Mahāsāṅghikāḥ, and in particular the determinations by master Daoxuan who founded the Southern Hill School...these three sects have determined things differently. One is the Sarvāstivādaḥ realistic school which consists of the Sarvāstivādah and the Satyasiddhi sects. Then there was the one that came to China in which further determinations were made after exposing and disposing of the temporary or partial teaching and revealing the final and real truth in the *Lotus Sutra* and the *Great Final Nirvana Sutra*. What is considered to be an infraction or not, the Sarvāstivādah sect would say: it is only an infraction if you have done it with your body and speech, but thoughts will not count. But for the Satyasiddhi sect, it is not like that. Not only will the actions of the body and speech count, but after a spontaneous thought arises, if you continue to think about it, then you will have incurred the



infraction. Even though they all belong to the Hinayana tradition, they differ in strictness! By the time this reached China, master Daoxuan had determined that as soon as your thought arises, you will have incurred it. For this principle, in the future when we learn the teachings on ethical discipline and the substance of ethical discipline, it will be explained in detail, will be explained in detail.

**[62B, 23.40 (手抄稿 第八冊 p211L3)]**

Actually, if we look at this superficially, it would seem that the southern tradition seem to care only about the body and speech. It would seem that one does not need to worry about the mind! Is this in fact true? If this is true, then the Buddha will not be telling us, "Purify your mind." The Buddha will certainly say, "Don't incur wrongdoings with your body. Don't incur wrongdoings with your speech. Okay, okay, if you can cultivate to this degree then you will have succeeded." He didn't say that. [He said to] purify your mind. And if you do not purify your mind, the classic examples are right here. After you are reborn in the heaven, you will fall into the miserable realms afterwards. It is very clear. The Buddha's real intention is not that! But that is a necessary order for the induction process. This is to say that in the very beginning, of course, you should not incur it with your body and speech. As you are able to prohibit these actions, then with the lapse of time, your mind will become gradually, gradually disciplined. When your mind becomes disciplined, that is

when you can go in depth! Therefore, this does not simply mean, oh, now that the Mahāsāṅghikāḥ has been passed on to us and also the Satyasiddhi. But actually, for the real southern tradition, it is the same as well! If everyone is interested in the southern tradition, I suggest that you thoroughly read the commentary of *Visuddhimagga*. It is a very fascinating commentary of the southern tradition. It explains things very clearly. Even if you carry out the forms of the ethical disciplines very precisely, I am sorry, if you do not concord in your mind, you do not concord with Buddhism. This is the principle. Here I thought I will just mention it.

**[62B, 25.04 (手抄稿 第八冊 p211L14)]**

Therefore, this is divided into two parts. For the deeds that are wrong by prohibition, if we have incurred them, then for the half-monthly poṣadha, you want to confess it. But you don't just say it with your mouth only! When you confess, the elder will certainly ask, "Have you seen your wrongdoing?" "I have seen it!" "Then do not commit it again!" "Yes." You must see it like that! How are you able to see this? You see it with the eyes of your mind. It's very simple! How do you not commit it again? You pay attention to that. That's how you will be able to avoid it! Therefore, it is absolutely not just a physical or verbal abstention. This is only done in the very beginning because that's when it is absolutely impossible for you to achieve any sort of thorough understanding that will allow

you to begin your practice from the standpoint of the mind. The situation is much like [educating] a child. There must first be a suitable environment. Then gradually, gradually you can begin to advance on the path. For all the things in the world, they all work exactly like that. The Buddha of course explains the same. This is a principle that we should understand. This is with regards to "**infractions.**" In other words, this would refer to deeds that are wrong by prohibition.

**However, you should remedy sins through the four powers.**

**[62B, 26.05 (手抄稿 第八冊 p212L8)]**

After that, "**sins**" refer to deeds that are wrong by nature. This is how you can remedy the other wrongdoings, "**through the four powers.**" This is what's next. Hence when we truly confess, when you have both of these, you can confess to clear away any wrongdoings.

**[62B, 26.21 (手抄稿 第八冊 p212L10)]**

***The Sutra Giving the Four Teachings (Catur-dharma-nirdesa-sutra) says:***<sup>435</sup>

This cites from the sutra to substantiate.

[62B, 26.26 (手抄稿 第八冊 p212L12)]

**Maitreya, if bodhisattvas, the great heroes, possess these four teachings, then they will overcome any sins that they have committed and accumulated.**

The Buddha tells our Maitreya Bodhisattva, he said that if Bodhisattvas, the great heroes - not to mention ordinary beings - even though they are who they are, they could still incur. However, if they could follow the four teachings, then for all the sins that they have "**committed and accumulated**," these can be "**overcome**." They can be stopped. All these karma can all be cleared away. What are the four teachings?

[62B, 27.08 (手抄稿 第八冊 p213L3)]

**What are the four? They are the power of eradication; the power of applying remedies; the power of turning away from faults; and the power of the foundation.**

These four, each of the four will be explained later.

[62B, 27.21 (手抄稿 第八冊 p213L5)]

**You will definitely experience the result of karma that you have done and accumulated. Since the four powers can destroy this kind of karma before it starts to take effect, it goes without saying that the four powers can destroy karma whose result is indefinite. The four powers are as follows.**

He said earlier that once you have these four methods, then you will be able to overcome those that have been committed and accumulated. Things that are done and accumulated are karma which you will definitely experience. A karma that you will definitely experience is the most serious karma. It is a karma you will have to experience in your next life. If you can confess it and clear away even this type of karma, needless to mention others, needless to say the karma whose results are indefinite. Of course you will be able to overcome them. In other words, as long as you are able to confess, no matter how weighty, you will be able to confess to clear it away. Therefore, this is the true auspiciousness of the Mahayana teaching, it is indeed, indeed. So now the next section will explain these four. These four are **"the power of eradication, the power of applying remedies, the power of turning away from faults and the power of the foundation."** Each one of these has **"power"** added to it. This means when you eradicate your current behaviors, there is a power to it.

**[62B, 28.19 (手抄稿 第八冊 p213L12)]**

## **1" The power of eradication**

**The first power is great contrition for having done nonvirtuous actions since beginningless time.**

This is the sentence. To eradicate, how will one eradicate? It is to what you have done in the past. This past, with our understanding now, goes back to the beginningless time. If it is from the beginningless time, then we have no idea how much nonvirtuous karma we have done, have no idea how much. For that, we need to seek "**great contrition.**" That means to have repentance. We have explained earlier in regards to what type of karma is not accumulated. They are actions done and then regretted, those eradicated through regret and those eradicated with a remedy. Right? This is it right here. Hence not only will it not continue to accumulate, but that you will be able to clear away all those that were done in the past. This section, it is the power to eradicate [the current behavior]. We are in the middle of it. If we wish to eradicate it, what do we need to rely on? We need to rely on this. For the nonvirtuous karma, we need to regret it. Ah, why did I do this, why did I do this! How come I did something so abominable!

**[63A, 00.02 (手抄稿 第八冊 p219L1)]**

This sentence, pay attention here! There is a special attribute to this. This is a feeling of what? How come "I did wrong! If you understand this here, you will feel it. This is why it told us earlier about the **"the worst of the childish."** For those who truly learn the teaching, you are the most foolish. You should absolutely not feel that you are wise. Therefore, the first thing he told us was: How come I am so terrible! If you feel that you are terrible, that is when you will be willing to change. If you always feel that, "I am right in all instances, I have got the right reasons," would you want to change? Would you be able to eradicate [your current behaviours]? If you are all day long amidst your current behaviours, your reasons are your afflictions of the view, and your latent propensities are your afflictions of the thought. If you cannot even breakthrough your coarse afflictions and [in fact] go along with them, is there a need to go on further to talk about anything else? This sentence, how will you be able to give rise to [the feel of] it? We have now understood the principle, but how do we give rise to it? Next:

**[63A, 01.01 (手抄稿 第八冊 p219L8)]**

**In order to feel this, it is necessary to meditate on the way in which you produce the three effects of actions—fruitful and so forth.**

If you want to cultivate this, what should you do? It is based on what was said earlier, all the principles said

throughout the discourse of this teaching. Therefore, after we have explained all the earlier principles, to build on that foundation and meditate on this now will be very simple. It is like that. So, when we regularly say this, "I confess, I confess!" What are you confessing? You do not even know! You just go in front of the Buddha and recite the four phrases. Have you really confessed? This is very simple. What is called a confession is that you feel what you have done in the past is wrong. How do you know that it is not right? There has to be something correct there in which you can check against. You must have a measure that tells you what is right and wrong. Only then will you be able to tell whether you are right or wrong. But currently, you do not even know what is right and what is wrong. So, when you talk about confession, what are you confessing? You can [try to] confess. But without knowing what you are confessing, will you be able to clear [the sin] away?

**[63A, 02.00 (手抄稿 第八冊 p220L8)]**

This is much like us saying, "Hey, you go and pull some weeds out." You do not even know what weeds are! That is why people will tell this joke, "We asked him to pull out the weeds. After much time has passed, all the vegetables were pulled out. But the weeds still remain." Why? The vegetables are taller. The grass is shorter. So, he relentlessly pulled the vegetables out. After some time lapsed, he thought to himself, "I have been working hard. I have been doing this for a long time." In the end, it



is bad! The vegetables - the things which should be planted are all gone. There is nothing left. Is that not a joke! If we examine ourselves carefully, we at this time would often feel that, "I have been so diligent in my practice. Look at how I have become ordained. I have let that go and let this go. So then, why are these people not offering me things? When they come, they do not prostrate to me. I am a renunciate." And then you see this person being wrong and that person being wrong. What are you doing? By you doing this, it would be equivalent to pulling out all the vegetables. And all the grass will be left. I am absolutely not saying this in jest. You should examine yourselves carefully, examine yourselves.

**[63A, 03.00 (手抄稿 第八冊 p221L2)]**

This is why when I am here, on one hand, I really do not have the heart to see [some people acting in a certain way]. On the other hand, I have seen quite a few people who have corrected themselves. I so praise them and feel delighted by it! It was all due to him, he has done much karma in which I have benefited from by rejoicing him. But on the other hand, there are some fellow practitioners, a few fellow practitioners who are not acting accordingly. , I am pained by this and do not know how to help them. The only way I can think of helping them is to exert some more pressure on them. This is the reason. For those who are not as qualified, you should remember this: if

some people exert some pressure on you, you should thank them. Otherwise, you should just return home as soon as possible. Then you will have created less sin. At least you will not fall into hell and suffer in the future! This is always going to be the absolute truth. Next,

**[63A, 03.51 (手抄稿 第八冊 p221L8)]**

**At the time of putting this into practice,**

What do we do when we actually practice this?

**[63A, 03.55 (手抄稿 第八冊 p221L10)]**

**do so by way of the two methods—the confession of sins in the *Sutra of the Golden Light (Suvāna-prabhasa-sūtra)*<sup>436</sup> and the confession of sins by way of the thirty-five buddhas.<sup>437</sup>**

There are very exact explications which will give us the guidelines. The confession of sins in *Sutra of the Golden Light* is based on a scripture which is the *Sutra of the Golden Light*. This *Sutra of the Golden Light* was translated a few times. The first translation was done by Běi Liáng Tán Wú Chèn. Based on this translation, the great teacher Zhì Zhě composed a commentary of it. So have many other teachers. So the confession of sins in the *Sutra of the Golden Light* was based on the

commentary of the great teacher Zhì Zhě. Another translation of it was done by the Yì Jìng Sān Zàng of the Tang dynasty and there are ten scrolls. If you really wish to read it, you should read the one that has the ten scrolls. It was written at a later time and it is very complete. That is truly, truly excellent! I have a copy of it here. Actually, it is part of the scriptural collection. It can help us clear away all of our karmic obstacles.

**[63A, 05.03 (手抄稿 第八冊 p222L5)]**

Regarding the teaching on this, I really just do not have the energy now. When I do have some energy, I will teach this at night. But at night, for now, since I have taken on too many projects, I can only say that I sincerely hope you will read the books on Mr. Liao Fan and Yú Jìng Yì Gōng Meeting the Kitchen God twice thoroughly. You can read them twice. After you read through these books repeatedly, by then when you read it, you will immediately develop a correct feeling. At least you will very seriously feel that, "How come I have done so wrong!" Perhaps you might even feel that for the mistakes that you have made before, you feel shaken and astounded. That is right! That is when you are correct! You will then have the opportunity to confess and completely clear away all your sins from the past. And then, for the benefits that it tells us, the benefits are incredible benefits. As long as you will be willing to do these things, certainly, even for the five deeds of immediate retribution, you will be able to confess

to clear them away entirely. So, this is the first one, "**the confession of sins in the *Sutra of the Golden Light*.**"

[63A, 06.02 (手抄稿 第八冊 p222L13)]

And then, there is the "**confession of sins by way of the thirty-five Buddhas.**" The "**confession of sins by way of the thirty-five Buddhas**" is a part of our daily morning and night time rituals now. They are the last thirty-five Buddhas of the eighty-eight Buddhas [in the rituals]. Eighty-eight Buddhas are divided into two parts, the first fifty-three Buddhas and the later thirty-five Buddhas. There are references for each. The fifty-three Buddhas came from the Bhaiṣajyarāja-bhaiṣajyasamudgata-sūtra and the thirty-five Buddhas came from Vinayamātrkā sutra. (Translator's note: this sutra in Sanskrit was searched on the web using "毘尼母經.") From these two sutras, what was passed down now, what was transmitted through Lama Tsong Kha Pa's lineage, there are complete procedures for both. Therefore, now I will not use the rituals for eighty-eight Buddhas here. Originally, the rituals for the eighty-eight Buddhas were actually composed by a teacher of the Vajrayana. If you look carefully, you will see. The ritual that I just gave you, there is a special meaning to it. I will just mention it here.

**[63A, 07.03 (手抄稿 第八冊 p223L5)]**

Lama Tsong Kha Pa learned in the same way in his days. For someone of his stature, so magnificent, but the first step in his cultivation was to confess. After one truly confesses and clears the sins away, there will be signs of sins cleared away. There will be all sorts of signs. He actually saw the thirty-five Buddhas. But when he saw the thirty-five Buddhas, they did not have heads. That was strange! How come there were no heads? So, he asked. Since he saw them, he was told, "Your ritual is not complete. You are missing a portion." He went to consult for advice and his chosen deity told him, "There are some things which you do not have, just need to complete it and it will be right."

**[63A, 07.38 (手抄稿 第八冊 p223L10)]**

The so called ritual, when we look at it, it seems like something that you just read through. Actually, what does the ritual do essentially? If we use a common way to express it, let's take the car for example. What part of the car can be compared to the ritual? The tires are this way, the body of the car is this way, and the door is like this and so on. May I ask you then, if the car has no door, no body and no tires, would you be able to drive it? You can't drive it. It won't work if any of that goes missing. Therefore, when the ritual is not complete, the main body of the

content is still there, much like for the car, there is an engine where the driver can sit on top of. But I'm sorry. You can't carry anything or anyone else! So after Lama Tsong Kha Pa changed it, it became complete. This is why I chose to use this ritual book.

**[63A, 08.20 (手抄稿 第八冊 p224L2)]**

Actually, if you compare the content to the thirty-five Buddhas used in our morning rituals, they are mainly the same. There is only a small part [that differs] which is the examination of the actions. But actually the part on examination of the actions is predominantly the most important aspect of the confession. I just said this earlier, normally we would say, "I confess, I confess." It is only said with your mouth. But what are you confessing? You don't know. After doing so for a while, the scenario will be much like the jest said earlier. You will have pulled out all the vegetables and left all the grass there. Now that you understand the meaning, when you do it, you will be right. All the grass will be pulled out and all the vegetables will be left. I just wanted to mention this. So later, for "**the confession of sins in the *Sutra of the Golden Light***," I won't talk about that part. But for its main concept, I will still bring it up. However, we will be mainly using the "**confession of sins by way of the thirty-five Buddhas**." Now that all of you have one, before we instruct on this, you should read it thoroughly, read it thoroughly. In our daily assignments, one of the main

components will be to train in this teaching. This is to eradicate the current behaviors, eradicate the current behaviors.

**[63A, 09.42 (手抄稿 第八冊 p224L11)]**

Before I go on, there is one point that I want to tell you. Up until now, do you know what the current behaviors are? Most people know. There might be one or two people who do not know. So I will explain to you, what are the current behaviors? Your current state of mind would be the current behaviors. Due to this state of mind, your body and mind are current behaviors. It's that simple. What are your current behaviors now? When we are in class, you are listening to this with undivided attention. If you are concordant to the teaching, you are very energetic as you listen. If you are not concordant to the teaching, when you are listening, you just don't know what to do with yourself. But you can't do anything about it. You keep looking at your watch. "How come the class hasn't ended yet?" That is your current behavior. That's it.

**[63A, 10.27 (手抄稿 第八冊 p225L2)]**

So now after understand the teachings, we know, what is this actually? That is if we do not concord to the

teaching then we will not conform nor approximate. What is "conformity"?

It is to be concordant to emptiness, this happens after reaching the path of seeing. What is "approximation"?

That is the state that we described earlier, one which approximates and concords with the path. As you advance one step after the other, you will feel, ah, you will feel it one thought after the other, "I need to get rid of my faults. I need to do what is right." That's it. Therefore, if our current state of mind is like this, like the "**great pretension**" said earlier, being nonchalant and careless, then there grows the root to falling into the miserable realms in your mind. Real cultivation is to eradicate this. If you do not eradicate this, you can't do anything else! Why is it that we can't be diligent, may I ask? Why? You feel that you want to be diligent but you can't get motivated. What is the state of not being able to become motivated? You will sit there and feel things are pretty good. Eh, you just sit there. Then when someone else comes to chat with you, you become pretty happy. Just like that. And then, you will be even more enthusiastic if you go out on the streets. What are these? They are your current behaviors. It's that simple. As soon as you eradicate it, what happens? It's gone from the mind. Therefore, to eradicate your current behavior is that simple!

**[63A, 11.40 (手抄稿 第八冊 p225L12)]**



However, this thing is just that real, just that real! When you truly have eradicated it, you will know clearly, by then if you are prostrating to the Buddha... Now what is it like when you prostrate to the Buddha now, I dare not to discuss that. But according to my past experience, in the past, when we prostrate to the Buddha, "Yes, since we are ordained, of course we need to do something like that!" Though we prostrate, but after a while, there is just not much to it. Therefore we call it "chasing the ups and downs." That's it. You would be checking around in your mind, "If everyone is prostrating and I don't, it would be embarrassing. But it would be best if I can do a few prostrations less." Then when you prostrate, you will stall before you stand up. When others have prostrated three times, I will have only done one. Anyhow, I am at least doing the prostrations. This is the current behavior. That's how it is. Your mind is not really concordant. This is to say we are now concordant to defilement. And then, when you are chanting, "Ah-ya, it would be best if...when you sing that, it hurts your qi. There are others around anyway. Others can chant. I don't need to worry about it." This is it. This occurs everywhere. These are our current behaviors. This is so you know.

**[63A, 12.47 (手抄稿 第八冊 p226L6)]**

What will be correct then? That is as soon as you encounter it, you will devote your entire attention. Just like

that. That happens when you concord with the teaching. Perhaps you may be happy, or perhaps you may not be happy, but you will devote all of your attention and feel a concordance. Just like that. For our minds to concord with virtues, this does not occur frequently. But for the nonvirtuous things that we concord with, if you name them, it happens everywhere. For instance, say today someone has come to offer food to the monastery. Ah, there is food offering today! Oh, for the food offering, not only just the food offering, but there are other things which you need to find to suit your taste first. You will first, um, um! Now your mind is concordant to this. Then when you eat, the more you eat, the more excited you become. You may not feel happy. But in your mind, all your attention is focused on this. Right? What is this? It is a behavior that concords to nonvirtue. What should we be eradicating? We are eradicating exactly this, eradicating exactly this! Therefore, this principle is very easily said. But you must know the subjective aspects that it is referring to, like that. If in the future you have truly eradicated it, you will immediately have a different feeling. It will be explained one by one as we go on.

**[63A, 14.00 (手抄稿 第八冊 p226L15)]**

If this does not happen, then the so called confession is not even a bit useful! But there is one small use, a use that is only as much as the present result. There is still a seed. I have said this many times earlier! Pay attention!

It is only a seed. That's all. It is only a seed and that's all there is. Why is it that our senior abbot here can produce such efficacy? When you get a chance, you should to ask him. Certainly, when he recites the Buddha's name, he must focus his entire attention on it. Even though he does not talk about the principles, but he surely eradicates the current behaviors. What is his current behavior then? It is certainly concordant to the teaching. It's that clear. Therefore, after you truly understand it and you practice it, you will know very clearly and very plainly in your mind what your current thought is now! This is called the "power" of eradication. This is a kind of power. This is a kind of power. What kind of power? It is a mental power, which is karmic power, karmic power. This is it. This is the first one.

The second one. What is the second one? It is the remedy. The remedies are divided into six parts.

**[63A, 15.15 (手抄稿 第八冊 p227L9)]**

**2" The power of applying remedies The second power has six sections:**

**1) "Dependence on the profound sutras" includes such activities**

These six things, it will be explained one by one.

[63A, 15.21 (手抄稿 第八冊 p227L11)]

**as receiving the oral transmission of sutras such as the *Prajnaparamita*, retaining their meaning, and reading them.**

Number two is the power of applying remedies. What is called a remedy? It is to focus on the sickness and apply the medication to cure this old problem. This is the power. What is the old problem? It is an accumulated latent propensity since beginningless time. In other words, since beginningless time, we have continued to do what? There, we have been engaging in this behaviour that accords with afflictions. Since you have this type of current behaviour, the so called "seed" by the school of the conscious-only, or you can call it - the latent propensity. This latent propensity runs very deep and it is very pronounced. So if you want to remove this latent propensity now, you will need to rely on a second type of power to do so. You will need to rely on a second type of power. But this second power, how does it relate to the first power? They are absolutely related! Without having the first one, it would be impossible to have the second one. Why? Because you are still carrying out your current behaviours, hence, you are continuing to accumulate. What then are you remedying? Hence after you eradicate your current behaviour, though it has been eradicated presently, but the force of this latent propensity from beginningless time remains. This is when you will

need to remove it. That's the time you can talk about remedies. So suppose we have not developed the first power, then to talk about confession or whatever, it would be a joke!

**[63A, 16.47 (手抄稿 第八冊 p228L7)]**

Now you can take a look! The first one, **"Dependence on the profound sutras"** and **"reading them"** and so on. Thus the former teachers have told us this. Is there any use to reading the sutras? There is! There are two ways of reading the sutras. One way is that you properly reflect and analyze to understand the meaning of the sutras. Another way is what the former teachers have told us. You should not differentiate but instead read with complete sincerity and respect. This makes sense too. Now, do you understand this here? There, it has been explained very clearly. This is it. What were your behaviours before? They accorded with afflictions and defilements. So now you want to first eradicate the current behaviours. And then, perhaps you will just sincerely and respectfully read [the sutras]. What are you doing at this time? You are conditioning yourself with the pure teaching. Or, you may perhaps be properly contemplating and analysing according to the teachings. No matter which way you are doing this, they are considered remedies. Once you understand this, you will understand what the former teachers were telling you, "You should not discern and reflect, you should just read

with complete sincerity and respect." That's correct! And then they would [also] say, "If you are going to read this, you should reflect properly to understand it and put it into practice." That's right! These two statements do not conflict. However, what is the necessary prerequisite? You must eradicate the current behaviour.

**[63A, 18.07 (手抄稿 第八冊 p229L1)]**

If you are just chanting with your mouth but your thoughts are running wildly in your mind, may I ask then, would this be of any use? You are still carrying out behaviours under the influence of afflictions. What are remedies? It is a production of power. If you are currently behaving under the influence of the afflictions, what power can you produce? It would be a power of afflictions! Therefore, we had originally said that it is supposed to cure the sickness, and the medicine is supposedly a remedy to treat the bacteria. But now you are just eating more bacteria. Would you be able to heal your sickness? Do you understand this? Therefore, this is where we need to pay attention! I am giving you more detail explanations here. If you understand this, then it will be natural after your understanding that you will produce substance regardless of if you are upholding the vows, reciting the Buddha's name, practicing Zen, or learning the teachings. This is the first one. We said that it is for you to read the sutras. The second one.

[63A, 18.58 (手抄稿 第八冊 p229L7)]

**2) "Interest in emptiness" means to comprehend the reality in which there is no self and which is luminously clear, and to have conviction that the mind is primordially pure.**

What is this? It means to have a great awakening. Yes! That's it. What is the state of mind for this? Not only are the current behaviours eradicated, but that after the eradication of the behaviours, what is the mind like then? You will have the three wisdoms from study, reflection and meditation. You will certainly accord with the teaching. But what is the level that concord with emptiness? It is one that concords with the wisdom of meditation. That would be the highest level. When we read [the sutras] earlier, of course you might have been already concordant with the wisdom of meditation. For instance, there was a student of the sixth patriarch who read the 3 thousand modules of *Lotus Sutra*, he is Dá Fǎ. I can't remember if it was Dá Fǎ or Fǎ Dá. He read three thousand modules of it. But he had this great arrogance. When he went to bow down to the sixth patriarch, he didn't touch the ground with his head. The sixth patriarch said, "This great arrogance you have. You don't even touch the ground with your head, what is on your mind?" After he was reproached by the teacher, he felt, "Um, the Teacher is a little popular has some . I have read three thousand modules of...." "Were you really reciting the

sutras?! You are not spinning the sutras, but instead, you've been spun by the sutras!" (Translator: please note that this is a very literal translation.) After the teacher told him a few things, the student had an awakening. Ah! He had a great awakening! After this great awakening, he said, "I will not read the sutras anymore." What did the sixth patriarch say after that? "You were spun by the sutras before, but now you will actually spin the sutra. You will be really reading the sutras now!" So he did not say that you should not do this anymore after you become awakened! That's what it is.

**[63A, 20.36 (手抄稿 第八冊 p230L5)]**

Therefore to just read, you could be at any of the three levels of study, reflection and meditation. But to be concordant to emptiness, it must be the last level. Hence it is more brilliant. Of course! If you can pull out the internal root, it is even more brilliant. The second one, this is a remedy. This is so called removing the root, but the seeded latent propensity remains! Therefore, a first stage Bodhisattva has reached this level. Though his latent propensity remains, he no longer will cycle through rebirths. It is his aspiration that remains, his aspiration that keeps him here. This is what we should understand. This is the exact remedy, which is to truly destroy the seed. Number three.



[63A, 21.24 (手抄稿 第八冊 p230L10)]

3) "Dependence on recitation" means

This next one, it is the best method that we can use now.

[63A, 21.29 (手抄稿 第八冊 p230L12)]

**to recite, according to the rituals, the special formulae such as the hundred-syllable [mantra of Vajrasattva].**

If you follow this method, this ritual to read, the "**hundred-syllable [mantra of Vajrasattva]**," in the food for the hungry ghost ritual, there will be this hundred-syllable mantra.

I don't know if you all know? This was very widely used in India and Tibet in the earlier days.

However, we would use it only during the food for the hungry ghost ritual in China. That's it. That's that. So for what else is there for this? The mantra may not necessarily have to be this one. "**Such as**" would mean

like the other ones, 殊勝陀羅尼, or for instance, we would now perhaps recite 準提咒, or Great Compassion Mantra, or Rebirth [in the Pure Land] Mantra, or perhaps 滅罪真言. These all count.

[63A, 22.18 (手抄稿 第八冊 p231L5)]

**The *Tantra Requested by Subahu* states:438**

**The flames from fires that spread in spring forests**

**Are out of control, burning up all the thickets;**

**English LR v.1 p.253**

**Likewise, the winds of ethical discipline fan the fires of recitation And the flames of great perseverance burn up sins.**

Ah, this is inexplicably marvelous! Much like the flames from fires in spring forests, the flames are very fierce. What is the spring like? Every year by spring, all the trees will have withered. For us of course, we are in the tropics, the subtropics, so plants are always green. But where are they referring to here? In Tibet, the mountain peaks in the summer will freeze you to death. But on the mountain peaks in the winter, nothing remains. All the tree leaves will fall and all the grass will dry. In the case where the grass is all dry, when a great fire comes, everything is burned very quickly, nothing will be left. No need to say Tibet, I think that even for where we used to be, the surrounding areas of Shanghai, they are in the temperate zones. By spring, in the wilderness, there is one method for that. For instance, we see the wasted land in the back, aren't there a lot of dried grass? They would set a fire. As soon as the fire is lit, in just a few minutes, "Ga!" The wind is strong too. All are burned, just like that.

**[63A, 23.40 (手抄稿 第八冊 p232L1)]**

What does this explain? This explains that for the sins that we've accumulated, as long as you remedy it properly, it will be cleared very fast! Therefore, the sutra has this example. There are those who are afraid, they say that the sins from the beginningless times are so weighty. What should we do? The Buddha will tell you, "Eh, let me tell you, if the house has been dark for one thousand years, as soon as you light one lamp, will it take you one thousand years of lighting the lamp to slowly, slowly dispel the darkness? No. When will it become bright? As soon as you light the lamp, it will be bright. Isn't that right? Right! Even though it might have been dark for one thousand years, not only one thousand years, perhaps as long as ten thousand years, but as soon as you light the lamp, it will be immediately bright. And then if you have accumulated the grass, the wood, say you have been accumulating for a thousand years, when you burn it, will it require a thousand years? You would not need it. But it won't be as fast as lighting a lamp. However, as long as what you have accumulated has truly withered, as soon as you set the fire, in just a few minutes, "Gua!" All will be burned. This is the power of our confession. Pay attention to this! It is just too worthwhile, too worthwhile [to make the effort]!

**[63A, 24.45 (手抄稿 第八冊 p232L9)]**

Therefore, if you truly understand this, then no one is an exception to this, even if we ask you not to cultivate, you can't stop. You will come to realize that, "With a small amount of effort, for a great sin from the past, I can clear it away in an instant. Conversely, if I am attached to some puny [upfront] advantages now, my sufferings in the future will be immeasurable and boundless!" Um, this is it. But there is another issue here! Though in the spring this confession does not require a lot of effort and you can wipe out the weeds with fire at once, what is the other condition that you will need? **"Likewise, the winds of ethical discipline fan the fires of recitation and the flames of great perseverance burn up sins."** You will need one thing. It would not work without the wind. What kind of wind is this? Ethical discipline! Therefore, this tells us that if you do not have ethical disciplines, you can't be talking about this. Therefore, to train in the teaching, the first thing to do is to keep ethical discipline!

**[63A, 25.41 (手抄稿 第八冊 p232L15)]**

There are too many of us now, when we encounter situations like this, ah-ya, for a time like this...we would feel that we can't do this and we can't do that! There is no mistake in that it is more difficult to uphold the ethical discipline. But you do not need to receive the vows. But since you have taken the vows, then this becomes very simple. This is not something that others are forcing you

to do. It is something you willingly took up. If you had done so willingly, why do you say this? If you want to say this, you should not take up the vows. Isn't that very simple! Right? It is much like a contract. I have drawn a contract. But you don't have to draw the contract. No one is forcing you. But if you did draw up a contract, then of course you should be abiding by the vows. That's it. The way I feel now, I only feel that I am truly foolish. How come I have procured the effect of being born at a time of degenerate age? This is the first one. My second true foolishness is that I do not understand the real reasons for the restraints. So I can only be honest. As to whatever the Buddha tells me to do, I do it. Then you will be correct!

**[63A, 26.37 (手抄稿 第八冊 p233L8)]**

**"The winds of ethical discipline,"** and then it blows on the fires of recitation. When you recite, it is done with **"great perseverance"** This recitation is not done only by mouth - our mind, the mind is now concordant with it. Since the mind is now concordant with the teaching, you must have eradicated non-concordant behaviors. Do you understand this? Therefore, it is called the great perseverance. What is "perseverance"? The definition of perseverance does not just mean exerting strength! It is an effort that concords with virtues, this is called perseverance. If you are reciting, you are prostrating, [thinking], "I can sit in a full lotus position for two hours in one sitting and that I have prostrated 500 times today!"

But if you are thinking wildly in your thoughts, I am sorry, you have been lazy. That is useless, useless! Therefore, to truly persevere, you must be like this: you will abide strictly by ethical discipline and you will have a grasp of it in your mind when you practice. This is the first one. Then there is the second one.

[63A, 27.35 (手抄稿 第八冊 p234L1)]

**Just as when the sun's rays destabilize snow  
It melts in the unbearable brilliance,  
So too do the snows of sins disappear  
When destabilized by the sunbeams of  
recitation and ethical discipline. [197]**

There are passages of examples, one after the other. The second passage describes the sun rays. They shine on the snow mountain. As the sun rays shine, the snow cannot bear the sun rays and begin to melt. What do we use to shine here? "**Sunbeams of recitation and ethical discipline.**" The ethical discipline is like the sun. Why is the ethical discipline like the sun? Why? We need to understand it. The reason we are learning the teaching, the reason we want to confess the karmic obstacles is what? It is to alleviate suffering and to obtain happiness. Why is there suffering? You have done bad karma. Now you understand it. Oh, that's what it was. So what are you going to do now? Eh, I have to do virtuous karma. But do you understand the karmic cause? You don't understand.

Hence up until now we have understood that we are amidst foolishness and ignorance. With respect to karma and dependent arising, only the Buddha knows it completely. Therefore, only the ethical disciplines that he had stipulated are complete. So you will give all of your respect and wholeheartedly follow them to practice. This would completely be based on right view. What really is this right view?

It is a remedy for ignorance. Much like a lamp, as soon as you light it, the darkness is eliminated. Much like warmth, as soon as it comes, coldness is eliminated.

**[63A, 29.10 (手抄稿 第八冊 p234L11)]**

Therefore every point has a special meaning! That is why when we first begin, we cannot leave our teacher for at least the first 5 years. However, this does not mean by simply relying on your teacher for 5 years and it will be enough. If after 5 years, you still do not know what should be done, what should be avoided, what should be kept and what would constitute an infraction, then you will have to rely on him for your whole life. Why? It is because only this will bring brightness. Since you wish to learn this teaching of brightness, but you separate yourself from this, how can you do it? If you are able to understand it, it would be okay. But if you don't understand it, you will have to rely on your teacher. Therefore, this place calls it, "**sunbeams of recitation and ethical discipline.**" Not only does this bring warmth but light. To be destabilized

by both light and warmth, all your nonvirtuous latent propensities will be cleared away.

**[63A, 29.52 (手抄稿 第八冊 p235L2)]**

**Lighting a butter lamp in a dark gloom  
Entirely clears away the darkness;  
Likewise, the darkness of sins  
accumulated for a thousand lifetimes Is  
quickly dispelled by the butter lamp of  
recitation.**

To have accumulated sins for a thousand lifetimes, and it will go away just like that. Now we have not just done this for a thousand lifetimes, we have for immeasurable eons. Yet we can in a short time [clear them away]. Ah-ya, what a great advantage that is unseen! Therefore, if we turn this around and think this way, if we compare this to the money made in any business, this is unheard of! I feel that the more I think of this the happier I become. The mundane world people will go through great toils to make just a tiny bit. I just have make some slight effort and will make I don't know how great of a fortune! Everyone, you should congratulate yourself and feel fortunate! By then you will want to fight this tough fight. The more you fight, the more you become eager. Of course it is toilsome to fight. Hey, but the spoils of the war is incredible!



**[63B, 00.53 (手抄稿 第八冊 p237L7)]**

**Further, repeat the recitations until you see signs that you have cleared away your sins.**

Yes! And then when you are actually going to purify it, you will have to do this until when? You will have to see signs that you have cleared away your sins. Why? That is because for what you have accumulated, you don't know how much there is. In other words, I don't know the amount of debt that you owe to others. So I need to keep repaying! I will have to repay until the time when so and so says, "Eh, you've paid it off entirely. Okay! Here is the original promissory note given back to you." Problem solved. That's how it is. That's when you no longer owe. That's when it's really fine. Now when we confess, it is just like that too. Confession is just like that too. Before you confess to clear it all away, you will continue to strive, continue to strive.

**[63B, 01.27 (手抄稿 第八冊 p238L5)]**

**The *Formula of Exhortation (sKulbyed kyi gzungs)* states that the signs are**

With regards to the signs that you cleared away your sins, this is what the sutra tells us.

**[63B, 01.33 (手抄稿 第八冊 p238L7)]**

**dreaming the following: vomiting bad food;  
consuming such foods as yogurt and milk;  
vomiting; seeing the sun and the moon; moving  
through the air; blazing fires; subduing water  
buffalo and persons in dark clothing; seeing the  
community of monks or nuns; seeing a tree that  
gives out a milky substance; riding upon an  
elephant or a bull; climbing upon a lion throne;  
climbing up a mansion or a mountain; and  
listening to the teaching**

This is it. What are signs that show you have cleared away your sins? Eh, when you vomit bad food in your dream, vomit filth. Just like that. I used to know this fellow practitioner who had trained in this method. Not long after, he told me, "Ah-ya, I vomited feces in my dream." Ah, congratulations, congratulations." Have you vomited feces in your dream? How can you be vomiting feces? Um, that's what it is. Another fellow practitioner said that he drank milk. These are all absolutely true. As long as you truly practice what is described. These people are not historical figures. They are right in front of us. Therefore, as long as you conscientiously practice, you will meet people like that in the future. This issue [of whether you can meet people like that] is very simple [to understand]! Now when we meet other people, as soon as we open our mouths, we will gossip about this person and gossip about

that person. I'm sorry, this is how people relate. Those who are similar in characters are drawn to each other. Naturally, those who just like to gossip will come toward you. However if you are one who truly practices, then as soon as you hear something to that nature, you will not want to listen. The ancient teachers weren't like that. As soon as the ancient teachers see each other, they will discuss the issue of life and death. "How is your practice?" Now as long as you...There, there are still people like that in this day and age. As long as you truly work hard, you will definitely meet people like that. You will see them with your own eyes.

**[63B, 03.17 (手抄稿 第八冊 p239L6)]**

There are quite a few signs described. I have known different fellow practitioners where some have dreamed certain things and others would frequently dream that they are flying. It's just as described. Some people would see very special palaces. What are these? These are their signs of clearing away their sins. Then after this, you will have good dreams often. And this good dream is not something that just happens once. Something that occurs just once will not count. And when this dream comes, we should briefly discuss this purification sign today. This dream is not something that is muddled. Muddled dreams do not count. The time of the dream, the situation in the dream and the content of the dream are all relevant. This is something that we need not go in depth here. But in

case, if...no need to say in case, but if we truly confess and signs appear in the future, we should not be attached to it. It is a delightful thing. It is a good sign. But this delight should only encourage us to continue to strive. We shouldn't say, "Ah-ya, I am great now." Then you will stop there. I am sorry, for the latent propensity that has been accumulated, if you are even a little inattentive, it will come back. You should take that [sign] as an opportunity to strive. That is what we should understand.

This is the second point, which is to recite mantra. The second point is to recite the mantra.

There will be a very auspicious efficacy to this.

### [63B, 04.31 (手抄稿 第八冊 p240L1)]

With regards to the section on reciting the mantras, I will say this again. There are two things which are very important! **"Winds of ethical discipline fan the fires of recitation and the flames of great perseverance burn up sins."** You must uphold the ethical discipline. This is the first one. And then, at this time, what will you need to uphold ethical discipline? You will need all three karmas to do the same. It is not something only done physically or verbally. That is because if you only do so physically and verbally, I'm sorry, you have not eradicated your current behavior. This is of no use. When I say that this is of no use, you should pay attention to this! Every time when I say it is of no use, the logic behind this has been said many times before. This is not to say that you can't utilize

this to be reborn in heaven but that you cannot be liberated from afflictions. On the point of purifying the afflictions, it is mainly dependent on purifying one's own mind. And then, there must also be a power brought forth by joyous perseverance. This is number three. [Next is] number four.

**[63B, 05.19 (手抄稿 第八冊 p240L7)]**

**4) "Dependence upon images" means to make images of the Buddha once you have acquired faith in him.**

This is it. Oh-yo, this has very auspicious merits! There are great merits derived from making images of the Buddha. There is however one condition - to have acquired faith. This word, "faith," is very important! We all feel that we have faith. I don't dare to suppose you have it or not. But here is a standard of measurement which I use. What is this standard of measurement? You might want to try using it for yourself. Say you have offered this Buddha image in your room. You make excellent offerings and keep everything very tidy and clean. Yet when you run across the main shrine, you don't care for the images inside it. I am sorry. This type of faith is something you are using to deceive yourself. Do you understand the meaning of this? Do you understand the meaning of this? What is acting up at this time? It is the "subjective aspects of the self" that is acting up. "Mine!" It is because that it is

my room so I keep it clean. But the main shrine [is the main shrine]. If you believe in the Buddha, the main shrine is even more important! It should be the same when you see every similar object. So from the earlier section, do you remember the stories of the former teachers? This is why we should be able to understand the word, "faith."

**[63B, 06.32 (手抄稿 第八冊 p241L2)]**

If you really have faith, as for how you treat the Buddha, it should be this way. Then as for how you treat people, as long as they wear this robe, no matter who they really are, oh, they are the Sangha community jewel! Even if they had done the five deeds of immediate retributions or the ten nonvirtues, it would not matter to you. Those are the things that he has done! However, he still portrays an image that represents the pure insignia of the ten directions and the three worlds. That is when you can say you have faith. Yes! But this type of pure faith is held at a very high standard! I am using this type of standard to exhort us. The reason I brought this up is because we very easily give into this pride and feel that we are right. The reason I wish to really...I am not purposely raising the standard. This is the actual standard from which we can use to recognize our own current qualifications so that we will strive to progress. This is what we should understand. "Teaching," what is teaching? We have explained this earlier, as soon as any

point is brought up, we should use it to examine ourselves. "Oh! I am off by thousands of miles!" That is when you can say that you have faith. It should not be the case where I feel that I understand a little bit of teaching and I use this mirror to reveal how everyone else is demonic. That is when you are completely wrong, completely wrong. You will completely be a person who uses his worldly intelligence to out argue everyone else! If you have "**acquired faith**," and you "**make images of the Buddha**," you will be right! Number four.

**[63B, 07.42 (手抄稿 第八冊 p241L11)]**

**5) "Dependence on worship" means to make a variety of offerings to an image of the Buddha or to a *stupa*.**

Number five, it is offering. It is a variety of [wonderful] offerings. When we talked about refuge earlier, we have already talked about this. This point is the easiest, the easiest to practice. You can do this under any circumstance, even if it is a small amount of pure water. Pay attention to this! We have talked about the word "pure" earlier. In any situation, whenever you have something good, that is when you do this. Today, say I am sweeping the floor. No need to mention if you are doing this in the main shrine. Even if I am just sweeping here, sweeping the restroom, [it would be the same]. Why? This is a part of the monastery! It is a monastery of

the ten directions. No matter what you do, if you are able to put this in your thoughts, you would not want to slack off even a little. Yes, you will make great efforts at it. This becomes an offering. Therefore, the text has told us that it is a Buddha's stupa. What is a Buddha's stupa? That is where the images of the Buddhas are. The teaching body and the earthly body are here. Therefore, in places like the temples, you can make a variety of [wonderful] offerings.

**[63B, 08.52 (手抄稿 第八冊 p242L6)]**

For the offerings, does everyone remember this? The "attitude" is the most important, right? Does everyone remember? If you can make an offering with the six types of attitudes, then even with a very small offering, you will develop very great merits. Therefore, all that we covered earlier are the most important fundamentals. If you do not learn well of the materials earlier, you will not be able to apply what we learn later. Does everyone understand? If you have learned the earlier parts well, by this time the effects are immediately shown. Hence how can one not succeed in his cultivation? And we would sometimes say that the Buddha is not present. He told this to us very clearly earlier, very clearly! Though offerings to perceived objects will bring a vast store of merits, but offerings to nonperceived objects will bring even more merits! Nonperceived means that the Buddha is not present. But if you truly offer in a way that accords with the teaching,



this will bring even more merits when the Buddha is not present! This is an offering.

**[63B, 09.42 (手抄稿 第八冊 p242L13)]**

**6) "Dependence on names" means to hear the recitation of and retain the names of buddhas and great conquerors' children.**

This last one is on "**names**." Now when one recites the Buddha's name, it is this. To recite the Avalokiteshvara's name, it is this. To recite the Ksitigarbha's name, it is this. To recite "Om mani padme hum," it is this. "Om mani padme hum" should be the mantra, the previously mentioned mantra. But regardless of [the name of] which conqueror's children you recite, it is this. These are the six.

**[63B, 10.10 (手抄稿 第八冊 p243L3)]**

**These six types of remedies are only those that occur in Santideva's *Compendium of Trainings*. There are many others.**

There are others. However, the essentials are mentioned here and these are what they are. This is what we should understand. Now with regards to the way of purification through the four powers, I have explained the first and the second powers today. Is everyone clear?

Lastly, there is something else I need to go over again. If there is no first power, there will certainly be no later ones. So for this reason, you must understand what the current behaviors are. Do these current behaviors concord with afflictions or do they concord with defilements? For you to recognize this, you must obtain the correct view. Hence by this time, you will come to realize that in Buddhism, no matter what topic you are going to cover, whether it is any of ethical discipline, meditative concentration or wisdom, this is the real heart of the matter, the true taproot.

**[63B, 11.12 (手抄稿 第八冊 p243L10)]**

Please open up to page 145 (English text, page 253) of *The Great Treatise on the Stages of the Path to Enlightenment*. We have already talked about this yesterday, the way of purification through the four powers, the principles on the purification. We can take these four things and [add that to the rituals for confession in the vows] for the novice monks, the Bhikshus, or householders observing the five vows. If for these two, meaning we confess both the sins by prohibition and sins by nature together, then we will be able to purify to clear away the sins in a short time. No matter how serious the sins are. No matter how serious the sins are. After the first power and the second power are explained, let us now do a review. If there is no first power, then to practice any power thereafter will be done in vain. Actually, between these four powers, truthfully speaking, you

cannot separate them, you cannot separate them. It is just like a car. When you talk about the tires, the engines, the body of the car, and its structure, you talk about them separately. When you make them, you make each individually. But when you drive, all of these things, not one can be left out. If you left out one wheel, the car would not work. You cannot leave out the engine either for it to work.

**[63B, 12.36 (手抄稿 第八冊 p244L4)]**

So now, we can take these four powers and look at the specific feature of each of the powers. And we can also see when we concord with the powers, what would our mental states be. In other words, what the subjective aspects are. At the same time, when we recognize the subjective aspects, there must be what kind of prerequisite for this? That is [you should know] what the erred subjective aspects form before are. These constitute the [previous] actions of the mind. From the mental actions, they develop into physical and verbal actions. Which ones are wrong [before] and which ones are right now. You become aware of them and purify them. That's what it is. So now you know the first and the second [powers]. Number three, let us read the second from the last line.

**[63B, 13.27 (手抄稿 第八冊 p244L9)]**

### 3" The power of turning away from faults

What is number three? It is the power of turning away from faults.

[63B, 13.34 (手抄稿 第八冊 p244L11)]

**The third power is actually restraining yourself from the ten nonvirtuous actions. In the *Sun Essence Sutra*, the Buddha said that this restraint destroys all karma, afflictions, and obscurations of the teaching created physically, verbally, or mentally by way of killing and the like. The third power eliminates bad actions that you have previously created yourself, caused others to create, or have rejoiced in others creating.**

Ah! This is to turn away, to turn away from all sins. To turn away here means to restrain oneself according to the teaching, to stop creating the nonvirtues like you have done in the past. The reasons as stated above, these are the principles. Next, the sutras are referenced to substantiate it. The sutras tell us, if you can turn away from these, then for all that you have previously created, caused others to create, or have rejoiced in others creating, for all the sins [you have done], all of them can be eliminated. "**Destroy**" means to destroy, to obliterate. How did the actions that you previously create and rejoice in others creating come about? You may have only done a mental karma or this

mental karma had given rise to physical and verbal karmas. Your obscurations of the afflictions, of the teaching, of all your sins can be completely overcome. Next,

**[63B, 15.04 (手抄稿 第八冊 p245L6)]**

**Confession that lacks an attitude of wholehearted restraint becomes merely words.**

**Dharmamitra's *Commentary on the***

**[English LR v.1 p.254](#)**

**"*Sutra on the Discipline*" explains that the Buddha was thinking of this fact when he said in scripture, "Is there subsequent restraint?"**

This point was particularly explained again in the scriptures on ethical discipline, and the sutra on the disciplines. What else must you do after you turn away from this? You must sincerely restrain to prevent a recurrence. If you do not do this, then the so called confession, the so called turning away from sins is mere empty words. Since you wish to turn away from sins, then will you commit it again after you have turned away from it? If you commit it again, have you really turned away from it? So we need to understand this point. Because of this, it is mentioned in the *Sutra on the Discipline*, which we normally refer to as the *Āgama sūtras*. This in fact, is (mentioned) in the most fundamental text, (mentioned in) the fundamental text. This is also in the *Vinaya*. **"The Buddha was thinking of this**

**fact when he said in scripture,**" this [part below] is actually a part of the confession, "Have you seen your sins? Will there be subsequent restraint?" One will have to answer, "I have seen." This is very important! You must observe your sins. In other words, what must you possess in order to observe your sin? You must possess the correct view and you discern right from wrong, according to the teachings. And you understand the principles. When you know that it is wrong, you will eradicate the current behavior, remedy the past deeds and be sure to exhort yourself to stop committing the same sin again. That is called restraint. Suppose you do not have this sort of attitude, then what have you confessed for in your so called confession? Further on this point, it is said next,

**[63B, 17.11 (手抄稿 第八冊 p246L4)]**

**Therefore, it is very important to have an attitude of restraint within which you have conviction not to commit that action again.**

This point is very important, very important! The reason you are able to do this,

**【能生此心，復賴初力。】**

**[63B, 17.21 (手抄稿 第八冊 p246L6)]**

**Moreover the development of this attitude depends on the first power.**

It must rely on what happens now. The reason you are able to eradicate the existing behaviour (of non-virtuous deeds) is because of the single thought now, that very thought is the eradication of the current behavior. What will be the eradications in future called? Restraint! They are the exact same thing, but differ only in the time of occurrence, the time of occurrence. Everyone should make sure that you are clear, you must be clear in this concept.

Number four, the power of foundation

**[63B, 17.54 (手抄稿 第八冊 p246L10)]**

#### **4" The power of the foundation**

**The fourth power is going for refuge to the three jewels and cultivating the spirit of enlightenment.  
[198]**

This sentence is a very simple sentence. Actually all of Buddhism's content is contained in this sentence. All of Buddhism's content is completely contained in this sentence. Therefore, if you have not listened to the earlier lectures or you have not understood it well, then you need to go back and get a very good understanding in a hurry. If you do not understand the concepts of refuge at all, then

your so called learning Buddhism, is merely planting a small virtuous root, merely a virtuous root.

**[63B, 18.38 (手抄稿 第八冊 p247L2)]**

Let's revisit this topic. As for foundation, what we are really talking about is refuge, refuge and reliance. Reliance is much like what we do normally. What our bodies rely on is that chair we sit in. The chair sits on top of the floor. The floor rests on top of the earth. One relies on another. What do our minds rely on? Let us think about this, what do our minds rely on? We still do not know what we rely on after thinking for a long time. Then, whatever your eyes see, your mind wanders off with it. Whatever your ears hear, your mind wanders off with it. Even when you shut your eyes and stuff your ears, your mind goes crazy with all kinds of thought, and speed away with whatever you have in your mind! These are exactly what we rely on. This is called ignorance. And this is why it is called ignorance!

**[63B, 19.36 (手抄稿 第八冊 p247L8)]**

So then we shift according to the environment of the six sensory objects [of sight, sound, smell, taste, touch and thought] all day long. Because of how you are, your body follows suit constantly. This cause will become karma and eventually produce a miserable effect. It is precisely because you feel the sufferings of your miserable effects



now that you are looking for a way to be freed from the suffering. Then among the ways, after abiding by principles to logically analyze and discern, we finally found that, in order to be freed from suffering, we must find what kind of objects [of refuge]? He must be able to solve his own problems. Otherwise, can he help you if he cannot even solve his own problems? That is number one. Number two, not only has he been freed from the sufferings, but he knows also how to help you. Therefore he can help you or anyone to ultimately and completely solve all problems. If these two conditions are not met, it would not help (your problem) even if you plead with him. Not only that, although he may have these qualifications, when you beseech him, he may say, "Sorry, I need to go on vacation today. I do not have time today. I do not feel like doing this today." You cannot do anything about that. So he will need to have great compassion. And then there is a fourth condition. These were explained very clearly earlier. We are just refreshing our memories. Thus, these are the definitive reasons for seeking true refuge.

**[63B, 21.23 (手抄稿 第八冊 p248L3)]**

Now that you understand this, you know the sufferings and you make a confession. What will inevitably occur as the result? We know that the suffering is incredible! Since you have felt this suffering and you go further to find the cause of this suffering. So you uproot (the cause of suffering). Thus under this circumstance, you would never

commit this (sin) again. What was the cause of committing it? It was ignorance. Now you will certainly go for refuge and reliance wholeheartedly. What do you rely on now? The Three Jewels, ah, this is it. Why would you rely on the Three Jewels? You know that we are amidst ignorance. The first thing is that our views are incorrect, we are completely ignorant. The second thing is that we are powerless. Therefore, under these circumstances, we need to find a truly enlightened one who knows thoroughly and completely the correct views. He has the conduct of the ultimate and complete omniscience, and having achieved the perfect knowledge. And emotionally, he is one with the ultimate and complete great compassion. For all of these things, his aspirational power is already ultimate and complete, he is therefore the one with great power. He is the Buddha! Due to this, he is the only refuge we found among the six realms in the mundane world. This is refuge in general.

**[63B, 23.06 (手抄稿 第八冊 p248L12)]**

After you have truly gone for refuge, when you strive further, you will discover that the real refuge among the Three Jewels is what? The Teaching Jewel. Therefore, every step has a particular attribute. This is to go for refuge on the cause. If you can keep advancing as such and continue until you are completely in concordance with the teaching, then the end will be the fruit produced by the refuge. What is this effect produced by the refuge? You will become a Buddha. That is it. You will become a

Buddha. When we talk about Buddhism, there are certainly the three different vehicles. What do the three vehicles differ on? On the spirit of enlightenment. Thus to go one level deeper in refuge, the perfect object of refuge is what? It is the great spirit of enlightenment. This is it. Thus you need to possess this.

**[63B, 24.05 (手抄稿 第八冊 p249L3)]**

**With regard to this, the Conqueror spoke in general about a variety of means through which beginners could remove their sins. However, a complete remedy requires all four powers to be present.**

Now we summarize it entirely and [allow ourselves to] understand the gist of it. The "**Conqueror**" is the Buddha. What the Buddha said to the beginning cultivators - "**beginners**" are us who have just begun to train - He spoke about a variety of means to remove sins. For instance, for the Tiān Tái sect, they have the ten follow-or-counter mandates of confession. I have written this on the black board. The sect of Xián Shǒu also has them too. Why do we talk about the ten follow-or-counter mandates? Why did you create it? Hmm, the reason, must find the reason for creating the karma. Then when you make a confession, you will go from the reason as well. From this reason, it developed into such a result. They are similar. Thus this is normally stated in the Abridged Serenity and Insight of the Tiān Tái sect. This is also stated in the Ten

Essentials of Pure Land. Therefore, it is stated in the confessions of the Pure Land sect. So that was for the Tiān Tái sect. But the Xián Shǒu sect also has that. Each has its own confession of the ten follow-or-counter mandates. Now here we are talking about four mandates. Though there are differences in mandates and how they are presented, but as for the ultimate and complete meaning to be reached, they do not differ in a single bit, do not differ in single bit. So this section has described each part of the confession and its specific subjective aspects. It is to allow us to go from the principles to understand the actual mental states.

**[63B, 26.06 (手抄稿 第八冊 p249L14)]**

So there is no harm to refer to what was said yesterday. We had particular emphasized this yesterday: What is the mindset behind each one. This is the time that we can try to remember. When you reflect back, you will have to go to the beginning sections. It is inevitable. It told us before that when we said we need to correct our faults, to know what qualifications we have, we must rely on the six ideas. The first one told us that we are sick. At the time, we can only take faith in that we are sick. As to how we are sick, we are quite muddled ourselves. Now we gradually come to understand. Oh! That's what my subjective aspects are. Now that you have a beginning level understanding, you will need to deepen your understanding. As we go through the path that is shared

with medium capacity, the path that is shared with the great capacity, the further you are the clearer you will become. By then, the methods which you practice will become even deeper and broader. And then the obscurations that you will clear away will be even more ultimate and thorough. With respect to accumulating the collections, it is the same, it is the same.

**[63B, 27.16 (手抄稿 第八冊 p250L7)]**

Since we are going to be talking about this tonight, you will want to take the afternoon and thoroughly read it through once. Thoroughly read it through once. This confession, the order that is written in there versus what is written in our text here, there is a little difference. What is the reason for that? By then I will explain this in detail. In brief, after you understand the meaning, the subjective aspects of the mind, and you are able to recognize them, by making a confession in this condition, the power will be incredible! And it will be very quick. As soon as you recognize it, the effect will be immediately seen. It is that great, it is that great! Now let us continue.

**[63B, 28.08 (手抄稿 第八冊 p250L12)]**

**The sins are removed in several ways.**

Why can confession clear away all types of nonvirtuous karma? Why can sins be removed? It has been said before that after you create the karma, **"Even in one hundred eons, karma does not perish. When the circumstances and the time arrive, beings surely feel its effects."** After you've created it, no matter how long, it will not perish. But here it tells us that you can remove it by doing this. Isn't there a contradiction? Like that. This is the point in the text where the underlying principle will be explained. The underlying principle will be explained. Since I haven't had much energy lately, I haven't had the chance to quiz you on this. I will go ahead and explain it here. If you do not understand this concept very well, you had better make it clear for yourself. This says,

**[63B, 29.08 (手抄稿 第八冊 p251L5)]**

**One way is when small sufferings occur instead of the great sufferings of rebirth in the miserable realms. Another is that, even if you are born in a miserable realm, you do not experience its sufferings. Still another is that a mere headache in the present life serves to remove the sin.**

This is the situation. How will a sin, how will this nonvirtuous karma be removed? It is stated below, it tells us that for this nonvirtuous karma that you had done, this nonvirtuous karma will cause you to be reborn in a miserable realm. This is the nonvirtuous karmic cause that

will cause you to endure extreme suffering. Now after having gone through a confession that is done properly and in accordance to the teaching, it will become very slight and small suffering. You will no longer fall into the miserable realms. Or even if you fall into the miserable realms, you will not have to forbear the suffering.

**[64A, 00.21 (手抄稿 第八冊 p255L1)]**

We know that in the Buddha's time there was this great story. Ajātaśatru was the son of King Bimbisāra in the country of Magadha. He had first killed his father. This is one of the five deeds of immediate retribution. And then he helped Devadatta, especially to make trouble for the Buddha. He was this kind of a person. Nearing his death, there were signs of his sins ripening! It was horrendous! Fortunately, he had an official named, Jīva who was actually his brother. He was a person who had faith in the Buddha. Jīva was a medicinal doctor. He went to tell the Buddha. The Buddha said, "Oh, tell him that his only chance is to confess now." That is when he developed a great fear and pleaded to the Buddha and confessed. After he confessed to remove the sin, his five deeds of immediate retribution were removed through the confession! He had confessed, confessed to the point of removing the sins. His five deeds of immediate retribution were originally going to make him fall into the Unrelenting Hell. It would have been incredibly, incredibly horrific. It is unimaginable! However, did he fall? He did fall. But did

he suffer? No. This sort of fall into hell is the kind called the "patting of a ball." It is much like a ball. It jumps back out immediately. Hence, as soon as he fell, he came right back. He did not know what Unrelenting Hell looks like.

**[64A, 01.45 (手抄稿 第八冊 p256L1)]**

If you can do this, would you be happy? There is no need to talk about enduring immeasurable eons of suffering. Even if we ask you to endure one day, not one of us...I have seen many sayings of the ancient masters who said that in their many lifetimes before, renunciates or householders, under some special circumstances visited hell. They had inadvertently seen a bit of what hell looks like. They saw the hell fire burn. The fire would burst out and roast the beings. This suffering, if you compare to what occurs in this world, it is much like being burned to char. You can not even get well after a few months. Now, Mr. Lai here suffered a burn. You might want to try it yourself. If you are not too scared, you can just use some hot water, and pick a tiny part of your body to try it yourself. You can put your little finger in for ten minutes. You try it.

**[64A, 02.47 (手抄稿 第八冊 p256L8)]**

I suggest you do not say, " I am not afraid." You absolutely do not want to be saying that. I have made this mistake before and used to think that I am a hero. " I do



notcare!" Perhaps I might even say, " I am training in Buddhism and I will enter hell to save sentient beings!" When I finally had a little suffering, I feel that I should never boast again. We should not be saying that! That is why I will often say, as long as you can truly reflect and analyze your own mind, there will be no exceptions. There is only this one path - to desperately confess, desperately cultivate. No need to mention putting the finger in the hot water. It is very simple to see this even just today. When it is time to eat, when the dishes are distributed, all the good things are distributed to others and the bad things are left there. You will grumble about this within you. You will grumble and cannot let it go for a long time. Isn't the principle very plain and clear? Therefore, on this point, it is easy to boast. It is easy to deceive others. But you will not be able to deceive yourself. This is one type. Or it could be this.

**[64A, 03.55 (手抄稿 第八冊 p257L1)]**

**Still another is that a mere headache in the present life serves to remove the sin.**

In your present life, you will be able to remove the sin.

**[64A, 04.05 (手抄稿 第八冊 p257L3)]**

**Likewise, the sins whose effects you must experience for a long time may become ones whose effects you**

**experience for only a short time or that you need not experience at all.**

As it was mentioned earlier, after you confess, for the great sins whose effects you must experience for a long time in the miserable realms, what happens now is that, eh, you will experience them for only a short time. Or perhaps you will not need to experience them at all.

**[64A, 04.34 (手抄稿 第八冊 p257L8)]**

**There is no certainty about how sins are removed, because it depends on whether the purifier is of great or little strength, whether the remedy is one in which the four powers are complete or incomplete, intense or not intense, of long or short duration, and so forth.**

**“There is no certainty about how sins are removed, because it depends on whether the purifier is of great or little strength, whether the remedy is one in which the four powers are complete or incomplete.”** When you practice, whether you are intense or not intense, and whether it is of long or short duration, these account for the **“no certainty.”** It all depends on whether the purifier has great or little strength, whether the four powers are complete, whether the attitude is intense or not intense, and the duration is short or long. Hence it is not certain. In the reverse, it is certain that for whatever amount of strength in your remedy, whatever amount put

forth will remove that amount of nonvirtuous karma. Half a pound [of strength] equates to eight ounces [of sins removed]. It is not erred by even a single bit. It will be that clear and that plain!

**[64A, 05.33 (手抄稿 第八冊 p257L13)]**

**The statement in both sutra and texts on discipline that "karma does not perish even in one hundred eons" is made with regard to the karma for which you have not cultivated a remedy with the four powers.**

Hence when the scriptures say that karma does not perish, that means you have not applied the remedies for them.

**[64A, 05.47 (手抄稿 第八冊 p258L2)]**

**However, if you purify yourself with a remedy having the aforementioned four powers, it is said that you will even remove karma that you are bound to experience.**

If you can purify in accordance to the teachings then [this holds true] even for karma whose result you will definitely experience. In general, karma whose effects you will definitely experience is the weightiest karma. Remember from the earlier section, what is the order that karma ripens in the cyclic existence? It follows from the

weightiest, to ones that are near [death], to what has been habituated and then to what was done the earliest. These are the four in the order of sequence, right? The weightiest karma will ripen first. Hence you will definitely experience its effect. What you will have to experience in your next lifetime is the weightiest. If there is no weightiest karma, then at the moment of death, whatever karma appears first will be one that is near. If those are not present, then it will be whatever you have habituated more. Lastly, it will be whatever you have done the earliest. So in other words, “**karma whose result you will definitely experience**” is a karma that is the weightiest. Now that even the weightiest ones can be removed, needless to say others? This was from the *Sutra of the Ethical Discipline*. And then,

**[64A, 06.49 (手抄稿 第八冊 p258L9)]**

**Haribhadra's *Long Explanation of the Perfection of Wisdom Sutra in Eight Thousand Lines* (*Abhisamayalamkaraloka*) states:<sup>439</sup>**

*Long Explanation of the Perfection of Wisdom Sutra in Eight Thousand Lines* is the *Perfection of Wisdom Sutra*. It is an explanation, an interpretation. This also says,

**[64A, 06.59 (手抄稿 第八冊 p258L11)]**

**Thus, with powerful remedies you can completely eliminate the unfavorable factors, which diminish when you possess the group of remedies. This, for example, is like the tarnish on gold. Because all such things as obstructions to the sublime teaching will necessarily diminish as just explained, you will completely eliminate infractions which originate from arrogance.**

(Translator note: the sentence that ends with "...when you possess the group of remedies" is translated this way in Chinese, "when you possess the group of almost remedies.")

This says that the remedies that you are training for here are called "the group of almost remedies." Why are they not the exact remedies but the almost remedies? What is an exact remedy? One must be able to realize emptiness, having thoroughly damaged the seed. But the aforementioned group of almost remedies does not damage the seed completely. However, if you are able to do them [i.e. the almost remedies], then the seed will not manifest in the present. It will tell us this later. "**Diminished**" means the potency of the seed is reduced and damaged. Since these remedies are set in place. And these remedies are powerful ones. Since they are powerful, hence they suffice to counter the force from the past karma. Under this circumstance it will be gone such as the "**tarnish on gold.**" It's much like the dirt and debris

in a gold mine. It is also much like washing clothes. As long as you've identified the culprit, say if it is grease, then you can use soap. If it is dust, you can shake it off or just rinse it in water. As long as you can target it and use enough effort, say you have used enough water for it, eh! You will be able to clean it. Even for "**obstructions to the sublime teaching**," among all the obscurations, these are the most serious, most serious, most serious ones. These can even be removed, no need to mention others!

(Translator note: this sentence, "**....you will completely eliminate infractions which originate from arrogance**" is translated to be more like this .....

**[64A, 08.56 (手抄稿 第八冊 p259L10)]**

Because of this reasoning, therefore, "**you will completely eliminate infractions which originate from arrogance**." (Translator note: instead of arrogance, the Chinese text translates it to be more like delusional grasping.) All your infractions will be eliminated. Here it specifically points to "delusional grasping." Why do we commit sins? The root to committing sins, this here specifically talks about delusional grasping, being delusional, delusional. This is why we do not truthfully understand the subjective aspects of how we conceive the signs of the self of the person and the self of the phenomena. We also do not know the subjective aspects of the afflictions of the view and affliction of the thought

(habit). Before you can accurately understand it, the emptiness of phenomena, the emptiness and dependent arising, before you accurately understand it... In brief, the most important thing is that we should remember this: our arising thoughts are nothing other than sins. Even if what you thought was correct, it is still a sin. Even if what you thought was correct, it is still a sin. This is because when we do think correctly, we are still in the context of the three realms of cyclic existence. There are however actions which will send you to the heavens. It is for this reason that one wholeheartedly recites, "Namo Amitabha Buddha." Why do I do this? It is because there is nothing correct in my arising thoughts. And therefore I can only wholeheartedly go to you for refuge. That's what it is. This is it. Nevertheless, from this place here, we now know further that the real refuge is to go to the teaching for refuge. This meaning has now become even more extensive. However, we should have some understanding of the concept of the delusional mind.

**[64A, 10.30 (手抄稿 第八冊 p260L5)]**

What truly gives us problems is that we do not know we are grasping in delusion. We always feel that we have good reasons. This is the greatest problem. This point is something that has to be explained in this way and confessed before you have a chance to recognize and eliminate it. Otherwise, it will be futile. Hence this was said again and again that if you do not reflect, analyze,

apply the remedies and cultivate in accordance to the teachings, even though you might know a little teaching, you will still end up being lazy and follow your afflictions. The teachings that you know will not be applied. Hence then the nonvirtuous karma will continue to ripen. Far too many of us fall into this type of situation. This is especially so as I observe, as I observe myself. I have exactly this problem. Oh, when I speak, I know that I appear to have good reasoning. I think you might feel that way as well, [you think that] I teach well! But when I question myself, I am often in fear. Though I speak well, but in my arising thoughts, can't say that these [bad thoughts] do not occur. Though they aren't frequent, that's true. Thus I will often caution myself. There is an advantage to doing this. When we caution ourselves usually, we will begin to feel ill at ease whether standing or sitting! Buddhism is really beautiful. As soon as you caution yourself, you will immediately feel an unparallel delight. Eh! That's the great advantage. I just wanted to mention this, mention this. Regarding delusional grasping, we should understand this. If you are able to put it into practice, then you will be right! Regarding things as such, they can all be completely eliminated.

**[64A, 12.08 (手抄稿 第八冊 p261L1)]**

Speaking of this, there is a question here. I have asked you this before, have already mentioned it. I said that now we know the real refuge is to go to the teaching



for refuge. Since the real refuge is the teaching, may I ask then, when you recite the Buddha's name, are you going to the Buddha for refuge or to the teaching for refuge? Have I talked to you about this before? Have I talked about this before? No. I have asked, right? I have asked you this. Can you think of the reasons for this? Now the scriptures tell us again that the real refuge is to go to the teaching for refuge. Since the real refuge is the teaching, why do we not recite namo Dharma, but instead, we are taught to recite namo Buddha, taught to recite namo Amitabha Buddha, taught to recite namo Shakyamuni Buddha, and perhaps to even recite the name of the Bodhisattva? Why aren't we asked to recite namo Dharma? Why? Isn't there a conflict here? Do you think there is a conflict? We do have faith that there shouldn't be any conflict. But can you provide the reasons for it? You should try to explain this. Do you all think that there is a conflict here? Not to mention conflict, you haven't even figured out [the issue as yet]. So now allow me to tell you.

### **[64A, 13.13 (手抄稿 第八冊 p261L9)]**

What is the real meaning behind going to the teaching for refuge? Now we have gradually come to realize that the so called going to the teaching for refuge, it is not to just read through "I go to the teaching for refuge" once as we do in the daily and nightly rituals. To read it through is to go to the teaching for refuge, and after you have taken the refuge, your body and speech will naturally concord

with it in conduct. But what is the heart of it? It is such that what were the subjective aspects of our minds previously? They depended on ignorance, right? Our every arising thought was a part of that. Oh! Now that we know, it's not right, not right. It is wrong. What should I do now? We should rely on the sublime teaching properly. This is the real meaning to go to the teaching for refuge. This is the real definition. Right? Do you understand this? Hence it told us earlier that the real refuge is the teaching. Why? There! All the good qualities are obtained and all the obscurations are eliminated. They have all come about through practicing according to the teachings, and portion by portion reductions, the reductions of nonvirtues. And then you will obtain the attainment of virtue. After you have eliminated nonvirtues, great, all the previous sins are gone. You have attained the virtues and completed your merits. That's it then! Hence one is the completion of severing all illusions and perfecting of supreme nirvana. The other is the completion of the perfect knowledge. That would be the Buddha! So this is taking refuge in teaching. There is no mistake!

**[64A, 14.49 (手抄稿 第八冊 p262L3)]**

So now that we understand the principles, I am sorry, though we understand, the real meaning of the teaching to us is still a vague impression. There only one thing I know is that all the previous arising thoughts from our minds were immersed in sins. What should we do? The only

reliance, the only reliance is the Amitabha Buddha. So when you are actually recollecting the Amitabha Buddha, what is your mental state then? What is your mental state then? You are truly wholeheartedly reciting, "Namo Amitabha Buddha," what is your namo about? You are going towards and relying on Him! I have done wrong before, now I will rely on the Amitabha Buddha with my whole heart. What kind of an attitude is this? It is an actual reliance on the teaching. Right? Are you clear? The subjective aspect here is very clear.

**[64A, 15.38 (手抄稿 第八冊 p262L9)]**

Hence on this point, if you are only thinking, "Ah-ya! I am old now. I don't want to learn anything. I just want to recite the name of Amitabha Buddha." If you can truly recite as such until the end, then indeed, you need not worry about anything else. As you get to the Pure Land, Amitabha Buddha will naturally tell you what to do. But if you are now young in this world, you have put on this robe, and you want to propagate the teaching, then when others ask you questions, I will have to say sorry. If you are not clear as to what should be done after spending a long time on this, then that won't work very well. Right? Therefore, you must know the subjective aspects of every kind very clearly. Then because you know them clearly, when you practice, you will not be vague. You will know very clearly that this thought was right and that thought was wrong! You won't work on it at length and not know

whether you are right or wrong. When others ask you about it, you will be able to analyze it clearly.

**[64A, 16.27 (手抄稿 第八冊 p263L1)]**

So now there are some people who have told me this before, Buddhism is now pretty popular...no, Buddhism has now been propagated well, but there is a type of people who are difficult to convince. Who are they? The young intellectuals. My thoughts on this are exactly the opposite. I have told you this before that the ones you can truly convince are the young intellectuals. The only fear is that he does not want to reason with you. If he says, "I already believe," then no matter what you say to him, he won't listen to you. "I already believe, so why do you bother to tell me these reasons?" You can then do nothing about that. But actually, has he understood it? I am sorry, only heaven knows! If he is willing to tell you the reasons, there! All the earlier principles are aligned with the standards of the mundane world. They are not the unique topics covered in Buddhism! You should come to realize that this is the real value of Buddhism. Hence at every section, there is not a single ambiguity. Everyone should understand this concept.

**[64A, 17.29 (手抄稿 第八冊 p263L9)]**

So after you understand this point, you will naturally...much like what was said earlier, [some would say,] "Ah-ya! Everyone else will say that if you take faith in his religion, you should not take faith in any other. You are doing the same with Buddhism. You say that after you believe in the Buddha, you should not believe in others. How are you different from others?" Eh, I am sorry, I am different from others. I am sitting with you all to discuss the principles. So based on my understanding now, and precisely because prior to becoming ordained, I had studied science - can't say that I was truly involved in science, but at least I had come across the peripherals of science. I studied engineering, in the school of science and engineering. After I learned Buddhism, that's when I discovered that real science only exists in Buddhism, only exists in Buddhism.

**[64A, 18.15 (手抄稿 第八冊 p263L15)]**

To learn the spirit of science among the scientists is magnificent, absolutely magnificent. But the approach and the scope that is defined [by the scientists] are truly, truly, one can only say that they have slowly begun to enter kindergarten. Therefore, there frequently were many who would come to talk to me about science. I feel quite funny about it. Ah, these people are truly, though they talk about science but they really don't know science. Those who really know science will inevitably get on the path. Therefore, we are not afraid if he reasons. We are only

afraid that he doesn't. Then you can do nothing for him. However, of course there is also another type of person who will reason with you. But even after he reasons with you, he may just choose to act perversely, "So what if you have the reasons, I just don't want to listen to you." Then nothing can be done, nothing can be done. This is just a side conversation. There is another question next,

**[64A, 19.12 (手抄稿 第八冊 p264L7)]**

**You should understand that the statement, "Any karma at all, even for a hundred eons ... ," is qualified by, "If you have not cultivated the group of remedies."**

The scripture said that even for a hundred eons, the karma will absolutely not perish. You should know that this is the situation when the group of remedies has not been cultivated. If you have cultivated the remedies, it will certainly not be this case.

**[64A, 19.32 (手抄稿 第八冊 p264L7)]**

**Were this not the case, there**  
**[English LR v.1 p.255](#)**  
**would be a contradiction with reason and a**  
**contradiction with many sutras.**

If the scripture says that the karma created will never perish, then if it still exists after you've trained [in the remedies], then this statement will contradict with the reasons taught in many of the scriptures. However, the scripture will certainly not contradict itself between what is said earlier and what is said later. Therefore, even though it said earlier that it will not perish, but that is only because you have not applied the remedies. If you cultivate the remedies, it will disappear. Many places in the scriptures have indicated this. But the theory behind this has not been explained as much. For the reason behind this, I will explain it here. This will become readily apparent and clear to you. For those of you sitting here, in particular for those who are in science and engineering, the concept will be even clearer to you. Perhaps if we just bring up physics as covered in the middle schools, you will be clear.

**[64A, 20.35 (手抄稿 第八冊 p265L2)]**

Now, perhaps we won't use physics to explain this. After all, there aren't many who have studied "force." Let us use the general value system of this world, if I owe you ten dollars and he owes me ten dollars, what is the end result? For me, [it would essentially mean that] I do not owe nor am I short. With respect to me, in terms of my financial debt, I do not owe nor am I short. Although this is the case, but I am sorry, when I see this guy, he is still my creditor.

Then when I see this other guy, I am his creditor. Sorry, the debt remains. Right? Is this clear?

Another scenario is that I owed this one person ten dollars and I repaid him ten dollars. Consequently, do I still carry a debt? No. And when I meet him again, would he still be my creditor? He is no longer. Is that clear? Do you understand? If you have any questions, please raise it now. [Okay,] no questions at all.

### **[64A, 21.42 (手抄稿 第八冊 p265L9)]**

Then I will further use "force" to explain this, use force to explain this. Say I use a force, for instance, I am pushing this object forward. If I push towards one way, this thing will move toward that way. Right? Say someone else is next to me. He is going to thwart my push and so he will push the object as well. What would he do? He will have to push in the opposite direction. He will use the same type of force but in the opposite direction. If he has pushed in the opposite direction but his power is weaker, then I can still move it toward the original direction but just not as fast as before and not as far as before. Now suppose he gradually increases the power of his force until it is at the same level as mine, sorry, the object will no longer move. However, if the force of his power is stronger than me, than it will push backward, right? There is however another type of situation. I could be using a force pushing this way, and he would be pushing with another force, may I ask, would



his force interfere with my force? They do not interfere, do not interfere. Hence this is very plain and very clear. This is the principle taught in physics.

**[64A, 22.49 (手抄稿 第八冊 p266L6)]**

Therefore in physics, if you understand the study of force and then discuss Buddhism, ah, it's extremely beautiful! Why? Even though physics talks about the forces that are in this world, it says that there is a gravitational force between all masses, that every mass has a force, but where does the source of this force come from? One cannot find it. It is only known that everything has a force. There used to be the discussion of how physical masses have force. Now it has been discovered that there are no actual physical masses, but that there are only the existence of force fields. Truthfully speaking, physical masses cannot be found at all. There is however a force of energy that exists. But where does this force of energy come from? Can't find it. However Buddhism tells us this and it is marvelous, where does this force come from? It is a karmic force. Ah, this is where Buddhism truly excels. Nowadays, everyone talks about science. After they begin to talk about science, they contest Buddhism. Of course this makes sense for those who don't believe in Buddhism. But there are those who have taken faith in Buddhism, they will actually use science to contest Buddhism [as well]. These people, they are really outside the door of Buddhism. For all the standards of

measurements in this world, once you understand Buddhism, any matter can be explained thoroughly and comprehensively [by Buddhism], in particular science and medicine. It doesn't matter if it is science, engineering, medicine, or agriculture. I will tell you this today.

**[64A, 24.01 (手抄稿 第八冊 p266L11)]**

Hence when you are creating the karma, with what [do you create the karma]? You will create it with your mind. We can take the examples we used earlier and immediately apply it to the facts. When you create the karma, how do you create it? When you see something, ah! You like it, you develop an attachment and you go there. Isn't that so? You use your mind and you invest it into this thing. And now, how did the earlier section tell us to cultivate the remedies? As you see this [now], you develop the yearning to stay away from the faults. What was your knowledge of this before? You thought this thing had all sorts of advantages and you wished to cling on to it. But now, you feel exactly the opposite, you feel that there are all sorts of faults and problems. So you reject it. So these two types of feelings, the subjective aspects are the same for them, but the forces oppose each other. So the mental states, this entirely depends on your mental states. It is still a matter of desire. The desire earlier is called a yearning of attachment. What is the desire described here? It is a yearning for virtue. Why did you have a yearning of attachment? You were ignorant, you

didn't know and you discerned in delusion. Why do you have this yearning for virtue now? You have the correct view. Between what is right and what is evil, they are like darkness and light. They are exactly the opposite! They are completely the opposites. Because of this ignorance, this ignorance spawned your actions. What is this action? It's a force! Similarly, now that you have light, have wisdom, so this also creates a force. This force counters the one [said earlier], it completely counters that.

**[64A, 25.29 (手抄稿 第八冊 p267L6)]**

Hence at this time, when you cultivate the remedies, why do you need to have all four powers? When you have created the karma before, you have created it that way. So when you cultivate the remedies now, you have also taken into consideration of all aspects. The method has been taken into consideration, the attribute (quality) is correct, and the power, the measurement (quantity) is fulfilled. As long as you've done it all correctly, you will thoroughly remove everything. Not a single bit will be left. Are you clear?

**[64A, 25.55 (手抄稿 第八冊 p267L9)]**

Exactly because of this, hence exactly because of this principle, it gives grounds for the principle of the karma to absolutely not perish even after a hundred eons. The

karma will absolutely not perish! Hence the karma you've created in the past is this type of karma and that is why it will continue to push the object forward this way. The karma that you create now relates to the previous karma and will certainly push the same object as well. Hence these two actions are done toward the same object. What effects will this produce? These two karmas have not perished, right? They absolutely will not perish. It is because this [earlier] force will not perish, so it will continue to push this way. And the other force will not perish as well and will push the other way. Consequently, the object will eventually stop moving at the end. Although it is not moving, yet the force, both forces have not perished [on either side], right? So if you truly understand this, ah, the Buddhist scripture is really beautiful! There is never a single contradiction. All the contradictions and problems are within you. Are you clear with this?

**[64A, 26.55 (手抄稿 第八冊 p268L1)]**

Therefore, frequently, there are people who would ask this, "Some people would say this and some people would say that. What do you say?" So you tell him. It is that clear and apparent. It doesn't matter if you use the scriptures to explain it, or perhaps you may use the system of logic in the mundane world [to explain it]. Speaking of this, you [now] have also come to know the real value of Buddhism is that you can use the measures or reasons in this world to explain the most profound

principles. Other religions would always have to say, "Eh! This is what God says, this is what the Buddha says." Yes, we do say that it is what the Buddha says. Who is the Buddha? He has been enlightened of the world's measures and reasons and therefore he uses the system of measure that is widely accepted by the world to explain the correct principles. However, this will not work in one such instance where you do not understand the system of measure in this world. If you are a foolish fellow, then nothing can be done about that, nothing can be done about that. Hence the study of Buddhism is a study of wisdom!

**[64A, 27.44 (手抄稿 第八冊 p268L8)]**

Speaking of this, everyone should not be saying, "Ah-ya, I have been training here, but I seem to be foolish and dumb!" It has been told to us earlier, [this would mean] you have already gone down the wrong way. Nevertheless, you should also not feel that, "Ah, you are really smart!" This smart-ness is something you should take precaution of! Don't let this become a worldly intelligence so that you can out argue everyone else. The wisdom of Buddhism is meant as an antidote for afflictions! It is not to be used so that you can sound impressive. This will not eliminate your afflictions and it will even serve to assist your afflictions! This is not the wisdom of Buddhism! I just wanted to bring that up. Alright! Now we

understand this, "Oh! That's what it is." You will then be very clear after that.

**[64A, 28.24 (手抄稿 第八冊 p268L13)]**

Hence when you are cultivating the remedies, some may ask, "So I don't want to reveal this [in the confession], is that okay?" May I ask then, if you do not reveal it, will you be able to purify it thoroughly through the confession? When you did the karma in the past, you specifically aimed for that. Now that you need to confess, if you cover it up, are you really confessing? If you are truly confessing, will you be covering it up? Therefore, to cover something up, would that still be a confession? Hence after you properly understand the earlier principle, there will be an inevitable consequence. You had done it out of not knowing before. But now that you know, you won't even want to cover it up! You won't even want to cover it up! This is an inevitable result. Right?

**[64A, 29.14 (手抄稿 第八冊 p269L4)]**

This is much like what was said earlier. That is why every point is that intricate and unmistakable. Hence you must be able to find the root. Where is the root? It is the correct view. Where do you acknowledge the view? It is in your arising thoughts. This is why Buddhism is called the internal illumination. It is truly marvelous and entirely unmistakable. You will know it clearly yourself. Hence by

this time we know, "Ah! So when we often would say how you can deceive others but you cannot deceive yourself, that's what it is."

**[64A, 04.31 (手抄稿 第八冊 p273L1)]**

**In this way, confession, restraint, and so forth weaken the capacity of karma to bear fruit. Such karma will not bear fruit even when it comes in contact with other conditions.**

There, as stated previously, "**confession**" or "**restraint**," after having made much efforts, the capacity to bear fruit - this capacity to bear fruit, in the school of the conscious-only, we call that a seed. Here it uses the word "**capacity**." The meaning behind them is the same. However, the reason he completely forgoes the terms used in the conscious-only school, there are grounds for him to be doing so. We need not worry about that. This is saying that for a seed from a karmic cause that could eventually bear the fruit of fruitional effect, even when it comes in contact with other conditions, it will still not issue the fruitional effect. Regarding this sentence, it is easy to understand. Or rather, we should we say that it is a sentence which as soon as we hear it, we will know it clearly. However, for the underlying principle, let me tell you this here. Similar to the situation I have described

earlier, we can get an immediate feel for this. And this feeling is something that we feel in real life.

**[64A, 05.42 (手抄稿 第八冊 p274L5)]**

I had just casually mentioned a few things that we readily come across. For the things that you enjoy, though you enjoy it, but in the very beginning, how did you begin to enjoy it? There are usually a few reasons for that. That is there was some kind of opportunity for you to eat it. Eh, after you eat it, "This tastes pretty good!" Perhaps it might not have been that great, but you eat it every day, eat it every day. So after you've become used to eating it, you get to the point where you would feel like you cannot go without it. We have so many hobbies and likings as such. Isn't it so? So you just really enjoy doing it. And if you have gradually, gradually accustomed yourself to this habit, then when that sensory object appears, that is when you just can't separate yourself from it. If when we get up every morning, for the householders in the morning, they will go out the door to look for the newspapers, and then drink tea, and then do something else. Each of us has our own habits. And when the time is right, you will naturally go do them. What are these habits? They are karmic causes that were planted, right? This cause will bear the fruit when the time is right. If you do this every day, then by the next morning you wake up, you will naturally dash out the door to see if the newspapers have



arrived. "Eh, it is not here yet!" If one has not read the newspapers yet, he will feel a sense of discomfort.

**[64A, 06.58 (手抄稿 第八冊 p274L15)]**

Now for us, we all have our own habits. Everyone is the same way. So how would you remedy that? Just like this. You know this thing. Ah! So this has brought such great harm to us. And though you know the harm, but your habits remain. So you use some method to apply the remedies for it. There are all sorts of remedies to be used. For example, you can read the profound scriptures, analyze the sins and emptiness, and recite all kinds of mantras. I am now using the event of reading the newspapers. Normally, though you may say that it's not good to read the newspapers, but I think many of you have had this experience. You may decide to not subscribe the newspapers anymore. So after some time has lapsed, you've forgotten about it. But if you inadvertently come across some newspapers, oh! You will pick it up and perhaps sit down to read it for one to two hours. You will have completely forgotten yourself.

**[64A, 07.46 (手抄稿 第八冊 p275L7)]**

I have had this experience myself. I was living in the mountain with my teacher then. In the mountain, there was a place where there were no newspapers. So I did

not read the newspapers for a very long time. I also felt it was pretty good to not read the newspapers. But as soon as I went to the outside and saw some newspapers, I picked it up and eagerly read through it. That's exactly how it was. No matter how I tried I could not get rid of it, no matter how I tried I could not get rid of it! Later on, gradually through understanding what this treatise has told us, oh! I understand it. So here is the real issue. That is, one must come to see the exact faults of the object. You have seen the advantages of the object in the past. Actually, have we really seen its advantages? No, it is that we have accustomed ourselves to the habit, to become fond of it. Therefore, to become "accustomed" to, that's the difficulty to change. To truly remedy it, the only method is to see the object's faults. This is why that after the path of seeing, there is the path of meditation. It has its special reasons.

**[64A, 08.42 (手抄稿 第八冊 p275L15)]**

At the time I thought, "What are the advantages in reading the newspapers?" The more I thought about it, the more terrible it became, the more terrible it became! In the newspaper, there are many topics in it where you would find, for instance, that are really enticing. You may enjoy reading the literature, so you would read the supplemental literary writings. There was even a period of time when martial stories were popular. I was very enthralled by them as well. But when I thought about it

later, I thought it was very ludicrous to do so. It is something that is completely make-believe. So for some baffling reason, the plot would twist this and that way. I could do that too. I could construct some type of framework and make up a story to fool others. I could be fooling others [with a story] and they would be staring at it with their eyes wide open. But in reality, these would all just be invented stories. They are just empty words. I thought about it, "Ah, I have been such a fool. How can a Buddhist practitioner be this foolish! Why was I deceived by them?" After I had thought about it for a while, I slowly, slowly found the problem. Though [the rationales for] the problems were not perfectly grounded, I was gradually, gradually on track with my finding. At that time I thought, "Ah, I have been so foolish. I have been deceived by it!"

**[64A, 09.46 (手抄稿 第八冊 p276L8)]**

And then I thought, for situations in general, if you understand them just a little bit, you would act like this. This means I have understood the principles. However, even after you have understood the principles, when you encounter situations, you would still be affected by the situations. So later on, I further realize that even though we know the principles, we do not have enough power. What will you need to develop this power? He told us to reflect on it again and again. Actually this principle was taught to us earlier. What to reflect on? It is an action. What is an action? It is karma. Karma has power. Oh!

That was when I understood. So when I had some free time, when I was not doing anything, I would begin to think about the faults of the newspapers. Ah, I would ponder about it, later on, I would keep pondering until gradually the power in my mind became very strong. And then I would test myself. When I went out, I would first recall the faults of the newspapers. So when the newspapers appeared, as soon as I got hold of it, I would look at it in this way, "Ah! You have been exceptionally deceitful in the past. I will not fall for your tricks again!" Eh, it was marvelous! [This was something that] you could not prevent yourself from doing before. Yet now, you feel very happy not to fall for its tricks. You have cast it aside just like that. And you feel happy about it.

**[64A, 10.57 (手抄稿 第八冊 p277L2)]**

This does not mean that if you can do it today, you can immediately do that tomorrow, and that it will just follow suit like that. But you will be able to examine yourself to see how you are right. Thus, with what method do you protect your mindfulness? You use the correct view. So, what is the correct view, what is correct mindfulness? You will know very clearly. When these two things are present, no matter what sensory object there is, you are completely restrained from it. Now similarly, with the same object, after you have cultivated the group of remedies, when the sensory object appears, what does he say? **"...even when it comes in contact with other**

**conditions"** In other words, the conditions have appeared for this sensory object. Right? But prior to your cultivation of the remedies, what was your attitude before? You only saw the advantages of the sensory object which is the past defiled clinging. After you have cultivated the remedies, your mental state will become like this: "Ah, this is what it is!" Will you give rise to the power of this defiled clinging? It can longer rise. It has been weakened by your power of the remedies. So you will not pick it up again. For the newspapers example that I just mentioned, you will not pick up the newspapers to read. Are you clear? It is that plain and that clear! Just like that.

**[64A, 12.05 (手抄稿 第八冊 p277L11)]**

This is why I spare no details to explain this to you. There is a reason for that. I only hope that after you hear this, you will go back and follow the method said earlier to strive. If you do not strive, you will have let yourself down. I have been lecturing here for a long time; I would feel then I have wasted the efforts of my throat and my tongue. But if you have understood it and truly put it to practice, then the most valuable things are all inside! Hence, he says that you can weaken the cause that could bear the fruit of effect. By then, even if it comes into contact with conditions, it will not bear fruit. That is how it is with the things that are immediately present for us now; that is how it will be with the things in the future as well. In our entire mindstream, there is nothing else, but only this. It

is this thing that continues with no interruption. Hence, in your mindstream, whatever karma you create, whatever effect will manifest. There is not the slightest error between cause and effect. Under this circumstance, as we look back: Oh! The certainty of karma, the magnification of karma, we will definitely experience the karma we have created, and we will not experience the karma that we have not done. These have all now become clear.

This is on page 146, on page 146 (English text, page 255), the last sentence.

**[64A, 13.32 (手抄稿 第八冊 p278L5)]**

**Likewise, it is said that anger and the production of wrong views weaken the ability of roots of virtue to give effects.**

Over here, it is said that if you have done misdeeds, then, through confession you can clear them away. Even after encountering nonvirtuous conditions, nonvirtuous karma will not bear fruit. The reverse of it is that even if you have roots of virtue, if you embrace wrong views or malice, then they will have weakened the roots of virtue. By then, when the roots of virtue encounter virtuous conditions, they will not be able to manifest the virtuous effects. Regardless of nonvirtues or virtues, they are the subjective aspects of the mind. If this mind veers toward

this side, it carries these subjective aspects. If the mind veers toward the other side, it still carries the similar subjective aspects. To veer toward the other side is to be dark. But if you have confessed, then this dark nonvirtuous effect will not take place. The opposite of that is to veer toward virtue. However, if through your wrong views and malice you have weakened [the virtuous karma], you will not be able to produce virtuous effects. So, now that for the positive and the negative sides, we know them all. Thus, with the misdeeds, we need to do what we can to eliminate them. For what is good, we should restrain as much as we can and increase them.

**[64A, 14.57 (手抄稿 第八冊 p278L13)]**

**Bhavaviveka's *Blaze of Reasons (Tarka-jvala)* says:<sup>440</sup>**

**Wrong views and malice weaken virtuous karma. Remedies such as repudiation, restraint, and confession weaken bad karma. Whenever any of these attitudes are present, they reduce the potency of the seeds deposited by the virtuous and nonvirtuous karma, even though the combination of conditions for the karma to take effect are already in place. So where would an effect come from, and what would it be like? Because there is no combination of conditions for maintaining the potency of the seeds deposited by karma, the time for being maintained has changed. Because of this, there is a thorough eradication of the karma.**

There, the commentary has told us this. Say if you have done virtues, have planted all sorts of them, done all sorts of virtuous karma. But later on, due to wrong views or malice, you have weakened the virtuous karma, weakened it. This is one point that we need to be very cautious with, be cautious with! The opposite of that would be the case for nonvirtues. If say you understand this and know the faults of misdeeds, so you repudiate it. To repudiate means you resent [what you've done] and reproach [yourself for it]. Adding to that, you restrain yourself to avoid another occurrence and you confess it. You will then have remedied it. This is what we should diligently make efforts at. These two scenarios present the case when a virtuous or a nonvirtuous karma has been weakened, though they may meet with the combination of conditions, the karma will not take effect, will not take effect. This is the first one. We have gone over this principle in the last class. This is the case for the present as well as the future. Because the theory is just as such, hence no matter what time frame you apply this to, the same principle stands. It is just as simple as that.

**[64A, 16.53 (手抄稿 第八冊 p279L10)]**

Next, **"Because there is no combination of conditions for maintaining the potency of the seeds deposited by karma, the time for being maintained has changed."** What does this mean? This says that



whenever you create any karma, it is divided into a few parts. "Fruitional and causally concordant" would be the effects that have to do with your body and mind where as the "environmental effect" would be the one that is external. If you have created some karma, these effects of the karma will arise simultaneously. Through your confession, you may simultaneously purify and eradicate all three effects. But the predominant one is the causally concordant. That is what must have been purified and eradicated. What was the causally concordant [behavioral effect] from before? For the nonvirtues that I've created, I now feel contrition, " Ah how come I've been so wrong!" So when a similar situation occurs again, the attitude of being delighted by it has now turned into an attitude of disgust. Right? Hence when the [same] sensory object appears, you will now become disgusted by it. You of course will then reject it. Hence when the karma is about to take effect, though there are emerging external conditions, you reject them. So the external conditions aren't able to come in contact.

**[64A, 18.03 (手抄稿 第八冊 p280L4)]**

This is much like saying I am now planting rice seeds for this year. They have fruited. Afterwards, when the spring comes next year, there will be the rain and the sun. So the seeds will grow into stalks of rice. The external rain and the sun, these are called the external conditions. Now we can group them into the environmental effect. The

seed itself is the causally concordant and the fruitional effects. Now through my confessions, I have reduced the potency of the seed. After reducing the potency of the seed, even if you expose it under the sun and soak it in water, it will no longer germinate. After some time has passed, the sun will be gone and the water will be gone. So it will of course never have the opportunity [to take effect]. That's why it says "**the time for being maintained has changed.**" The proper season has lapsed. Of course, if this is the case, wouldn't this mean that it will never take effect? Hence, "**Because of this, there is a thorough eradication of the karma.**" There! The reasoning is just that clear.

**[64A, 19.07 (手抄稿 第八冊 p280L11)]**

Oh! Now we completely understand this. Hence whenever you encounter situations like this, the others may ask you, "Hey,, after the confession, can it completely clear away [the nonvirtuous karma]?" How would you answer him? This here is not the case whether you ask you can [clear it away] or not, but that you need to first understand how should you confess? Do you understand this? For the causes of creating the nonvirtue and the methods of confession, if you can explain them clearly, then there will not be a need to give an answer. Things will naturally fall into place. If you had done it right, absolutely, [the nonvirtuous karma is cleared away]! If you don't do this right, even if you are prostrating to the

Buddha, even if you bleed from bowing your head on the floor, it would be futile. Just like that.

**[64A, 19.44 (手抄稿 第八冊 p281L1)]**

So then since confession is done as such, the merits will of course be similarly accumulated. Hence this is where we finally realized that, "Ah, that's what cultivation is!" No matter humans, deities, the Hinayana, the Mahayana, or the Mantra, there is no exception. Since all of Buddhism speaks of cause and effect, it's just as such. In the shallowest level, it is in the vehicle of the human and deity vehicle. In a deeper level, it is in the vehicles of the sravakas and the pratyekabuddhas. It is even in the Mahayana vehicle. What have been covered here are the basics. Therefore after we understand this principle, no matter what you do, you will succeed if you recite the Buddha's name, you will succeed if you practice Zen, and you will succeed if you meditate to reach serenity. There won't be anything that you cannot be successful in. Let us continue.

**[64A, 20.29 (手抄稿 第八冊 p281L6)]**

**As it has been said, "Moreover, by upholding the sublime teaching you will experience in this life the effects of a sin whose consequence you are certain to experience." And, "Furthermore, with**

**this remedy, karma for rebirth in the miserable realms transforms into a mere headache."**

***Qualm:* If karma that would otherwise result in rebirth in a miserable realm can be weakened and have the effect of becoming merely a headache, how can this be considered a complete removal?**

***Reply:* The culminating effect of your sinful karma will be the experience of suffering in the hells. With this remedy, though, you do not experience even tiny sufferings in the hells. How can this not be considered a very complete removal? Yet, how could these results of headaches and the like be examples of karma not having any effects?**

It says next that it's much like what the scripture said, from "**upholding the sublime teaching**" and so on, you practice conscientiously. Then with the nonvirtuous karma whose effects you are certain to experience, the most terrible things, what you will have to forbear in your next life, since you have upheld the sublime teachings, so you will experience it in this life. You just have to forbear a little of it. And that's it! No more after this.

**[64A, 21.32 (手抄稿 第八冊 p281L13)]**

It says next that now for the miserable realms that one was supposed to endure for this nonvirtuous karma,

you will now have to - some people ask this, they say, "You were originally supposed to go to the miserable realms. And you say now that the karma has been completely removed. But this now has produced a headache. If you still have to endure a headache, how can you claim that it is a complete removal?" He now tells us, "The fruit of your bad karma, you were originally supposed to go to hell. But now, you will no longer need to go to hell. How horrendous is hell. But now you do not have to go there at all. Wouldn't that be considered as a very complete removal? Nevertheless, you have after all created the karma. Since you have created the karma, it is not the same as not having done it. Therefore, you will still have to bear the effect of having some small headaches and so on. The principle is just as such.

**[64A, 22.31 (手抄稿 第八冊 p282L5)]**

So suppose with what we've just said earlier, if we understand the force of karma, then in regards to these questions, we will have none of it left, none of it left. Naturally by what type of karma that you have created, a corresponding effect will be produced. When we talk about force normally, there are a few very interesting phenomenons. Force, the most basic idea of force is the greater versus the weaker. Another one is the direction. These are the most basic ideas. The greater versus the weaker describes the quantity (the amount of the force). The direction actually points to the quality (the attributes).

Now if we apply the ideas here, it's the same. Hence the more you analyze in every respect, your understanding will become ever more correct and the effect that will be issued in the future will be even more complete.

**[64A, 23.17 (手抄稿 第八冊 p282L11)]**

**You have not found a remedy that destroys the seeds of the afflictions. Yet, you have weakened the karma with a contrary condition. Consequently, even though other conditions do assemble, the**

**[English LR v.1 p.256](#)**

**karma does not fructify. You can see many such situations among external and internal causes and effects.**

Just like what was said earlier, you have not found the real remedy! What is the real remedy? To truly remedy this, you will have to completely destroy the capacity. What would that be? That is when you attain emptiness. That's when you have the exact antidote. That's when you apply the real remedy! For the remedy that we have now, the seed has been weakened, the capacity to bear fruit has been weakened, and that is why it will not fruit despite meeting the right conditions. **"You can see many such situations among external and internal causes and effects."** This is the same for the internal or the external cause and effects.

[64A, 24.04 (手抄稿 第八冊 p283L3)]

**Therefore, although you strive at the accumulation of much virtuous karma, if you do not guard against the causes that destroy virtuous karma such as anger, the virtuous karma will not give its effect, as stated above.**

Therefore you should pay attention to this! It is the case that after committing nonvirtues, we could confess to purify it. But similarly, though you might have done many virtues, but if you have wrong views, malice and so on, you will also weaken your roots of virtue. This is what we practitioners need to be particularly cautious with! So now there are a few things which could easily go wrong for us, the first one is our vows of ethical discipline. Ah, to truly uphold the ethical discipline is really difficult! To truly uphold the ethical disciplines is really difficult! The forms of the ethical disciplines are already difficult. In the abridged ethical discipline, the first and the second phrases are already difficult. The third phrase is even more difficult! The third phrase is "purify your mind." This is particularly difficult. This is to say, this is why he tells us, "**as stated above**," much like the aforesaid, though you've done many virtuous karma, but because you have these thoughts, you will destroy it, destroy it!

**Hence, you must strive to guard against causes that destroy virtuous karma and make an effort to remedy nonvirtuous karma.**

[64A, 25.15 (手抄稿 第八冊 p283L12)]

So you must strive to guard against and "**make an effort to remedy nonvirtuous karma.**" With what's virtuous, don't weaken them. With what is nonvirtuous, strive to purity.

***Qualm:*** If you can totally remove even very powerful karma, how is it that the sutras say, "Except for the fruitions of former karma"?

***Reply:*** There is no fault with this reasoning. The Buddha spoke in this way with the following intention: when fruitions such as blindness already exist, it is difficult to remove them with a remedy. However, it is easy to stop the effects from arising at the time of the cause, i.e., when the effect has not already taken place.

He brings up another question here, he asks, "Suppose it is just like what you've said, after the confession, you can clear away all the nonvirtuous karma. Then when the scriptures said in regards to the fruitions of former karma, the scriptures say that these are the exceptions. Why are there these exceptions? If you are able to clear away everything, what else can be an exception? If there is an exception, wouldn't that mean there is no complete removal?" So it says next that when your karma has already taken fruition, when it has already



taken fruition, you will not be able to clear it away. During the causal period, you can still do that. During the causal, if you cultivate to purify it, at that time, you can still stop it.

**[64A, 26.38 (手抄稿 第八冊 p284L7)]**

You can use something practical to illustrate this principle. For example, if we don't want the grass to grow, then before the grass form seeds, you pull them out first. You don't allow them to form seeds. This is the first step. The second step is that after the seeds are formed, you take the seeds out and smash them. After they are smashed, even if you soak them in water and expose them to the sun, they will not sprout. Yes, but the seeds are still there. But they will not grow to bear fruit. However, say for the grass, you did not smash the seeds ahead of time and they sprout in the spring and grow out. If you now ask it to not sprout, would that be possible? Of course it's not possible. This is what we should understand. Hence this principle is still completely compatible to what was said previously. There is no contradiction at all. Thus this is what the scripture means. There is absolutely no fault.

**[64A, 27.44 (手抄稿 第八冊 p284L14)]**

Regarding this place that says there is no fault and this passage here, there is a great underlying principle here!

This is where the auspiciousness of a complete teaching is. Any complete teaching will have no loopholes to be found. I have explained the principles earlier. We have all kinds of problems when we cultivate now, what is the reason? You can't say that you don't understand. But you have only understood a small portion. You have understood a small portion, so what you have yet to understand, is a lot. You still have much that you don't understand. You have no idea how many loopholes there are, and you think you've done right. Consequently, when you actually practice, because there are gaps in your understanding, all sorts of errors and mistakes will show up. Now at this place, though he has already told you the vital points, but at every one of these junctures, for every potential problem area, he will explain them all to you very clearly. So as long as you grasp this and practice, you cannot go wrong.

**[64A, 28.38 (手抄稿 第八冊 p285L7)]**

This is why he brings out what is in the sutra, what is written in the different texts, the places where they appear to contradict. This is why the treatise has told us in the very beginning the one special benefit to this treatise. That is it shows that all the teaching from the scriptures and commentaries are free of any contradiction. Do you remember that? The evidence for this appears in many places of this section. Eh! This is what the small vehicle (Hinayana) says, this is what the great vehicle (Mahayana)

says. Why does it do that? There! It is to tell you the meaning behind them, and hence there is absolutely no contradiction. If you look from a shallow and superficial perspective, you will think that this specifically refers to this section here. But precisely because it is specifically referencing this section, if you look beyond this, you will see how it resolves the problem thoroughly and comprehensively. By the time we get to the paths that are shared with the medium and the great capacities, for what I have just told you here, I will go even more in depth to explain it. By then, you will naturally understand that between the Mahayana and the Hinayana, there is absolutely no contradiction at all. Not only do they not conflict or disagree, but that they are completely compatible and complementary. The material just becomes broader and deeper, broader and deeper.

**[65A, 00.12 (手抄稿 第八冊 p3L1)]**

What is in discord is our beginningless latent propensity. We just have this partisanship. It's much like how we normally study. After we study in elementary school, in the elementary school, we will learn a little from attending school. So when we come home, we would always say, "Oh-yo, this is what the teacher says!" Oh-yo, what the teacher says is like the unquestionable truth. By the time we grow up, we know how ridiculous we were then. But everyone has this experience right? This is how we are now. That is why when we first begin to learn, it's

pretty unavoidable to do this. We either do not conscientiously learn or when we do conscientiously learn, by the time we learn it, ah-ya, we become incredibly attached to what we know. By then the most important thing for us to do, make a note of this, becoming attached to something is not a bad thing, but we must know the faults of clinging on to something. Under this circumstance, we should pay attention to this while we have the opportunity, we should not use what we know to pass judgments on everything else. We should use it as a force to motivate ourselves to quickly delve in deeper [to the teachings]. That's when this problem will be resolved. Continue on.

**[65A, 01.16 (手抄稿 第八冊 p4L1)]**

**The *Blaze of Reasons* says:<sup>441</sup>**

***Qualm:* If it is the case that a sin will be completely eliminated, why did the Buddha teach, "Except for the fruitions of former karma"?**

***Reply:* The Buddha taught this while having in mind the case of the karma of blindness, having one eye, being lame, crippled, dumb, deaf, and the like, where there is no ability to eliminate the effects of karma that has already come to fruition.**

This is just like the earlier portion, what we have just explained earlier.

[65A, 01.45 (手抄稿 第八冊 p4L5)]

**The intention that is in the form of a cause comes to an end when you acquire a different motivation.**

Suppose it is still in the form of a cause, "intention," intention is karma! When it is still in the form of a cause which has not led to any fruition yet, you are still carrying out the actions. Or you have done it but it has not issued an effect yet. Then through applying the remedies, you **"acquire a different motivation acquire a different motivation,"** which is you are bringing about other intentions. Intention is the karma that we create. So the force from creating the other sorts of karma is able to withstand the force created previously. Hence the previous karma **"comes to an end."** It is thoroughly eradicated. The next part gives some references.

[65A, 02.23 (手抄稿 第八冊 p4L10)]

**This is demonstrated by the cases of people [who committed murder but later repented] such as Angulimala, Ajatasatru, Asoka, Svaka, and those who killed their fathers.**

These are a few stories told. One is about the King Ajātaśatru. King Ajātaśatru was called "Enemy Before Birth." You know this story. He killed his own father. I

have explained this principle earlier. So for this person "Enemy Before Birth," since it is cited here, I will just talk about this story briefly. Magadha was a big country in India back in the early days. The king was a devout Buddhist but had no son, had no son. So he tried in all ways to pray for one. There was a cultivator in the mountains, a non-Buddhist, a Brahman. Ah, since he wanted this, he wanted to have descendents, so he... Since this cultivator was to become his son [in the next life], he couldn't wait and killed the cultivator. After killing him, after arranging for his death, this person was reborn in the [the king's] household, reborn in the household. The king was later told, "Oh, in the future, since you had done this before to harm him, when he grows up in the future, you will have to repay." Just like that.

**[65A, 03.42 (手抄稿 第八冊 p5L6)]**

After he heard this, he was terrified. Although he had a son, and since this is going to happen in the future, when his son grows up, there will be a repayment. He thought he might as well kill the son. So, when the son was born, he threw the child out on the ground. But the child did not die. He just broke a finger. He did not know why. Later, when the child grew up, others told him, that is what happened! So Ajātaśatru developed a nonvirtuous thought. He was called "Enemy Before Birth." There was such a story. This also explains that there is never a slight error in how a cause produces an effect. Like that. So, we will not

continue with the story. As for the story on Angulimala, this was explained very clearly in the sutra.

**[65A, 04.25 (手抄稿 第八冊 p5L13)]**

***Qualm:* [Upon their deaths] Ajatasatru and the killers of their mothers had developed other virtuous attitudes. Why then were they reborn in the Unrelenting Hell? Did they fail to eliminate their karma?**

***Reply:* It was taught that they were reborn in such places as the Unrelenting Hell in order to develop conviction in their karma and its effects. It is not the case that they failed to completely eliminate their remaining karma. Like a silk ball that falls and bounces up, they were born in a hell and were then freed. They were also untouched by the fiery garlands of hell and so forth.**

This was explained earlier, this is the story of Ajatasatru. He...you might ask since he had completely eradicated the karma, so why was he reborn in the Unrelenting Hell? No. He had done the karma. And so the form of the karma remained. This is what everyone needs to know. However, he repented and had indeed completely purified the karma through the repentance. Since he had purified and eradicated the karma through repentance, though he was reborn in hell, he was like a silk ball, like the patting of a ball, "Tong!" He all of a

sudden went down and came right back up. He did go to the Unrelenting Hell. But if you ask him what is the Unrelenting Hell like? He wouldn't know. He was untouched by the fiery garlands of hell. That's the situation. As you think of this, wouldn't this mean that there was a complete removal? Ah, as you think of this, you would want to repent earnestly! It is the only thing for us to do. For the future non-virtuous effects [to be issued], we should repent. As we repent now, we will increase our merits. This is the principle.

**[65A, 05.45 (手抄稿 第八冊 p6L9)]**

**This being so, it is proven both that you can completely eradicate sins and that karma certainly has effects.**

Not only can we completely eradicate the sin, but from another point of view, we can also understand that any karma will certainly bear fruit, at least in form. So there this one particular point that needs to be explained next. This point is very important!

**[65A, 06.07 (手抄稿 第八冊 p6L12)]**

**It is not definite that some particular persons can eliminate their karma. The Buddha spoke of this in the**



***King of Concentrations Sutra.* King Suradatta killed Supuspacandra and felt contrite about it.<sup>443</sup>**

**English LR v.1 p.257**

**He built a *stupa* and made very extensive offerings. Three times each day he would confess his sins. He did this for nine hundred and fifty billion years. Even though he maintained his ethical discipline correctly in that way, upon his death he was reborn in Unrelenting Hell. For ten or twenty billion eons he experienced limitless sufferings—having his eyes squeezed out and so forth.**

It has told us before that we can eliminate [the sinful karma] completely. But here it says that it is not definite! Why is that? (Translator note: for the first sentence, it is translated in Chinese to be more like this, "For karma that is done against certain particular persons, it is not definite that the karma can be eliminated.") The particular persons would be whom you committed the action against. This then cites from the sutra, it says that there was such a person, King Suradatta who killed Supuspacandra. Why did this happen?

Supuspacandra was a Bodhisattva. After killing him, the King Sutradatta felt contrite. After that, he built a stupa and confessed his sins. It is incredible! According to the confession described here, he should have had all four powers present. He had done it for so long, "**nine hundred and fifty billion years.**" And he "**made very extensive offerings.**" He did it three times each day and

maintained his ethical disciplines correctly. But upon his death, he was still reborn in Unrelenting Hell. The duration will have to be that long. And after he comes out, he will have to forbear "**having his eyes squeezed out and so forth.**"

**[65A, 07.33 (手抄稿 第八冊 p7L7)]**

**Nonetheless, confession is not senseless.**

Even though this is the case, but his confession was not wasted!

**For if you do not confess sins, you will experience sufferings that are greater and of longer duration than if you had confessed them.**

There was still force in his confession. However much force derived from the confession will have countered that much force [from the previous karma]. So why is it that the force from the previous karma cannot be completely countered? That is because the person he killed was a Mahayana Bodhisattva. If you harm a person [in the Mahayana], it is like this. If you harm the teaching, it is the same. Therefore, we should pay attention to this! The degree of difficulty would be the same if one has to confess the sin from slandering the teaching. The degree of difficulty to confess this kind of sin would be the same!

What is the characteristic of the Mahayana? It relates to all [beings in the] Dharma Realm. A living being who has developed the spirit of enlightenment, a great Bodhisattva, relates to all [beings in the] Dharma Realm. No matter how you confess, you just cannot relate in the same manner. Being an arhat, no matter what you do...hence in many instances, the sutra will say, "Even if all the living beings in the universe of the three billion world system attained fruits [in the Hinayana], sorry, it is not as great as you, having rejoiced and so on toward the Mahayana sutra." In the chapter on "Merits from Rejoice" in the *Lotus Sutra*, this was explained.

### **[65A, 08.47 (手抄稿 第八冊 p8L4)]**

In regards to this point, when we get to the great capacity, the measure of this will be explained. This is a point that we should make a note of! Hence, with respect to this point on the black board, the branch of confession, why does it contradict [the previous statements of complete elimination of sins]? In particular when it relates to the Mahayana vows, the Mahayana practices, the Mahayana teachings, the harm done to a Mahayana practitioner, and the slandering of the Mahayana teachings, it is really difficult to confess to eliminate these types of karma. This section particularly addresses this so as to help us take special precaution. But in the reverse, it is marvellous! Suppose you are able to truly develop the great spirit of enlightenment, hey! it is marvellous! Since

your mind also relates to the entire Dharma realm, then at this time, the great force of your contrition will be incredibly immense! When we get to the later section, we will gradually, gradually explain that later, explain that later.

**[65A, 09.40 (手抄稿 第八冊 p8L10)]**

**Through confession and restraint you can purify yourself of sins without any remainder. However, there is a vast difference between the purity of having never been tarnished by a fault from the beginning and the purity attained through confession of that fault.**

Though you can confess and eliminate it, but between the purification and not having been tarnished by a fault from the beginning, there is a great difference between the two!

**For example, the *Bodhisattva Levels* says:<sup>444</sup>**

**You can redress the occurrence of a root infraction through adopting the bodhisattva vow. However, it will be impossible to attain the first bodhisattva level in this lifetime.**

The *Bodhisattva Levels* tells us, if you have incurred a root infraction, , it is completely broken. After it is broken, you can confess to purify the sin, readopt the vows, and you can still have the purity. As for maintaining the purity,

it is the same. But with respect to attaining merits, it will be different. In this lifetime, you will definitely not be able to reach first stage Bodhisattva. For us now, since we are in the degenerate age, we always feel that we have no hope. But actually, in the time of the sublime teaching, yes! There is such a possibility. Actually, up till now, the complete teaching remains. There is such a possibility. Hence the root vows are absolutely, absolutely important! You absolutely should not break it! This is the reason here!

**[65A, 10.59 (手抄稿 第八冊 p9L7)]**

**Further, the *Sutra Gathering All the Threads*<sup>445</sup> states that even though you clear away sins, you will need at least ten eons to attain the level of forbearance**

**[second of the four levels of the path of preparation]:**

**The youthful Manjusri asked, "O Bhagavan, if someone, under the influence of a sinful companion, were to do such a thing as abandon the teaching, how, Bhagavan, would this person be freed from that in this lifetime?"**

**The Bhagavan replied, "Manjusri, if you were to confess your fault three times a day for seven years, you would clear it away. Subsequent to this you would attain the level of forbearance in ten eons, at the least."**

This immediately substantiates with the sutra. This is the Manjushri Bodhisattva asking the Bhagavan. So then, the Bhagavan explains this to him, "Say there is a person who did things such as **"abandon the teaching"** (slander the teaching)." Note the really important fragment before that, **"under the influence of a sinful companion."** It has told us earlier that all the benefits will come from the excellent teacher. On the contrary, all the faults will come from sinful companions, sinful teachers. This is where you should pay attention! This did not say sinful teachers, nor did it say a rotten egg, but instead, **"sinful companions."** This is a good friend of yours! But this good friend, he does not have the correct view. However, he has a good relationship with you! This thing, he sympathizes with you and say, "So and so! You have worked so hard. The temple's rules are so unreasonable. They ask you to do these things!" I am sorry. You had better have your own views then to be able to make the judgment, to make the judgment. If the rules of the temple are truly unreasonable, you should leave. If the rules of the temple are reasonable, then you better stay away from the sinful companion. When you get together with him, you will suffer. This kind of suffering will be incredibly serious! In regards to this, the best way to train in Buddhism is no more than meeting an excellent teacher. On the contrary, the worst case is no more than meeting a sinful teacher. A sinful teacher will give spurious teachings, something that appears right but it is actually wrong. But it would sound really reasonable! It is very easy to encounter situations as such, very easy to encounter situations as such.

**[65A, 12.57 (手抄稿 第八冊 p10L7)]**

By then, if you had "**abandoned**" (slandered), so then, what do you do? The Buddha tells us, if you have incurred this sin, and in the seven years, you can "**confess your fault three times a day.**" Then after properly striving for so long, you can [clear it way]. However, you will have to wait at least ten eons before you can attain "**the level of forbearance.**" It will have to take that long before you can attain the first stage, the level of forbearance. It will have to take that long. The time it takes, this is very serious! Hence you have to make a note of this! You absolutely should not incur infractions against the vows, in particular the types of ethical discipline on slandering the teaching and generating hostility toward the Bodhisattva. The main thing is that with respect to the Mahayana teaching, prior to us having a correct understanding of it, we should absolutely not just follow along our own views to do whatever.

**Therefore, complete purification means to completely purify yourself of the arising of unpleasant effects.**

There, this explains that "**complete purification**" means what? That is for the sinful karma that will produce the unpleasant effects, it is completely purified.

**[65A, 14.29 (手抄稿 第八冊 p11L3)]**

**However, since you greatly extend the time needed to attain such things as knowledge of the path, strive not to be tarnished by faults from the start. [202]**

Hence we should not be tarnished by faults from the very beginning. Speaking of this, why should we feel toward the smallest ethical discipline, why should even the smallest ethical discipline be treated as the great ethical discipline to be maintained? It is that it will absolutely bring us the benefits, will absolutely bring us the benefits!

**[65A, 14.54 (手抄稿 第八冊 p11L6)]**

**The Buddha said that for this reason noble beings do not consciously engage in even the subtlest of sins or infractions, even for the sake of their own lives. If it was the case that purity through confession was similar to faults that have never taken place, then there would be no need to act in this way.**

**This is also evident in the world. Although an injured hand, foot, and so on may heal, they are different from the ones that have never had an injury.**



This is how the true noble beings are. Don't we want to learn to become like the Buddha? Yes! So we must strive to learn. I need to explain some more of this point. This is not asking us to immediately accomplish it. But on the causal ground, we must plant this seed. If you plant this seed, you will very easily accomplish this in the future. So we should often think like this, "Ah-ya, I am an ordinary being! Even the noble beings act this way, how can I act otherwise? I must strive!" If you continue to think like this, though you cannot accomplish things now, you won't stray too far. If you make efforts at it, gradually, gradually, the obscurations will be eliminated. One day, you will easily accomplish it.

**[65A, 15.38 (手抄稿 第八冊 p11L12)]**

But if you don't think like this and act the opposite, some would say, "Ah-ya, the vows were stipulated more than 3000 years ago by the Buddha! That was then. The time and place now are different! Didn't the Buddha say we should follow the rules suitable to the local conditions? Right! So the time is different and the location is different, therefore, there is no need to worry about them (the vows)!" Eh, this sounds reasonable! So you would feel this yourself, "Eh, even if the Buddha is present now, He may not stipulate the same set of vows!" You might sound reasonable. But very easily, you will have readily abandoned the vows. And then, you will have found the greatest excuse for yourself, you don't even know. After

this, it could be possible that through a small thing like this, you may have engendered something very serious, very serious. That is why we must think this way, "It's true! There is no mistake. There is a difference in time and place, but may I ask then, by the way I am asking myself this, why do I bear the effect of having been born in a degenerate time? Why was I not born in the time of the sublime teaching?" Why do you not view it from this perspective? As you think like this you will feel shame and embarrassment. You will feel contrite. You will feel that there isn't enough time to strive. Would you still be saying, "Yes! That was 3000 years ago. If the Buddha appeared now, the vows would be different!" This whole idea will be corrected. So the view can be off by just this little bit! This is a concept that we must understand!

**[65A, 17.10 (手抄稿 第八冊 p12L10)]**

This is not asking that you have to do something. So when you are actually practicing, when we are doing things, we are still...true, the environment is like that. The objective environment is indeed like this! That is why we will gradually, gradually, gradually go along with it. That is absolutely true. By then if you use the idea of following the rules suitable to the local conditions here, then it will be right! That is because you will be jittering with trepidations, you keep feeling that, "Ah! I can't help [to correct this]. If I can't help it, then it'll have to maintain the

way it is." In this case, if you recite the Buddha's name as such, you'll have no problems. You can recite to get to the Pure Land. You will indeed produce the attitude of joy and disenchantment. You should then grasp onto this and devote all of your attention to reciting the Buddha's name. Why? What is the karma that is created in your mind? You will feel that, "Ah, the world is absolutely devoid of any merits." And your only refuge is Him. Even though you have not practiced perfectly, but that is a result of your karma. When the time comes, you will certainly make it [to Pure Land]. Even if you don't have that, if you can take hold of the correct view, you will at most fall among the nagas in the future. Eh! By the time the Maitreya Buddha appears in the world, you will be freed. The scriptures tell us this very clearly. For what the Buddha said earlier, the sky can change, but what the Buddha speaks will never be even slightly altered. This is something that we can have faith in. It's just right here. Let us continue.

[65A, 18.36 (手抄稿 第八冊 p13L5)]

**English LR v.1 p.258**

**Through striving in that way, you should do as the *Collection of Indicative Verses* says;<sup>446</sup>**

**A person of sinful conduct-**

**Who has committed sins and not gained merit,**

**Who has parted from the teaching and attained its opposite**

**Will fear death, like a weak boat breaking apart in a great river.**

Having committed many sins, not gained merits, brought harm to the teaching, and done the opposite of the teachings, those who have done bad karma as such, why will they become fearful upon death. Why? It's much like traveling in a broken weak boat in the ocean, traveling in a broken weak boat.

**A person who has gained merit and has not committed sins,  
And who has practiced the teaching of the holy ones' system,  
Will never fear death,  
Like a sturdy boat going across a river.**

On the contrary, you will have gained all kinds of merits and have not committed sins. All your conducts are like what? "**Practiced the teaching of the holy ones' system,**" this is not a common virtue. It is the holy ones' system! Under this circumstance, you will not fear death. What would it be like? It would be like traveling on a sturdy boat. There won't be any problem when you are in the ocean. Now that there is such an excellent boat that will carry you to the other shore, you will be so happy and joyous. Why would you be fearful? You won't be fearful! That is also the absolutely truth. You can take a look at how the ancients are, how the ancients are. When they

are about to die, they happily go around to say good bye, "So and so, I will be gone in a few days!" They would be so joyous. Why are they so happy? After a few days, they will no longer need to endure the pains of the Saha world. They will be going to the Pure Land. They will be waiting for the Amitabha Buddha to come for them. How can this not be a happy thing? This is not only the case of the ancients. By "ancients" I mean those who practice according to the teachings. There are still people like that now. I have personally seen them myself. You might want to try it for yourself. As long as you try to do this according to the teachings, you will develop the valid cognition. Let me tell you, it is absolutely true!

**[65A, 20.54 (手抄稿 第八冊 p14L7)]**

I can immediately give you an example to tell you about karma and its bearing of fruit.

Hence we need not look at what the fruit is, [instead,] we should look at what the karma is. Where do you begin to create the karma? You begin from your mind. Say you now understand the teaching and someone comes to scold you. The way it used to be when others scolded you, this is the way you would ordinarily think, "He is being unreasonable. Why should he come to scold me?" Now that you understand the teaching, it becomes very simple! If you are being reasonable but he is still scolding you, then "I am indebted to him from before. Ah! It is great. I have paid it back today. I am happy! I feel burden free

from having no more debt!" To go a step further, "Eh, I didn't know it before and continued to revolve around [the same issue]. He scolded me, so I will scold him back. He scolds me again, so I will scold him back again...we forever will roll in hell. On the rare occasion that one is born in the human world, just having been in the human world...as soon as the sins have lessened, one will commit a great sin in the human world. And one will then fall [into hell again]! Now that I understand this principle, [I know that] the great sufferings have been exhausted and that I have come to the human world to repay my debt. I have this opportunity to repay and have done so. Ah, I am too happy! This is the first happiness.

**[65A, 22.07 (手抄稿 第八冊 p15L1)]**

The second one, not only have I repaid, I wish to continue to progress upward. He is here to provide an opportunity for my accomplishment of patience. Oh, you will be happier! If no one scolds you, may I ask then, can you practice patience? May I ask then, can you uphold the vows? May I ask then, can you joyously persevere? Speaking of this, you have to rely on him to accomplish all the good merits of the six perfections. By then, as you think of this, you will feel joyous. Ah, you are incredibly delighted by this! It is something very simple that is right in front of you. If he scolds you, you are happy. If you are sick, you are happy as well. Why? The same principle applies. If you apply this to the mind, that is the scolding

[that you are dealing with]. If you apply this to the body, that is the sickness [that you are dealing with]! The same principle applies. Ah, so now, this is great. The sickness is just right to prompt you to question why you fall sick. That is the [the result of the] nonvirtuous karma you had created in the past. It is because of this nonvirtuous karma that you fall ill. Now that I understand this sickness arises because of the past nonvirtuous karma, so I need to create virtuous karma now! And since sickness is a cause that leads to death, I need to quickly recite the name of Amitabha Buddha more often. I will recite very clearly. I will be earnestly reciting

**[65A, 23.18 (手抄稿 第八冊 p15L9)]**

If you have created a "weighty" karma, you will certainly get there (Pure Land). If your karma is not sufficiently compelling, but as you recite fervently, this becomes a "near" karma. Isn't that right? What are the characteristics of karma [to ripen] in rebirth? The first one is weightiness, the second one is nearness [death]. Since sickness is a cause of death, after sickness then death comes. Therefore, you ought to be reciting intensely. Not only that, you ought to recite continually. If you continue to recite until death, by then you will certainly get to Pure Land! Isn't that very plain and very clear to understand? You can relate to this right away. Think about it, isn't that right? Now that you are clear of the reasoning, as long as you try, when you keep at it until you truly concur with it,

one by one, it will manifest. Hence, when we speak of the ancients, in truth, the ancients really mean those who have practised according to Buddhism teachings and principles. The difference is that people nowadays do not put the teachings into practice. As long as you practise, you will not be fearful even at the moment of death. That is how it will be.

**[65A, 24.14 (手抄稿 第八冊 p16L1)]**

**Do not act like the person of the first verse but do whatever you can to act like the person of the second verse.**

The following exhorts us again. Though you have stated according to the teachings, and the principles you have stated are logical, your conduct does not correspond. So, the benefits will be very little. There are principles, nevertheless, these are inadequate.

**Further, there is little sense in saying many reasonable words but acting in an unruly way. Even if you only know a little, there is great benefit in practicing whatever teaching you know by casting aside what is wrong and adopting what is right.**

However, if what you know is little, but you can follow it through, follow the guidance to put it into practice correctly,



that is you adopt what you should adopt, cast aside what you should cast aside, then the benefits will become great. But here is where you'll need to pay attention! He is not encouraging us to...when we hear this, [we would think,] "Ah, we don't need to understand very much. We just need to understand a little and that will be enough." He is not here to encourage us not to know more, but to encourage us to practice according to the teachings after we understand them. This is what's important. This is about practice. Ah, that's important!

**[65A, 25.34 (手抄稿 第八冊 p16L10)]**

So we should use the principles immediately. Among our fellow practitioners, there was one practitioner who had come to talk to me. Ah, he said that the more he learned, the happier he became! After we finished every session, he would go on to observe and analyze with the principles. Ah, he was happy with his analysis. He came to tell me, and I felt, "Yes! [That's what it is.]" So then I added on to it, [and he said,] "Ah! How come I did not think of this before?" I said, "Right!" Thus, if you can truly contemplate as such, the more you contemplate, the happier you become. Why are you happy? It is because if you contemplate according to the teachings, the sins and non-virtues are stopped. The sins and non-virtues are stopped, the afflictions are cleared away, and the merits are increased. What are the subjective aspects [or mental behaviour] of afflictions? You

feel distressed and vexed! If you are able to stop them, of course you will be happy! It's just like that. What is the difference here? It is what has been said earlier. If you do not conscientiously reflect on the meaning of the teachings, it's much like how we are now, ah, when we hear it, we know it. It's still alright when we hear it. But after we hear it and explain it, as the book closes, your mind does not change. What is that? That would be not being conscientious. You have not truly thought about it!

**[65A, 26.40 (手抄稿 第八冊 p17L6)]**

That is why this tells us, even if you know just a little, if you can follow what you know and do so accordingly, even a little bit, there will be benefits. The more you know, the more you can practice. The more you know, the greater will be the effect. Much like the example that we gave earlier: if you know only a little, when he scolds you, you can only feel, ah, I owe him previously, I am repaying the debt! So then your happiness would be limited to repaying the debt. That's all there is. If you understand more on generosity, ethical discipline, patience and joyous perseverance and so on, you will then think, if he is scolding you, he must be feeling unhappy about something. "If I let him scold me and he can feel better, then I will be practicing generosity, giving fearlessness. It's great!" Like this. So you will be practising generosity. Furthermore, the scriptures tell us to uphold ethical discipline. When you uphold ethical discipline, what is it

like? Ah, no matter what happens externally, we have to observe our physical conduct. I must behave according to the principles of ethical discipline. I will then be upholding ethical discipline. I will also be practicing patience and joyous perseverance. The more you know then, wouldn't your merits become even greater? Right? So what's most important here? We should not casually cast aside the teachings we have learned, [instead], we should adopt or cast aside in accordance to the teaching. This is what we need to understand!

**[65A, 27.54 (手抄稿 第八冊 p18L1)]**

Hence, this section is telling us that, indeed, the more you know the better, and that you must practice according to the teachings. If you are unable to practise accordingly, you might as well know less. That's the meaning here. You absolutely do not want to misconstrue this to be, "Ah, so, so, so I don't need to know a lot. " Then, you will have misconstrued the meaning of the text.

**[65A, 28.17 (手抄稿 第八冊 p18L4)]**

**The *Collection of Indicative Verses* says;<sup>447</sup>**

**The unruly may speak at length  
on what is reasonable, Yet they  
do not act accordingly.**

**Like herdsmen counting others' livestock,**

**They do not attain the fortune of virtuous practice.**

It is like this. This describes how one speaks a lot but does not act accordingly. This is just like herding cattle for others. I am sorry. You will be looking at other people's cattle all day long but you just can't have them. So for the real fruit of liberation to be attained from virtuous practice, you won't be able to obtain it. It is because you have not practised in accordance to the teachings!

**[65A, 28.52 (手抄稿 第八冊 p18L9)]**

**Those who practice the teaching in accordance  
with their instructions  
And eradicate attachment, hostility, and  
ignorance  
Attain the fortune of virtuous practice,  
Though they may speak little of what is  
reasonable.**

The reverse of that will make it right. So, what is the actual practice? It is to “**eradicate attachment, hostility, and ignorance.**” You should pay attention to this! Hence, for what is written on the black board here, to truly confess, no matter what it is, it comes down to this. In regards to the three realms in the cyclic existence, if we cannot recognize the realities of them, cannot develop a disenchantment of them, then we won't be able to do anything. The simplest thing to see if this is true is to

examine yourself. Just take a look! Look at your own mind. What is on your mind? If your attitude is one that clings on to sensory objects, quickly get rid of that attitude, quickly get rid of that!

If this is not what you have in mind, instead you have an attitude of wanting to benefit others, and you strengthen it, this is the right way. But this is something very subtle and delicate! Honestly, up till now, before you have a correct understanding of the teaching, you are incapable of examining yourself. Hence the most important thing, for all of you who are dwelling here and even for myself, I do not dare to speak in the public. Although I am giving Dharma talks, I dare not go in public to do so. The reason for this is because I know that I still cannot truly recognize it, so I am still unable to examine myself. If I go in public to speak, even though I say that I am here to propagate the teaching, sorry to tell you that I would be unconsciously damaging the teaching. That's what I will be in accordance with. As soon as you accord with that, you will be in trouble! This is a point that we should understand. Next,

**[65B, 00.55 (手抄稿 第八冊 p19L7)]**

**Through delighting in conscientiousness  
And fearing unruliness,**

**Monks pull themselves from the miserable realms, Like elephants pull themselves from the mud.**

For us to be true renunciates, we should strive to restrain ourselves, to conscientiously restrain ourselves. There is also a “**delight**,” mentioned, ah, how marvellous! When you first started to restrain, it is pretty hard to do so. But once you’ve restrained to the point of tasting its sweetness, the more you do it, the happier you become. Ah, the more you do it, the happier you become! There are a few fellow practitioners here [who have already done that], this is absolutely true. That’s why I do want to encourage you. Not only you can do this, even for the female practitioners from Zhèng Jué temple, after hearing this, they kept at it. Ah, I am truly impressed! Within our temple here, we have not even start to practice. But they had started to study and practice by themselves. As long as you are willing to practice accordingly, in the very beginning, you will feel, um, you will feel that this does not really suit you. But gradually, gradually, the happiness will come. You will become happier and happier. In the end, even if we ask you not to walk down this path, you can’t do it! Everyone will have this experience. Hence this is a happy thing.

**[65B, 02.05 (手抄稿 第八冊 p20L7)]**

Also, there is “**fearing unruliness**”! After you get a taste of it, that’s when you will feel, oh, unruliness is that horrendous! But we have yet to understand the principles, so the best thing to do is to have faith in the Buddha’s words. Oh, this unruliness, it is very terrible, very terrible! If you can practice with great efforts. Then naturally for whatever karma that you create, the corresponding effect will be issued. Hence to escape from the miserable realms, you are the one who will lead yourself out. That’s when we are saved from the mud.

**[65B, 02.39 (手抄稿 第八冊 p20L11)]**

**Through delighting in conscientiousness  
And fearing unruliness,  
Monks shake off all sins  
Like the wind shakes leaves from the trees.**

The earlier part talks about the elephant being pulled from the mud. Oh, this is really toilsome! But later, it’s like “**the wind shakes leaves from the trees.**” Ah, that is very easily done. Oh! Yes, it is difficult at the very beginning. But it becomes very easy at the end. When the wind blows, the leaves will just fall one after another. So the nonvirtuous karma is cleared away immediately.

**[65B, 03.05 (手抄稿 第八冊 p21L1)]**

**This being so, the proper view of dependent-arising and the causality of the two types of karma is the indispensable foundation for the practices of all the vehicles and the aims of all beings. As Nagarjuna's *Friendly Letter* says;<sup>448</sup>**

**If you actually desire high status [as a human or deity] and liberation,**

**[English LR v.1 p.259](#)**

**You must familiarize yourself with the correct view. [203]**

**With wrong views even a person who acts well**

**Will have terrible fruitions in all lives.**

The earlier part was citing from the sutra earlier and now here is a commentary. The Nagarjuna Bodhisattva tells us. Why do we call this the *Friendly Letter*? Because this is your true friend! This is your real kin! The thing that we do normally, [it's all about] "me, me, me, me." This is our enemy! So this truly good friend, this true kin, what does he tell us? If you seek after happy realms, seek after liberation, what should you do? This one sentence, "you must **familiarize yourself with the correct view.**" Now for us, there is only one ~~real important~~ thing that really matters, if you have the correct view, everything else will come later. If you have the correct view, everything else will come later. So what's important for now, it's not about, "ah, I have to learn meditative concentration!" "We have to learn



something!?” “Ah, I have to achieve one-pointed concentration!” No! If you have the correct view and recite the Buddha’s name, you will certainly obtain the one-pointed concentration. Not only one-pointed concentration, even Samadhi is possible, if your lifespan is a little longer. This is absolutely true. Contrary to that, **“With wrong views even a person who acts well,”** oh, if a person has the wrong views, no matter how well he practices, no matter what he does, **“Will have terrible fruitions in all lives.”** Not only the mundane world people, even for renunciates, no matter how well they practice, how well they have guarded the seven physical and verbal actions well, but if the views are incorrect, the end result will still be suffering. Not to mention the regular folks, not to mention the regular folks!

**[65B, 04.56 (手抄稿 第八冊 p21L14)]**

Okay! At this point, regarding the **“dependent arising,”** the principles on dependent arising and emptiness have yet to be mentioned since we are still in the path that is shared with the person of small capacity, this would mean that for the principle of karma, for the cause and effect of suffering and pleasure, you can see this principle as according to the teaching without any mistake. What is this thing? For all the benefits to be obtained by all the vehicles, the deities and humans, the Shravakas, the Pratyekabuddhas, the Mahayana vehicles and all beings, this is an **“indispensable foundation for the practices.”** It is the

fundamental root cause! One cannot go without it. Hence now, the first thing that we need to really learn is this, is this, is this!

[65B, 06.00 (手抄稿 第八冊 p22L7)]

Hence, using what has been explained as illustrations, you should look at the *Mindfulness of the Excellent Teaching*, the *Sutra of the Wise and the Foolish*, the *Hundred Actions Sutra*, the *Hundred Bodhisattva Stories (Bodhisattvavadana-kalpalata)*, the prefaces in the discipline,<sup>449</sup> and other scriptures as well to develop an intense and enduring certainty. Take this to be a goal of crucial importance.

So we should follow the principle being explained earlier. We should also read the *Mindfulness of the Excellent Teaching*, the *Sutra of the Wise and the Foolish*, the *Hundred Actions Sutra*, the *Hundred Bodhisattva Stories (Bodhisattvavadana-kalpalata)*, the prefaces in the discipline. There are many others like the *Sutra of Miscellaneous Jewels (Saṃyukta-ratna-piṭaka-sūtra)*, *Jātaka sūtras*, and also *ity-uktaka*, these are the ones. And then there are “**other scriptures**:-” like the ones I have been asking you to read such as Liao Fan’s Four Lessons, the story of Yu-Ching-Yi-Gong meeting the Kitchen God story, and classical Chinese Moral Stories. These are the ones. The more you read, the deeper ~~will be~~ your impressions are. You will have to do so to what

extent? We have to do so until we “**develop an intense and enduring certainty.**” Your mind develops this certainty with no doubts. And you have to maintain this certainty continuously. Not only continuously, it must be intense and enduring. We should make this as the most important thing in our practice, most important thing in our practice.

**[65B, 07.24 (手抄稿 第八冊 p23L3)]**

Hence Venerable Yin-Guang told us that cause and effect is the framework of the Discipline Sect. What makes up the framework of the vows of ethical disciplines? Cause and effect! There is nothing else to Buddha-Dharma, there is only this. It is precisely because of the existence of cause and effect, that is why ethical discipline, meditative concentration, and wisdom are taught. These are all established on that foundation. This is what we need to understand.

# **Chapter 16**

## **The Attitude of A Person of Small Capacity**

## **Chapter 16 Outline**

### **The Attitude of A Person of Small Capacity**

- b) The measure of the attitude of a person of small capacity**
- c) Clearing up misconceptions concerning the attitude of a person of small capacity**

#### English LR v.1 p.261

**[65B, 07:47 (手抄稿 第九冊 p23L5)]**

Now this place explains exactly this principle. So now it's fine. Ah! We now understand this principle. We now have the correct quality (the exact attributes to the attitude). The second one, what is the correct measure of that [attitude]? Number two.

**[65B, 08.04 (手抄稿 第九冊 p23L7)]**

[p.261, English LR Vol 1]

**b) The measure of the attitude of a person of small capacity**

This needs to be examined first! This is on the quality [or attribute], to see whether the attitude is exact or not.

And then how strong should the attitude be and what it would indicate.

**[65B, 08.18 (手抄稿 第九冊 p23L9)]**

[p.261, English LR Vol 1]

**Previously you have had an uncontrived interest in this life, while your interest in future lives has merely been an understanding that follows what others say.**

We should examine, examine ourselves. If you have the attitude of "**uncontrived interest**," what is an uncontrived interest? That means that it is unerringly just that way. Unerringly, what is unerringly that way? That you have an "**interest in this life**," you seek for things of this life in your heart. In this case, to say that you have an interest in future lives will just be empty words. This part is the path that is shared with the people of the small capacity. To be on the path that is shared with those of the small capacity, what is the real foundation to the path of the small capacity that it has told us? It is to take interest in future lives. Why should we take interest in future lives? That is because we can see it very clearly! At the moment of death, what would this life come to? What would this life come to? A pile of ashes! Other than ashes, there is also nonvirtuous karma! You cannot bring any of the ashes with you, and then, the nonvirtuous karma will send you to hell. Hence the things of this life are absolutely not what we need. If you just examine

yourself, it's simple [to see]. Don't be saying that you already understand the principles, you already understand the principles! If you really do understand the principles, as soon as you take a look inside your mind, you will feel, oh, I am still busy with this now! I'm sorry, [if that is the case,] it won't count [as having the correct attitude].

### **[65B, 09.29 (手抄稿 第九冊 p24L5)]**

Hence if you can examine yourself according to the teachings, you just won't find yourself clinging onto things. Why do you cling onto things? What do you cling onto? You cling onto all the things of the present. [But if you can develop the correct attitude,] you won't cling onto the external objects, the internal objects, even if they are right in front of you. Oh, as you go to the kitchen, when you see something delicious, as soon as you lay your eyes on it, you will immediately feel, "This great enemy has put me in great misery life after life!" You'll feel that you can't get rid of it fast enough! It is that plain and clear to see. Why would you be talking about nutrition, not having enough of this, that being bad, it is not savoury...ah, you want it to be less salty, more salty or you want something sweet! So naturally, not to mention MSG and so on, even soy sauce and other spices will be given away. A small bit of salt will be absolutely enough. If there is no salt...so what if there is no salt? Even the bones will have to be cremated [in the end]. That is absolutely true! Hence this is why at this point, pay attention, instead of busying ourselves with

these things, what we should really get busy with is this. If you can solve this problem, then everything else will be naturally solved.

This is great! We now change it around.

### [65B, 10.38 (手抄稿 第九冊 25L2)]

[p.261, English LR Vol 1]

**You have generated the attitude of a person of small capacity when these interests change places, and your interest in the future has become paramount, while your interest in this life has become merely incidental.**

Um, your interest in future lives becomes paramount. What is present now is secondary. So you will generate this attitude. But "**Interest in this life**" is not ignored! We still need it. Why? If you want to practice, what will you need to practice? You will still need this thing, [this body as a tool] to practice. So you still need it. Hence the Buddha told us that we still need food. What is this analogous to? The paint to the car, it's still necessary. Hence he said, as long as you are full, being full is good enough. That's it. We now often want to talk about nutrition, but actually real nutrition comes from the mind. Let me tell you this. I have said too many, too many stories to illustrate this before. If you become really motivated in your mind, there wouldn't be any of these problems. This is especially true now that we have



understood the reason for you being really strong or weak. Is that an effect of the nutrition that you so speak now? Yes! Maybe a third or a fourth of it is from that. But the karma from past lives is the primary reason. That is why people say they gain weight from just drinking water. That is absolutely true. So what else do you need to do after you generate this [attitude]?

**[65B, 11.43 (手抄稿 第九冊 p25L10)]**

[p.261, English LR Vol 1]

**However, you must make this attitude stable.**

You will have to make it stable.

**[65B,11.46 (手抄稿 第九冊 p25L12)]**

[p.261, English LR Vol 1]

**Thus, once it has occurred, cultivate it diligently.**

Even after it has occurred, one will still have to strive at it, not to mention that we've not even developed it! This is a measure of our attitude, to measure our attitude. Next? I will not continue just yet, let me tell you a story first. I have said this story before and I will say it again today. My physical health has always been bad. You've seen it yourself. Yes, ah, this is all a result of my past karma. It's like that. Adding to that are all sorts of inappropriate conditions that I've come across, and so I

have had many ailments throughout my life. I have for the last few years stayed in the United States. You know, oh for those of you who have been to the United States, you know how they live there. When I first arrived, I was with The Buddhist Association of the United States. And the assistant director [of the association] worked in the St Rochester hospital. He was the department head for the senior rehabilitation department. Ah, he truly...He gave us lots of information on nutrition, how much calories you will get from eating this, how much calories you will get from eating that. And then when I moved to Los Angeles, the living condition was really good too. Ah, that is why now, for example if we get something like the cookies or chocolate, we would all feel that's great. But when we were there, we never wanted to eat any of these things. It was like that. Even if you eat cheese, there would be the best ones there. Yet no matter how I ate, I remained thin. I just couldn't get better.

**[65B, 13.13 (手抄稿 第九冊 p26L10)]**

Later, when I went to India, I stayed in Dharamsala. What did we eat there? When we get up in the morning, there would be a cup of tea. But they served butter tea. My stomach was sensitive, so I couldn't eat it. And then there was a big pancake. The big pancake was too big, so I could only eat half. Therefore, I would ordinarily drink a cup of water and eat half a pancake. What did we eat for lunch? Buns. Oh, they could eat quite a few buns. I could only eat

half of a bun. Why? There was nothing else to eat! What would be considered a side dish? If today is going to be napa, then there is only napa. If there is going to be potato tomorrow, then there will only be potatoes. If there is going to be eggplant the day after, then there will only be eggplant. At night, there will be rice and then a little bit of soup. The soup is just basically adding a little salt [to the water]. Like that. So at the time, in the beginning, I didn't eat at night. Later, hmm, [I realized] I needed to eat at night. But I couldn't eat much of those things. So I would take the big pancake distributed to me in the morning, eat half of it in the morning and eat half of it at night. Just like that. So you can say what nutrition is there? You tell me, what nutrition is there? But for the past ten years, my health was at its best in that period of time. It was very plain and very clear to me. My qi had never been as strong. And when I weighed myself, when I weighed myself, I actually gained weight. When I walked I felt that my body was light and strong. I didn't have any problem with the stomach either.

Hey! That was my personal experience.

**[65B, 14.29 (手抄稿 第九冊 p27L5)]**

Therefore for everyone here, you absolutely do not want to be just discussing it only! If you are just beginning, yes, yes, [this does happen]! I am not overlooking that. I

do know that is how we ordinary beings are. But you must pay absolute attention to your views! After you learn Buddhism, don't be still preoccupied with this. That is why he told us earlier, what we need to learn now is the correct view. So you should on all occasions remind yourself, "Ah I am ashamed! I am still inadequate, that is why I can't let go of these things!" You should have this kind of attitude and persist in your efforts to go deeper. This way, you will be gradually, gradually, gradually advancing. You will naturally progress day by day, day by day until you accomplish it. Hence when you are really able to purify the afflictions in your mind, oh, then for this physical body, what is the real best avenue to health? It is through your mental power. In the future, you will eventually understand this.

**[65B, 15.16 (手抄稿 第九冊 p27L12)]**

Actually for this thing, no need to mention Buddhism, even in science, there have been many evidences provided. If a mother, if she develops a temper, when she becomes hostile, her milk, what is secreted in her milk [at this time?] I think you may have possibly seen this science report. If you give this kind of milk to a child, the child may not necessarily die from the toxins. But if you feed it to the mouse or something, the mouse will die. That is because as soon as we develop hostility, what is secreted is harmful to our bodies. So if your mind continues to accord with attachment, hostility and ignorance now, no matter how

much nutrition you give yourself, you will spend a great deal of efforts to no avail. But if you can accord with the teaching and remove these things, you won't need much nutrition.

**[65B, 16.02 (手抄稿 第九冊 p28L3)]**

That is why during the Buddha's time, being the way they were, they had great energy! Just take a look in China, Venerable Xū Yún, 120 years old, he never cared for nutrition! Not only me, myself, but look at my mother. My mother is 87 years old this year. Also there is one of our great Dharma protectors Mr Tan from Los Angeles, his mom is more than 90 years old. The year that I saw her, I can't remember if she was 84 or 85. She told me, "Oh, when I am at home..." She is not used to being in the United States so she still worked hard at home. She said that for something weighing more than 100 Jin, if you ask her to lift it, she can put it on her shoulders without any problems. (Translator note: One Jin is 500g) I had tried it myself once. Ah-ya, I couldn't even lift something that was 50 Jin. So you say what does she eat? I went there to take a look at what she ate? It was very simple. She just ate white rice, and then, fermented tofu. That was all. So you tell me, what nutrition is there? That is why you absolutely, for those of you training in Buddhism, this is a point that you should particularly be careful of! If you cannot let go of the things in this life, I am sorry, it is not Buddhism!

That is why during the Buddha's time, being the way they were, they had great energy! Just take a look in China, Venerable Xū Yún, 120 years old, he never cared for nutrition! Not only me, myself, but look at my mother. My mother is 87 years old this year. Also there is one of our great Dharma protectors Mr Tan from Los Angeles, his mom is more than 90 years old. The year that I saw her, I can't remember if she was 84 or 85. She told me, "Oh, when I am at home..." She is not used to being in the United States so she still worked hard at home. She said that for something weighing more than 100 Jin, if you ask her to lift it, she can put it on her shoulders without any problems. (Translator note: One Jin is 500g) I had tried it myself once. Ah-ya, I couldn't even lift something that was 50 Jin. So you say what does she eat? I went there to take a look at what she ate? It was very simple. She just ate white rice, and then, fermented tofu. That was all. So you tell me, what nutrition is there? That is why you absolutely, for those of you training in Buddhism, this is a point that you should particularly be careful of! If you cannot let go of the things in this life, I am sorry, it is not Buddhism!

**[65B, 17.14 (手抄稿 第九冊 p28L11)]**

However, at this point we should note this, it is not telling us to immediately let go at once. This is one point that we must particularly understand in the view. All the methods that he has told us in the beginning were key

points. To know the faults [of this life], that's most important. As you understand the faults of it and make efforts to reflect, you will readily let go in the future. Hence what is really brilliant here is that he has told us the correct view! What you should do about your mistakes.

**[65B, 17.47 (手抄稿 第九冊 p29L1)]**

Now let us open up to page 150 (English text, page 261) on *The Great Treatise on the Stages of the Path to Enlightenment*. In regards to karma, in regards to karma, there is no harm to review this again, to review this again. After we understand how life is impermanent, fleeting and that in a blink of an eye's time, we will die. When we die, all the excellences in our lives will seem like a dream, will seem like a dream, nothing will be left. No matter what great wealth you had, no matter how close you were to your parents, wife, and children, you can take nothing with you. No one can follow you or is willing to follow you. Even if they are willing to follow you, they can't. Even your own body, by then, will be burned to ashes. You can't take the ashes with you either. They are not yours. There is only one thing [that will follow you], that is karma! Yet we are greedy for some puny advantages when we live, and this karma will bound us tightly life after life. Because of this reason, since we wish to be freed from this, it is how we have come to find this refuge.

**[65B, 19.17 (手抄稿 第九冊 p29L9)]**

After finding refuge, we have further understood that, oh, after going for refuge, the real cause to freeing ourselves from these problems is the teaching, to practice according to the teaching. The root to the teaching lies in karma. So here is karma. We have therefore come to understand karma's true content in its entirety. Among the contents, what do we need? Hence the first thing was to reflect on karma and its effects in general, the second one was to reflect on the distinctions among the varieties of karma. Step by step, we understood the rest. Finally, after understanding everything, then we said, what should we do now, what should we do? That was why at the very end, there was the confession to purify and eliminate what had been done in the past and restrain to stop it from occurring again. Under this circumstance, you will no longer feel sorrowful or miserable, nor will you fall [into miserable realms]. You will always maintain this human life of leisure and opportunity. And then upon this foundation, you will attain higher status life after life, higher status life after life. Though you feel suffering and torments now, but what you have is already considered not that bad. So to obtain something that is better than what we have now, of course we won't be afraid of that! Not to mention the final result of your advancement is the perfect stage of Buddhahood. So now we have understood the delineated stages.



**[65B, 20.37 (手抄稿 第九冊 p30L2)]**

For this one principle, to what extent will it have to be cultivated before it counts? This was why yesterday I explained "**the measure of the attitude of a person of small capacity.**" Though you understand what the principle said, but, whether you accord with its meaning is something that you need to honestly examine yourself for. This does not mean that, ah, just by restating the principle and it will count! If the actual state of being does not accord, it has been told to us time and again, no matter how pleasant your speech, no matter how pleasant your speech, the end result will still send you to hell. It will still have been rendered completely meaningless. Thus at this point here, we should especially recognize this one fact, what would that be? That is, it's not just a principle, but that you need to actually put it to practice. You follow the principles and honestly practice it to generate an honest effect. So then this will lead you to a measure of the attitude of a person of small capacity. After developing the correct measure, you will have to make the attitude stable. That's when it will work. That's when it will work.

**[65B, 21.55 (手抄稿 第九冊 p30L9)]**

Regarding what has been said just earlier, we should firmly remember it in our minds. What we really have to do now is exactly this. Hence the path that is shared with the persons of small capacity is the most fundamental of

all. If for all the things in this life, you cannot let go or see through them, then to claim that you take interest in future lives will just be empty words, will just be empty words! The real interest as a person on the path that is shared with the persons of the small capacity is to obtain high status in the next life. But there is a special meaning to this next life [that we so seek], a special meaning to that! On the surface it would appear as though you have an interest in the next life. But when you get to your next life, in that next life you are still interested for the life after. In the life after, you are still interested for the life after that! The real meaning of it is right here. What is the very last "next life"? That is when you become a Buddha. This is what we should understand. But the auspiciousness of this, the deeper meaning of this will be saved to be explained later. So number three, this is the final point. Let us read on.

**[65B, 22.56 (手抄稿 第九冊 p31L1)]**

[p.261, English LR Vol 1]

**c) Clearing up misconceptions concerning the attitude of a person of small capacity**

Similarly, after the principles are explained, there are some errors which he is now going to clear up.

[65B, 23.07 (手抄稿 第九冊 p31L3)]

[p.261, English LR Vol 1]

***Misconception:*** In the scriptures it says that you must turn your mind away from all the excellent things of cyclic existence. Someone could misinterpret this and think that is improper to develop an interest in high status [as a human or deity] in which body, resources, and the like are excellent, because it is within cyclic existence.

Where is the error? There are these people, upon seeing what the scriptures told us, which is that all the excellent things of cyclic existence are false. We should know their faults and should turn away from them, should turn away from them. Hence, after they read from the scriptures, they will therefore say, "Ah-ya, since the scriptures said this, therefore for all the resources and so on that are in the interest of attaining high status [as a human or deity], these are within the cyclic existence. It is improper to be seeking for these. It is improper to be seeking for these." For us, when we hear this, "Yes! This is absolutely true. We don't want it! But actually is it like that? No, no! For those striving in the vehicle of Shravakas, this is true [for them]! It is because the goal of the Shravakas will absolutely be "in haste for liberation." So he would devote all of his energy to strive for liberation, he needs nothing else at all, needs nothing else at all. But

in this section, there is special meaning within. Let us read on.

**[65B, 24.45 (手抄稿 第九冊 p31L12)]**

[p.261, English LR Vol 1]

***Response:* There are two kinds of objects of interest: those which you diligently seek temporarily and those which you diligently seek ultimately. Even persons who strive for liberation must diligently **E. Page 262** but temporarily seek excellent bodies, etc., in cyclic existence.**

This says that to truly seek after high status, it is divided into the two parts, the two types. One kind is those which you seek temporarily, for the happiness of this life. Another kind is those which you seek ultimately. For the latter at this time, we would want to make use of this body. Not only do we need this body, the earlier section told us that in order to obtain a body that is suited for the most optimum cultivation, it is not adequate to just have a single qualification. We must have the most excellent, a fully qualified body in every aspect. This type of body is called attaining high status [as a human or deity], which is sought after for the purpose of the ultimate. So there are these two types. The former seeks for the happiness of this life. That is indeed, among the shared teachings of any of the five vehicles, completely refuted. As soon as you have this concept, you are not in accordance with

Buddhism, completely not in accordance with Buddhism. As for the latter, this is what is needed by us who are training in Buddhism. Hence it says this next.

**[65B, 26.20 (手抄稿 第九冊 p32L9)]**

For those who strive for liberation, they need to attain high status [as a human or deity] as well. Why?

**[65B, 26:35 (手抄稿 第九冊 p32L9)]**

**English LR v.1 p.262**

**For, they will ultimately attain certain goodness through a succession of lives in high status. [204]**

This states that you must depend on a complete human body of leisure and opportunity. Not only do you need to have a human body, but to just have the human body is not enough, you will need to have a human body that is most qualified in every aspect. Using this as your tool for cultivation, you can then reach the ultimate and quintessential "**certain goodness.**" Therefore,

[65B, 27:06 (手抄稿 第九冊 p32L13)]

[p.262, English LR Vol 1]

**Further, not everything within high status—excellent body, resources, and attendants—is included within cyclic existence.**

Therefore, it's not that all these things are a matter of cyclic existence. Yes, as for now, these are things in the cyclic existence. But to be freed from cyclic existence, you will have to depend on this body of leisure and opportunity residing within the cyclic existence to practice. This part is what we need. This is what we should recognize very plainly and very clearly. For us now, in many instances, food and resources are reproached for their faults. Eh, but there is one benefit to them, what is the benefit? We need to use them to practice. That's it. Therefore, to devote particular attention on things before us, we do not need to do that. But something that allows you to practice after eating it, that is necessary for us. It is so for now, it is so for our entire life as well. We should understand this principle so that within this, you are able to distinguish the correct versus the misconceptions. Otherwise, it would just be vague and ambiguous everywhere we go. Ah, it would seem to be this way, or it could be that way. Unconsciously, the errors are all mixed up inside! So let us continue.

**[65B, 28:32 (手抄稿 第九冊 p33L9)]**

[p.262, English LR Vol 1]

**The most excellent body is a buddha's embodiment as form; the most excellent resources are the riches of this embodiment's realm; and the most excellent attendants are this embodiment's retinue.**

**[66A, 00:13 (手抄稿 第九冊 p37L1)]**

The very last high status, the ultimate excellence that you reach and the excellent things that are around you then are all what? They are your most excellent embodiment of form, your most excellent embodiment's realm, and your most excellent attendants. That's it. Hence what is sought after is not for the present. On the contrary, if you feel that since you do want it and you decide to devote particular care to the present, then you will be completely wrong. The finer principle inside this is something we must distinguish very clearly. After we distinguish it clearly in the reasoning, then in your own concepts, you should often check and examine yourself. This is the most important number one step in our cultivation now. To truly check to see if we are clear of this in our mind and concepts, this is not that simple. But this is truly the heart of our training, the heart of our training.

**[66A, 00:26 (手抄稿 第九冊 p37L1)]**

[p.262, English LR Vol 1]

**Intending this, Maitreya says in the *Ornament for the Mahayana Sutras*<sup>450</sup> that you achieve high status as a human or deity by means of the first four perfections:**

**Excellent resources and body  
And excellent retinue--high status.**

Hence the commentary tells us, the real meaning in the scripture is this, "What is high status [as a human or deity]? That is this - the resources, the body and the retinues being excellent." It is for this that you must strive to diligently cultivate in order to bring them to the most excellent level.

**[66A, 01:01 (手抄稿 第九冊 p37L7)]**

[p.262, English LR Vol 1]

**Again, it is said in many texts that you achieve a buddha's embodiment as form by means of the first four perfections.**

Thus among the six perfections, the earlier ones such as generosity, ethical discipline, and patience are all done for this.



**[66A, 01:13 (手抄稿 第九冊 p38L1)]**

He does not go into it in detail, but stated that this has been clearly said in many scriptures.

**[66A, 01:23 (手抄稿 第九冊 p38L3)]**

[p.262, English LR Vol 1]

**Therefore, those who achieve omniscience accomplish a great amount of exceptional ethical discipline, generosity, patience, and the like for a long time. Consequently, they diligently seek the effects of these as well—exceptional high status with its body and so forth.**

Nah, therefore, for those who achieve omniscience, this is to say that the Buddha spent a very long time. Normally we would say that it takes three countless eons. But actually, it should be immeasurable countless eons. This does not mean that he drifted by the force of his karma during this long period of time but that he diligently practiced. What did he practice? [He practiced] generosity, ethical discipline, patience and so on. Why? It is because he seeks the effects of exception high status, exceptional high status. This is the real meaning for attaining high status [as a human or deity]. It is from this that one will derive the final certain goodness. When one reaches the final quintessential point, these two will become one.

[66A, 02:22 (手抄稿 第九冊 p38L9)]

[p.262, English LR Vol 1]

**The achievement of the final goal, certain goodness, is spoken of in *Engaging in the Bodhisattva Deeds*.<sup>451</sup>**

**Relying on the boat of the human body,  
Free yourself from the great river of suffering.**

**As Santideva says, you must rely on a life in a happy realm—exemplified in the verse by the human body—and cross the ocean of existence, reaching omniscience. Moreover, you must pass successively through many lifetimes. Consequently, ethical discipline—the preeminent cause of achieving a body in a happy realm—is the root of the path.**

This cites from the commentary. We must rely on "**the boat of the human body.**" The human body of leisure and opportunity is like a boat. This human body is our jewel, our tool for freeing ourselves from cyclic existence. A boat is a precious raft that will carry us across the bitter ocean of cyclic existence. It's just like that. This is the meaning behind this metaphor. Therefore there is a need to rely on a body, a human form, a human form among the happy realms to be freed from the ocean of the three realms [of cyclic existence] to reach the level of omniscience. This will require a long period of time, a

long period of time. The many causes needed to obtain this were explained before. But the root of this is what? [It is] ethical discipline. Hence this is the root of the path. When we talked about "shila" before, it seemed to be ethical discipline. Now we understand the guiding principles or the steel bone structure of it is the principles of karma, the principles of karma. It is precisely because of karma that you must maintain ethical discipline.

**[66A, 04:09 (手抄稿 第九冊 p39L6)]**

This is the portion on the path that is shared with persons of small capacity. It has been explained briefly earlier. The last few sentences here, the last few sentences are very important to us, very important. Since the aforementioned is the section for persons of small capacity, the path that is shared with persons of small capacity. Though what we have been saying now on this section on small capacity, but it is the foundation for you to obtain the highest excellence. This part is shared with them. This is the foundation that is shared with them. For those who are not as qualified, they are on the path that is shared with persons of small capacity. For those who are qualified, this is the necessary foundation from which he springs forward. Hence for this point, he explains these next few sentences. Now let us see what is he trying to explain? That is, do you not want to reach the most perfect, the final quintessential status? These are the qualifications. This is what we need.

[66A, 05:27 (手抄稿 第九冊 p39L12)]

[p.262, English LR Vol 1]

**Moreover, you need a body in a happy realm that is fully qualified, for even if you have achieved the path, you will make little progress with a body that is not completely qualified and only possesses good qualities to some extent. For this, it is not enough to partially observe the fundamental trainings of novice monks and the like. You must strive to maintain the fundamental trainings of monks and so on in their entirety.**

Though you are in a happy realm, this particularly refers to having obtained a human body, a human body of leisure and opportunity. But this human body is "**not completely qualified.**" These good qualities were explained in the section of "**Reflecting on karma and its effects in detail.**" In that portion of karma, what it was telling us to understand specifically, was exactly this. If you are not fully qualified, then you only possess good qualities to some extent. Since you have only a portion of it, to use something not perfect and train on the path, then your progress will be very, very little, very, very little. Now for the perfect and unexcelled enlightenment that you are striving for, to base your practice on an inferior tool, it would be impossible, impossible to accomplish. Thus, you must obtain that, which is fully qualified.

**[66A, 06:54 (手抄稿 第九冊 p40L6)]**

This principle can be understood through the everyday things, understood through the everyday things. For any small thing that you do, it does not matter what. No need to mention others, but to even fasten a nail, I am sorry, even to fasten it, if you just take the nail and use your hand, you have no way of fastening it. Right? This is very clear. For some simple nail, if you do not use a hammer, sorry, you just cannot fasten it to the wall. And then, for instance, if you want to go to some place, you say that you can walk there. I am sorry, if you use your legs to walk, even if you can get there, after much walking around, you can at most be somewhere in Taiwan. You cannot leave Taiwan at all. Isn't that very simple to see? There is no exception to this. For anything that we need to do now, if you do not have a complete set of tools, you cannot do it well. Not to mention what is the goal here? The unexcelled path of Buddhahood. This is one point that we must understand. So then, in order to strive for the unexcelled path of Buddhahood, one must be able to accomplish the immeasurable collections, the immeasurable collections. One therefore, must have the fully qualified tool which is our human body of leisure and opportunity.

**[66A, 08:15 (手抄稿 第九冊 p41L1)]**

That is why he says this next, **"it is not enough to partially observe the fundamental trainings of novice**

**monks and the like."** That is not complete yet. Even if you have been ordained as a novice monk, oh, this novice monk is much, much better than ordinary beings. , You are still not complete yet. What you should truly strive for is that you should strive to maintain the fundamental trainings of monks and "**so on**"! Why does it say so on? It is not complete to just be a monk. But this is a foundation. What else will you need? You will still need the vows of the Bodhisattvas and the Mantra vehicle. In the section of "**The criteria for powerful actions,**" do you all remember this? Do you all remember this? Thus, to us externally, the most complete qualification would be the characteristics of this body. But to us internally, the most complete qualification is the spirit of enlightenment. So now, you have the most quintessential form of a monk externally and you have the most quintessential attitude of spirit of enlightenment internally. Under this circumstance, with these two unexcelled and quintessential causes, if you wish to accomplish Buddhahood at this time, then it will become very easy to do. It will be very easy to do, very easy to do! This is what we should understand. He goes on next.

[ 66A, 09:30 (手抄稿 第九冊 p41L9)]

[p.262, English LR Vol 1]

***Misconception:* Some say that if maintaining ethical discipline is for the purpose of achieving a rebirth in a happy realm, you can achieve this even by a one-**

**day vow. So, why become a monk, which E. Page 263 is a difficult life with little purpose?**

Some would say, “If one can maintain the vows well, he will not have to fall into the miserable realms. One can be reborn as a human or deity!” We may even go to the extent of saying, “You can go to Pure Land!” I am sorry. You do not have to be ordained to do this. Why? You can do this by doing a one-day vow. What is a one-day vow? That is the eight-vows, the eight-vows. Actually, for the point in reference here, you can accomplish that by maintaining the five vows. But the difference between the five vows and the monk’s vows, the degree of difficulty varies as greatly as comparing the heaven to earth. Since you are able to accomplish this by doing the five vows and the eight vows, why should you bother maintaining the monk’s vows? This is very difficult to maintain, extremely difficult! And for the result obtained, it seems just as small as the result obtained by the other way. So, to set out to do something so difficult and then to derive such slight benefit, why should you bother! There would seem no need for that.

**66A, 10:43 (手抄稿 第九冊 p42L3)]**

Yes, if the purpose is obtain rebirth in a happy realm, then there is no need for that. Even if you wish to seek for Pure Land, you do not need this either. You can just frankly and impolitely shut your door, eat by yourself, and

chant, “Amitabha Buddha, Amitabha Buddha....” You will just have to recite and that is all there is. To make a living in this world these days, it is too easy to do that! Why would you need to become ordained! So then, what else is there that you want? Some would say, “ Yes, yes, yes, we do not only want to be reborn as a human or deity!”

### English LR v.1 p.263

[66A, 11:09 (手抄稿 第九冊 p42L7)]

**Others say that if the purpose of vows of individual liberation is to become an arhat, why become a monk and lead a life which is difficult and of little purpose?**

Here is a higher purpose. He said, “No, no, it is for the purpose of liberation. To be liberated is to become an Arhat.” It is magnificent to become an Arhat. He would become the merit field for the deities and the humans! But just take a look here. He said,

[66A, 11:29 (手抄稿 第九冊 p42L10)]

[p.263, English LR Vol 1]

**Rather, we should value a life as a lay practitioner, for you can also become an arhat in such a life, and, besides, you cannot become a monk until you reach the age of twenty. [205]**



To be a monk, there are many prerequisites. You cannot even be ordained before you are twenty years old. "**Lay practitioners**" are householders. I am not so certain on this point. According to my understanding, to become an Arhat, one would need to adopt the eight vows. In other words, it would mean that sexual activities must be stopped. I do not know if this is a mistake in the words here or that I am inadequate in my understanding. Anyhow, whether it is the five vows or the eight vows, one indeed can become an Arhat. Therefore, likewise, why should you adopt such difficult monk's vows? The monk's vows are so much more difficult and it is something you will have to maintain for the rest of your life. And this [eight vows] is something that you just have to maintain for one day and night, and then you can obtain the same result. So why do you bother becoming a monk? This is absolutely true. So he says,

**[66A, 12:50 (手抄稿 第九冊 p43L7)]**

Next part is the correct and proper statement that we should observe.

**[66A, 12:55 (手抄稿 第九冊 p43L9)]**

[p.263, English LR Vol 1]

**Reply: Understand these claims to be great nonsense from persons who do not understand the key points of the teaching.**

He misconstrued this and did not understand the real intended meaning of the Buddha. So what is the real intended meaning?

**[66A, 13:09 (手抄稿 第九冊 p43L11)]**

[p.263, English LR Vol 1]

**Rather, strive to maintain the fundamental trainings completely, gradually assuming the higher vows while using the lower ones as supports. This concludes the explanation of training the mind in the stages of the path that are shared with persons of small capacity.**

Oh, this says that we should make the most fundamental vows as our foundation and that the real purpose is the ultimate perfection. Hence for this ultimate and unexcelled perfection, we must [first] build the sturdiest foundation, beginning from the very bottom. Under this circumstance, one must conscientiously safeguard and maintain this foundation. This fundamental training would be the precepts of the monks. Of all three realms, only this is most auspicious, only this is auspicious. This is what we should understand.

**[66A, 14:03 (手抄稿 第九冊 p44L3)]**

Actually, this principle is just that simple. If you are going to build a house now, what kind of house are you

going to build? If you say that you want to build a dog house. Then you don't need a foundation for that. Why would you need a foundation for that! You just need to staple a couple of planks together and that's it! Ah, if I want to just build a shack, then as long as I am on even ground then it would be good enough. But if you want to build a house with cement and concrete bars, then it will be necessary [to have a foundation]. If you are going to build a skyscraper, I am sorry, if you don't build a foundation, can you even begin to construct it? Is there such a thing? Hence, this place is just that plain and clear. That is why no one should say, "Ah-ya, to become a renunciate..." As if becoming a renunciate implies you are able to take advantage of things. That is completely wrong, completely wrong! Some would even say, "Ahya, now that I am ordained, I need to recite the Buddha's name!" Yes, it is true for seniors to do so, or perhaps some people have certain qualifications. But the real cause for becoming ordained, we should understand that it is right here.

**[66A, 14:56 (手抄稿 第九冊 p44L11)]**

Does everyone remember that on page 133 (English text, page 227), when we talked about karma, "**the criteria for powerful actions**," do you remember? There were these two people who developed the spirit of enlightenment, one was a lay practitioner and the other was a renunciate. A renunciate of course meant that he was a full-fledged monk. When a lay practitioner develops

the spirit of enlightenment, the ramifications of the spirit of enlightenment are incredible. If you use the capacity of the universe of three billion world systems, using that much beautiful object as offerings to the Buddha, offerings to the Three Jewels, the merits to that will be incredibly great! Yet when a renunciate lights a small candle, eh, this merit, the merit of this renunciate is far greater than the former one. You cannot even compare their merits. Why? The support for that is precisely this! This is what we should truly understand. Right here in the text, in the earlier section, and in the later section, he explains this one point again and again. He explains this point again and again.

**[66A, 16:02 (手抄稿 第九冊 p45L3)]**

Therefore, we indeed do not comprehend the real meaning behind becoming a renunciate. This is very terrible, very terrible. Or you can say that it is a great pity, a great pity! Do you think it is that simple to become ordained? If you do not have auspicious merits, you cannot even hear its name, nor can you see something like that. Not to mention the opportunity to wear this robe! Therefore, many people would now say, they would always feel, “Ah-ya, it’s good enough to cultivate. Why do you bother to become ordained?” This is completely wrong, completely wrong, completely wrong, completely wrong!

**[66A, 16:36 (手抄稿 第九冊 p45L7)]**

In the scriptures, there is a sutra on the merits of becoming a renunciate. Here, there are a few copies of it here. I will just read one [story] inside it, just one. There was this person named Virasena. This was the name. I can't pronounce Sanskrit or Tibetans very well. It is fine, doesn't matter! Um, so he was one of the nobilities, a son of a great household. He had a good relationship with Ananda and Ananda often went to his house for alms. Ananda went frequently, went frequently. One day, the Buddha told Ananda, "Ananda! Your good friend so and so, he has seven more days to live, and then he will die." Just like that. Ananda heard this, oh-yo, began to panic. His good friend was about to die. What should he do? "What will happen after his death?" [The Buddha said,] "That will be hard to say. It will depend on what he does now. If he acts the way he does now, he will fall into the miserable realms. But now, you can help save him from that." Ah! Ananda heard what the Buddha said and he quickly went to his friend's house.

**[66A, 17:45 (手抄稿 第九冊 p46L1)]**

Since they were all sons of nobilities, upon seeing Ananda, the friend would [usually] be very happy and make offerings to him. On this day that Ananda went to his house, he was also happy to welcome Ananda. But Ananda appeared sad and sorrowful, did not speak a word

and remained that way. Eh, so he asked, “Ananda, I am really happy to see you today. Why are you so sad and sorrowful? Do you have something in your mind?” Ananda still did not speak. After he asked a few times, Ananda still did not speak. He thought it was strange. “What happened, what did I do wrong? Have I harmed you? Did I do something inappropriate?” Ananda said, “It is not that. It is not about me but that it is about you!” “It is about me? Why are you acting this way?” Ananda said, “The Buddha told me you have only seven more days to live!” Ah! As soon as he heard this, ah! He felt paralyzed. They all knew that the Buddha’s words are 120% reliable. **“[Even if] the realm of the sky [is] to completely transform, You [Buddha] still would not speak a word of untruth.”** They all knew that.

**[66A, 18:48 (手抄稿 第九冊 p46L9)]**

Ah! After hearing this, what did he do? He pleaded with Ananda. Ananda said, “There is no use to be pleading with me. The Buddha told me that you will have to fall [into the miserable realms] after you die. The only method is for you to become a renunciate.” “Right! Great, great, great, since there are only seven days left, let’s do it this way! I really cannot bear to be parted with all these. Let me enjoy things for six more days and then I will become a monk.” We would think of this as being ridiculous. But there are just people like him. However, he is really adorable because he knew the Buddha’s words

are indeed that real. So it's fine, fine, fine. And he thoroughly enjoyed himself for the next six days. On the seventh day, since he was about to die the following day, ah, he was ordained. He was ordained just like that. Since it was during the time of the Buddha, he had a very strong will. You think about it, if we are about to die tomorrow, if you become ordained, will you busy yourself with anything else? Of course you wouldn't want to do anything else. At the time, he probably did not hear the method of the Pure Land. If he heard the method of the Pure Land, he will certainly be reborn there. However, he just said this, "Alright, alright, now that I am ordained, I will follow the rules." So he died the day after.

**[66A, 19:56 (手抄稿 第九冊 p47L3)]**

After his death, Ananda asked the Buddha, "Where did he go?" "He had gone to the heavens of the four deva-kings. The Buddha described this merit, "After he dies from the heavens of the four deva-kings, he will be reborn in the heavens of Trayastriṃśā (which are the heavens of the thirty-three devas). After he dies from the heavens of the thirty-three devas, he will be reborn in the heaven of the Yamadeva. After he dies from the heaven of the Yamadeva, he will be reborn in the heaven of the Tuṣita. After that he will move on to the heaven of Nirmāṇarati. After that, he will go to the heaven of paranirmitavaśavarin. We know that we normally do not create determined meritorious karma in the human realm. A determined meritorious karma is invariable karma.

Hence what we do in the human realm will at most put us in the heavens of desire. He maintained the vows for one day and one night, and this happened. How long is the life [in the heavens]? We know that. The lifespan in the heavens of the four deva-kings is 90,000,000 human years. After 90,000,000 years, where would he go? Eh, he would rise again! He would go to the heavens of Trayastrimśa. The lifespan in the heavens of the Trayastrimśa is 36,000,000 human years. After being in the heaven of the Trayastrimśa, he will rise again. The lifespan in the heavens of Yamadeva is 144,000,000 human years. He would continue to rise as such. And then after going through the six devalokas [i. e. the heavens with sense organs above Sumeru, between the brahmalokas and the earth], what will happen after he has gone through them all? He will go to the heavens of the four devakings and start all over again. He will go through these heavens seven times, seven times.

**[66A, 21:05 (手抄稿 第九冊 p47L12)]**

For such a long duration, the marvellous rewards in the heavens are not things we can even begin to imagine. Not to mention the heaven of Paranirmitavaśavarin, even when you are in the lowest heaven, if we serve you the best foods in the human realm, you will feel like you are eating faeces. You will not be able to take it and will run as far away from it as possible. It's like that! You can have whatever you want there. It's nothing like what we have now. No matter how



good you have it here, I am sorry, for whatever that's good, say a fan, after you are fanned for a while, you can get arthritis. You can get arthritis from air conditioning. And when you have the heater on [for a cold day], it won't work when you go out. Even if you don't have to worry about any of those things, no one can go to the bathroom and pass urine and discharge excreta for you. Nothing can replace that. Ah, but in the heavens, these things do not occur at all and you will have no sickness. It's like that.

**[66A, 21:47 (手抄稿 第九冊 p48L3)]**

After finishing that and going through the heavens seven times, he will eventually be reborn as a human again. When he comes to the human realm, there will be a Buddha appearing in the world. After he is done in the heavens, he will be among the most wealthy and powerful in the human and deity world. In his middle age, he will feel, "Ah, things are meaningless." The condition for him to become a monk will ripen. And he will go see the Buddha, to be ordained again and become an Arhat. As Ananda heard this, "Ah, it's that great! Buddha! He must have had many roots of virtues from the past!" The Buddha said, "Wrong, you are completely wrong, you have not understood at all the fundamental meaning for becoming ordained. For him to have obtained such great merits, these were all merits from being a renunciate for one day and one night. You should absolutely not develop any misconception. The merits were precisely the result of

being a renunciate for one day and one night. To become a monk in this life, it was indeed merits earned from before. If he did not have certain supreme causes and conditions in the past, I am sorry, it would be impossible for him to do this.” The merits of becoming a renunciate are that great!

**[66A, 22:44 (手抄稿 第九冊 p48L11)]**

That is why everyone should understand this. We should absolutely not say, “Ah, it’s the same as the usual circumstances.” It is absolutely not the same, absolutely not the same! The scriptures tell us, if someone is going to become a renunciate, you approve him, you help him, and perhaps to....you rejoice, then these merits will be incredible! There are many analogies in the scriptures. You take a look. “Ah, this renunciate!” To generate unparalleled rejoicing for this would be better than your offering of anything else, better than your offering of anything else. Even offering three thousand great world systems is not as great as rejoicing someone becoming a renunciate. Why? Your offerings are finite, whereas the merits for being a renunciate is infinite. Though he attains the fruits of Hinayana first, he will ultimately travel on this path. What is finite can never be compared with what is infinite, it can never be compared. This is what we should understand. Hence, this is its special feature. However, the reverse (what is infinite can be compared with what is finite) can be done, because being a renunciate generates such

unparallel supreme merits. What does becoming ordained represent that generates such merits? It is because it represents the pure insignia of all the Buddhas in all ten directions. As soon as you wear this robe, the meaning that you represent is this. Hence, as long as you conscientiously act with trepidation, though you may be an ordinary being, as long as you have a grasp of this pure insignia, then you will generate this great merit in one day and one night

**[66A, 24:04 (手抄稿 第九冊 p49L7)]**

The principle is actually pretty simple. We can use anything in the world as an analogy. For instance, say we are going to make a national flag. When everyone sees this flag, they see the country. So when everyone sees the flag, they will respect it as how they respect the country. It wouldn't matter what material was used to make the flag, whether it was made of silk or cotton, whether it was dirty, in good or poor condition. As long as you've made the flag, it will have this meaning. So, now, he represents not the flag but the pure insignia of all the Buddhas in the ten directions. You think about it! If you have been able to accomplish this, then you will have such great merits. But if you defile it, then sorry, it will be terrible. It will be terrible.

**[66A, 24:44 (手抄稿 第九冊 p49L12)]**

This is why I place great emphasis on this and repeatedly encourage everyone to be ordained. But if you

cannot be diligent, I will also always suggest that you go home. It is very not worthwhile, very not worthwhile to go to hell. No! [However,] even if you do end up in hell, ah, there is something marvelous! The beauty of the merit in becoming a renunciate is something that one cannot even imagine! When you begin to wear this robe, if you don't practise correctly, you will go to hell. It is the same for others. You will have to go through one level after another, one level after another, having to endure all kinds of miseries, and then be reborn as an animal. After you've paid back the debt, you will finally encounter the Buddha and still attain the fruits of attainment. That is the supreme merits earned in becoming a renunciate. On the contrary, if you uphold the practices diligently, then through a few decades of hard work, or even one day and one night of hard work, you will acquire such great merits. After that, you will finally attain the fruits of attainment. However, if you are not conscientious, and are after some small advantages, you will fall! You will have to bear boundless sufferings. But after the sufferings, you will rise again and will still be liberated. The merit of becoming a renunciate is just that great. This is what we need to understand. It is like that.

**[66A, 25:56 (手抄稿 第九冊 p50L6)]**

Hence, as we think of this, even though you may not have the causes and conditions to do that now, you ought

to think, “Ah! I must become a renunciate. I must praise the act of becoming a renunciate!” You must plant the seed of becoming a renunciate. If you do become a renunciate, you should absolutely remember this, “These few short decades are absolutely worth it. It is indeed too worthwhile!” And if you do so diligently, you will experience numerous supreme and special spiritual responses. You will be joyous in your mind, joyous in your body and mind. This is what we should understand. There is a further emphasis in the following.

**[66A, 26:30 (手抄稿 第九冊 p50L10)]**

But, there is this one sentence in the end, “You must strive to maintain the fundamental trainings of monks and so on in their entirety.” This “and so on” tells us that not only should we carry out the form, but that there is an associated meaning to the “form.” What is the meaning? What is the meaning? The spirit of enlightenment, it is the spirit of enlightenment. Why do we say this is the meaning behind it? It is because this form represents the pure insignia of all the Buddhas in the ten directions. Who is Buddha? The Buddha used the spirit of enlightenment as the cause and brought to completion the fruit of enlightenment. This is the meaning of it. This is what we should truly come to realize. I wanted to specifically bring this up again, and that the path that is shared with persons of small capacity ends here. Hence, this is why when we talk about repentance and others, for the things

that we are doing now, what we get busy with, the real ultimate purpose behind them is right here. This is what we must understand.

**[66A, 27:46 (手抄稿 第九冊 p51L2)]**

Let us continue, continue. So this is the sixth scroll, the sixth scroll. The sixth scroll contains the topic of the path that is shared with persons of medium capacity, medium capacity. Before we go into the path shared with persons of medium capacity, let us review again the path shared with persons of small capacity that was covered earlier. The path that is shared with persons of small capacity includes two things. The path that is shared with persons of small capacity includes two things. The first one is the foundation of the path. That is when one cultivates on the path, one will need a foundation. After the foundation is established, then one can begin to train. When one begins to train, this path is divided into a few stages, the small, the medium and the great capacities. They are the small, the medium and the great capacities. There is no harm to go back to the beginning of the treatise and open up to the outline of the treatise, open up to the outline at the beginning. Within the outline, we should begin from the first page. We should begin from the first page. Regarding the first topic, it is about the noble origin of the author. Let us refresh our memories of that. The purity of the teachings, let us refresh our memories of that.

**[66B, 00:07 (手抄稿 第九冊 p53L1)]**

Based on the principles said earlier, let us think about it. For what we have learned up until now, the contents that we have covered, as we analyze and compare the former and the latter topics, I believe we will reach this understanding. What kind of an understanding? The main outline was given to us in the very beginning and now we can fit these contents into it. That's when you will discover, "Ah! So for what was explained earlier, there are these supreme intended meanings to it!" When you have that sort of understanding, you will then increase your faith, your respect, and you will purify your afflictions. These three things serve as causes and effects to each other, they serve as causes and effects to each other time after time. When your faith and respect increase, this increased strength will help you purify afflictions. When your afflictions are purified, your faith will increase and naturally elevate your respect.

**[66B, 01:24 (手抄稿 第九冊 p53L8)]**

So why did we have to explain the main outline? Does everyone remember? Assuming that you are not familiar with the main outline at the beginning, you just go about practicing whatever you come upon, that's when you will be greatly disadvantaged. In regards to reaching the final goal, through any contact [with Buddhism], you will certainly be able to get there. But you will be taking a longer path. You

have no idea how long it will be! You have no idea how much sufferings you will have to endure! Therefore, if you get to know the main outline from the beginning and advance according to the stages, you have no idea how much advantage you will gain. This is the only right, direct path! It is also the best and the most complete path. [Hence] among them, there is this crucial key point. That is why as we explain every section, you must at the time bring forth in your mind the entire outline. You must bring forth in mind at that time.

**[66B, 02:21 (手抄稿 第九冊 p54L6)]**

Other than this attribute, because of this comprehensive and complete outline , when you advance, there is an indispensable order of the stages. When you bring forth [the outline] and advance step by step, you will naturally say, “Ah!” You are starting to ~~gradually~~ advance gradually. Because you have understood the highest point, that it is the most supreme and perfect, this [knowledge] will motivate you to cultivate. When you are going to begin practicing, you must be able to find out where to get started. The entry point is the very beginning. And when you begin from the lowest part of the path, this will increase your faith to strive to advance, to clear away your obstacles and to increase your abilities.

Between them, there is this inevitable relationship. There is this inevitable relationship between them. That is why from the very beginning, we must first understand the



comprehensive outline. Then we can explain the contents step by step according to the order of the stages. After understanding, one can then steadily and solidly practice one step at a time. This is the main concept.

**[66B, 03:44 (手抄稿 第九冊 p54L14)]**

So let us review this again. After obtaining these two things, having such an excellent noble being to guide us and he has also given us the best teaching, how can we accord with it? Oh, there are some prerequisites to this. Oh, he explained how one should explain and how one should listen. After explaining or listening, what should we do so that we can accord with the excellent teaching. These principles have all been explained.

**[66B, 04:18 (手抄稿 第九冊 p55L3)]**

I will mention a story again to exhort ourselves. This type of story, there are actually many of them, many of them. But among all these stories, the characteristic is all the same. What story is it? The Buddha's scriptures. Take a look! Whether it is a Mahayana scripture or Hinayana scripture, whether it was something that the Buddha explained without anyone imploring for the teaching or if it was a teaching implored by someone, but most of the time, the teachings were given upon a request. In all these instances, the Buddha will always say, "Listen well! Listen well! Thoroughly and hold it in mind." Just

these two sentences, it's just a few simple words. But these few words are particularly meaningful. After He says this, everyone will listen to him carefully. The Buddha will then explain according to the principles. After the explanation, ah! So many people, for those in the Mahayana, so many people will obtain the level of forbearance and even generate the great spirit of enlightenment. Also for those in the Hinayana vehicle, they attain the state of arhatship. And then very often, the number of people and deities with advancements can be in millions. These occurred in merely one session of teaching! Buddha gave a discourse, the listeners just listened to one session, and they could immediately obtain such great fruit of attainments! What is the reason for this? In the section of **“How to listen to and explain the teachings in which both the teaching and its author are great,”** this was explained very clearly.

**[66B, 05:52 (手抄稿 第九冊 p55L12)]**

Therefore everyone, if you have already understood but have not truly put it to practice, then you should put in your efforts from here. If you have yet understood, then it is very important to have this understanding! It will be a great pity if you do not understand it. You have come across such a perfect and ultimate teaching, yet you use it to exchange for some candies [i.e. small benefits]. When you exchange for some candies, you will more or less taste the sweetness [goodness], [i.e.] at least you get a

piece of candy! For those of us who do not handle this well, we will end up getting iron balls and molten copper [sufferings]! This is absolutely true. With such a complete sublime teaching, if you do not put this in mind after listening, and you even slander it with arrogance. I am sorry, you will go to hell! For something so excellent, it is already a pity to exchange for candy, let alone sending yourself to hell [for slandering the Dharma]. Therefore, regarding this section, for those who haven't obtained a correct understanding, this is the first point that we should grasp. Hence, how to listen to this teaching, how to explain this teaching, what should the teacher be like, what should the student be like? Of course, in principle, it is exhorting us, for us who are practicing now, what should be the attitude of a student. This is so important, this is so important!

**[66B, 07:13 (手抄稿 第九冊 p56L6)]**

Speaking of this, a couple of days ago, I felt very happy for a fellow practitioner. He went to the senior abbot to confess, he said, "Ah, I was wrong in the past!" He did something that was not according to the teachings but he thought that what he did was justifiable! He justified it with many principles. Now that he learned the teachings [of Master Tsong Kha Pa, he realized his mistakes]. This is what should happen to us. Otherwise, even though we are here and have learned a little, [when someone tries to justify himself], it's not that he does not make sense, he

still has a point, but he has a mistaken view. He didn't mean to do this. But from the beginningless time, we cling onto our ignorance. The principles that we normally think of are distorted views, no one is an exception to this. This is because we have not obtained the complete teaching and we would always think that "I am right!" That's what it is. When others try to tell you nicely, you don't listen, instead you have many reasons to say. This is due to not understanding the principles on how to listen to and explain the teachings, not fulfilling the characteristics of a student.

**[66B, 08:05 (手抄稿 第九冊 p56L13)]**

You have not fulfilled the characteristics of the student, you don't even know the principles yourself but you go round teaching others. Oh, goodness! If you don't even know it yourself, how are you going to teach! It has been told to us earlier that the person we seek refuge in, he must be one who has been freed. Now you are the one falling onto the ground and can barely survive, yet you want to save others, how are you going to save others! This is referring to the case of someone trying to save others when he can't even help himself. Now we apply this case to a doctor, if he prescribes medicine for someone else to take, isn't that causing others to die? Hence over here, although it is telling us the importance of fulfilling the characteristics of a student, it also teaches us not to propagate the teaching so easily. If we have done

correctly as a student, then that will be propagating the teaching. Why? That is because you have truthfully acted in accordance to the teaching! It was originally a principle [in words], now it has been concretely portrayed by you with success. Does this not truly propagate the Buddhism? If you can do that, you will obtain merits and the teaching will remain in this world. This is what must be done. Ah! Once you have this, then you can actually begin to practice from here! Now you are ready, the teachings can now be explained!

**[66B, 09:25 (手抄稿 第九冊 p57L8)]**

Once the teachings can be explained, to truly train in Buddhism, it is divided into two parts. When we practice Buddhism, one is the internal cause and the other is the external condition. These two items are indispensable. What is the external cause? The excellent teacher! And the internal cause is how you can correspond with the excellent teacher. The earlier part only tells us that the root of the path is to rely on the excellent teacher. After one relies on the teacher, he tells us on how to rely in practice. In the section on how to rely on the teacher, it was explained very clearly in regards to the defining characteristics of the excellent teacher to be relied upon, the defining characteristics of the student who relies upon the teacher, how the student relies upon the teacher, the benefits of relying on the teacher, the faults of not relying on the teacher and so on. Actually for these six sub topics,

we should seriously have a grasp of them, and we should have a grasp of the main outline. After we are able to grasp the main outline, the following content that we learn will apply. Gradually, the more you know, the more you can accurately understand the intended meaning of the main outline. After you achieve a correct understanding, no matter which point you bring up, you will be able to grasp the key point. If you can grasp the key point, you can then correspond.

**[66B, 10:48 (手抄稿 第九冊 p58L2)]**

So here I will just mention something. When He first taught us how to rely on an excellent teacher, he first described the necessary mental state. In other words, with what sort of attitude should you rely on the teacher? He used the materials inside the *Array of Stalks Sutra* [to teach us]. Let us discuss two of the attitudes. The first one is like a filial child and the second one is to have an attitude like a diamond. What is the attitude like a filial child? That is to not follow your own thought such as “this is how I want it.” You want to at all time pay attention to your father. So now who is the father referred to here? it is the father of your body of teaching. You should be filial to your parents of the mundane world. If you can be filial, you will obtain the most quintessential merits in this world. Now, if you can be filial to your parents of your body of teaching, you will be able to obtain (the merits) which accords to the quintessential body of teaching. What is that accords with the quintessential

body of the teaching? That is the Buddha! After you finished learning the principles of karma and look back, ah! It becomes very plain and very clear. If we truly wish to train in Buddhism, we must have this attitude. It is because we are amidst our ignorance. Your every arising thought is none other than afflictions of view and thought. Though you have understood just a little (of the teaching), sorry, even if this little bit (of thought) is virtuous, it is only a very small portion (of your total thoughts). Not to mention that you are wrong 90% of the time.

**[66B, 12:29 (手抄稿 第九冊 p58L12)]**

This is why we would normally bring up many examples, not only examples from the sutras, but also examples from this mundane world. I gave this example last night. There is no harm to repeat it today. You all remember this? Ah! There has been great advancement in science now and everyone thinks its principles are unquestionably just. Ah, but the principles given are very contradictory. One doctor would say, "With your illness, you must avoid eating fat!" The other doctor may give an exact opposite opinion, "You need to eat lots of fat!"

Dr. Zhou was just here last night. He is the best doctor and he is a witness to this. He kept nodding. Did you see that? If you do not believe it, you can go ask him. I said this, (because) I am not a professional. But for a doctor? This is what I experienced personally. For a professional (to have contradicting opinion) even on such simple thing in the

mundane world. Now, we have just heard a little bit, saw a little, read through a few books, yet we think what we know represents the complete whole, are you not being ludicrous?

**[66B, 13:30 (手抄稿 第九冊 p59L5)]**

For what was explained in science earlier, "Ah! There is the law of conservation of mass, and matters can be interchanged. Now these have been completely overthrown.

[The new theories] are exactly the opposite, making the previous theories a mistake. In the sciences of the world, (theories which are) analysed by thousands of people and by using such precise methods and models are still full of errors. We merely copy other's ideas (without real wisdom), we just go by whatever we read in the newspapers and hear from radio, yet we cling onto them and say that is all there is. Ah! What foolishness! This is the only word [to describe it]. Therefore, as we learn up to this section, what is really important is that we should remind ourselves this on all occasions, "I am foolish!" We absolutely should not say, "I am right." At this point, we should remind ourselves, "This is wrong (that we are always right)." On the topic of whether the "ego self" is correct or not, its actual content is only mentioned in the path that is shared with the persons of medium capacity. And explained in full by great capacity, it is explained in full. In the path that is shared with the persons of small



capacity, there is already a small trace of it, already a small trace.

**[66B, 14:41 (手抄稿 第九冊 p59L13)]**

So, after we understand the principles, that is when we know that the only solution is to figure out what the excellent teacher is trying to tell us. You then follow it accordingly. To give in to others is not [necessarily] a good thing in the mundane world, but in Buddhism, this is the only way. Why? It is because the Buddha is unlike the mundane world. The reason you rely on the Buddha is because of His qualifications. Everyone remembers these four qualifications right? The text says that His only wish is to save you. He has the ability, meaning He has the perfect knowledge and the power to save us. So the reason we are not saved is because of the internal obstacles within ourselves. If you follow the "ego self" to think about things, I am sorry, your fence is going to stand in the way. It will stand high and tall and nothing could come in. This is why the example in scriptures says that you cannot see anything even though the sun shines brightly because you are in a closed room, much like a blind person. We are blind to what? We are blind to conceive the signs for the self of the person, blind to conceive the signs for the self of the phenomena. We would talk "my" reasons. Ah! After much reasoning, I am sorry, for the teaching, no matter how much teachings you got, it is useless. We understand this now. If you

understood this, then naturally, the concept of the attitude of a dutiful child will be manifested very clearly and distinctly.

**[66B, 16:17 (手抄稿 第九冊 p60L8)]**

If you learn with this state of mind, then naturally you will obtain merits corresponding to the efforts you put in. This is because even though you have not learned it yet, you already know that you are wrong. When you realised that you are wrong, the subjective aspects of the "ego self" have been eliminated. To realise that you are wrong, there had to be some reasons to motivate you to feel that way. This is what we learned (before). So you will wholeheartedly respect and honour the excellent teacher. The merits are therefore produced. As for the merits from your respect and obeisance to the Three Jewels, as explained yesterday, if you prostrate with accordance in the body, speech and mind, wow! From where you prostrate, all the way down to vajra-tala-sthāna (金剛際), you take that amount of soil and grind it into fine dust. Take each dust particle as one unit, there would be as much auspicious merits of becoming the universal monarch as there are dust particle. And we have not even understood the principles yet! But (you can achieve all this merits) as long as you can do this, wow!

**[66B, 17:19 (手抄稿 第九冊 p60L15)]**

This is why we always say, "We are only afraid that you are not greedy." However, ah, if you are greedy, you should have real attachments. You should not be like what? Should not be like one who has no prospects for the future. We are truly all people who have no prospects for the future. We are so greedy for puny little things in front of us. That is truly good for nothing, truly good for nothing! If you ask me, am I greedy? Yes. What am I attached to? The Buddha! He is whom I am attached to. Hence what I have here is a great yearning for virtue. Since the Buddha has done this, that is why I strive to do the same! For people in this world who is somewhat decent, they will act the same way. They will have their unsurpassed and long-range goals. For these people in the mundane world, as soon as they speak, this is all they think about. They do not care for petty things in front of them. We are truly too weak, we succumb to the small things that are right in front of us, and we have no idea how much we have lost in that process.

**[66B, 18:17 (手抄稿 第九冊 p61L7)]**

This being the case, it is how we realize, "Ah, that is what it is!" It will naturally become plain and clear to you. And we will then adeptly make use of our current state of being. As long as you can guide it skillfully, you will obtain the benefit. Oh! Because you understand this, not only will

you develop the attitude of a dutiful child, the attitude of a diamond also follows naturally. That is because it will always be the only thing to you! Hence in no circumstances will anything destroy your relationship [with your teacher]. Sorry, no matter what others say, my mind is unchanged. Naturally you will understand everything regarding this concept clearly. I will not explain in further details here.

**[66B, 18:53 (手抄稿 第九冊 p61L12)]**

Up until now, we have already explained the path that is shared with persons of small capacity. Therefore here, seeing as tomorrow happens to be Sunday, you might as well take the opportunity to thoroughly review the materials, to thoroughly review the materials. Make sure you grasp the few important points that are in the path that is shared with the persons of small capacity and make them the stages for your practice. The former topics are the necessary steps for the latter topics and that is how you advance step by step. It is like this in view and in practice. What's important now is the view. Once you have the understanding, when we go on, ah! you will gradually, gradually get into it. This is the most important matter now. When you are able to take in the views, you will have no trouble in your practice, no trouble at all. Otherwise, even though this robe is so excellent, but as you wear it, even though you will ultimately reach perfection, but before that, you will have to endure

boundless sufferings in the three miserable realms. This is something that's not very worthwhile. But if you do the opposite of that, even if you cannot reach perfection, cannot be liberated in this one instance, but there will be these great benefits. You will be born life after life in the heavens of the Four Deva-Kings [Four Great Heavenly Kings]. What more excellence can there be! Next part, we will cover that in the next class.

**[66B, 20:21 (手抄稿 第九冊 p62L6)]**

Before we talk about the medium capacity, we should take the small capacity foundation and review it, review it again one by one. For things that we do not understand, we should immediately make up the deficiency. After you have the correct understanding, then for your [learning in the] medium capacity, wherever you get to, you will understand it. Otherwise, when you get to that place, ah, you will feel so arduous that you can't seem to advance. To have obtained such a complete teaching and you wind up being like that, it will be a great loss, a great loss. So, then there are a few points which are particularly important. The excellent teacher is the external factor. This is indispensable to cultivation, indispensable. You must know how to accord with him. To accord with him is our own internal factor. This is the concept. So, speaking of the excellent teacher, the opposite of that would be the subjective aspects of the bad teachers. This is what we should understand. Not only should we not rely on a bad

teacher, we should make a note to not become bad teachers unconsciously. We often do not know [at the time], but our actions will eventually harm ourselves. This is a point that warrants special attention!

**[66B, 21:27 (手抄稿 第九冊 p62L14)]**

So then, the next part will formally begin to explain cultivation. When one cultivates, other than the rules for the actual session, in regards to refuting misconceptions, this one point is too important, this one point is too important! Therefore, when we review or perhaps you have not heard this yet, but when you do listen to this section, you must get that concept clearly. The reason the teaching of the religion is this disorderly now, the reason there are no results [from cultivation] is because most people are trapped in these [misconceptions]. But they think that they are practicing. However, they have gone down the wrong path, gone down the wrong path, gone down the wrong path. That is why as a result, the virtuous practice of your whole lifetime will be flawed. In the present, your whole lifetime will be flawed. However, this cause and effect will continue to evolve. And you don't know when you will come back. The results will be very horrendous, very horrendous!

**[66B, 22:18 (手抄稿 第九冊 p63L5)]**

After you have this foundation, then you go about it step by step, beginning from knowing the difficulty to obtain

a human life of leisure and opportunity and mindfulness of death. It is because you fear death that you find refuge. After finding refuge, that's when you know the true objects of refuge. And then, [you will know] how you should go for refuge, how you should learn, how to purify what you have done before you understood [the teaching], how to elevate yourself after you understand, and what are the necessary qualifications in order to learn in our situation right now. That's when you will know, "Ah! The preciousness of this robe! Now that I have worn this robe, I must on all occasions strive!"

**[66B, 23:03 (手抄稿 第九冊 p63L10)]**

Speaking of this, this is truly not that difficult to do! But what's most important? That is, you have not shifted to the correct views in your mind. Therefore, before you have done anything, you have already flinched and sounded the retreat in your mind. "Ah, I can't do it!" Then this is something that will definitely not succeed. But if you can truly stand your ground, then there isn't anything that you can't succeed in. I have seen a few [who have changed] among our fellow practitioners here. In the beginning I always felt that this person seemed unkempt. Eh! But no, I have recently seen how he has gradually, gradually progressed. This is very evident and he is a very typical case.

**[66B, 23:40 (手抄稿 第九冊 p63L15)]**

Actually, we can find all sorts of [examples], no need to mention Buddhism, but that this is the case in the mundane world, the case in the mundane world. If you already have this [attitude] - I am going to bite my teeth down [to do it]. You need to have this sort of attitude that you want to succeed. That's when you are mentally ready. When obstacles come, you will know very clearly that, "Yes! I do want to progress. To progress, I will have to pay a lot of effort, pay a lot of effort." After you've paid a lot of efforts, what you've done becomes your merits. That is the Dharma wealth that you've earned. This is exactly what you should be busy with! This attitude is just that simple, just like fighting a war. Otherwise, if you don't understand this, before you even fight, ah, you will feel it's arduous. You will turn your back [to the enemies]. If you are supposed to be fighting and you fight with your back, what would happen? There is only one path for you. Your chance of dying is 100%. That's it! Isn't that very clear? Therefore, we now want to fight the afflictions of the three realms. But to fight the enemies of afflictions, you actually turn your back to fight the afflictions. How are you going to fight? No need to say the enemies, even just for anyone, if you cover your eyes and then fight against the enemy, isn't the only thing that will happen is you get beaten up by him? Therefore, the mentality is very important. You should absolutely not, "Ah, I can't do this, I can't do that!" You absolutely cannot do that. The reason that we can't,



there are actually many reasons for that. So, for the principles that were said earlier, they nevertheless help us clear away these obstacles, clear away these obstacles.

**[66B, 25:11 (手抄稿 第九冊 p64L11)]**

I have already said these two stories before. I will bring them up again. There was a story on an old bhiksu attaining the four fruits. I have explained this here before, right? Since I have explained this before, you have heard it and you know, for the old bhiksu, everyone laughed at him. Eh! But as a result, he felt that, ah! He strove to respect and venerate the teaching. How do you compare that with the mentality that we have now? As long as you make a comparison then you will know. Do we have that kind of attitude? Aren't we lazy and careless, ah, as long as we can be lazy then we'll be lazy? The attitude is completely different. We are young and strong. But you act like this when you are able. He was already that old, but he had such an attitude. He did not even encounter the Buddha at the time, but only those young people who made fun of him! They took a ball to knock on his head four times and he attained the four fruits. Um, just like that! This is absolutely a true story in the scriptures. I don't know if this story was in *The Storehouse of Sundry Valuables* or in the *Sutra of the Wise and Foolish*. It seems that I have forgotten it. You should go and read it yourself.

**[66B, 26:10 (手抄稿 第九冊 p65L5)]**

So, there is another story that I will explain to you today. This story is also from the scriptures on the merits of becoming a renunciate. There was a person who was advanced in age. Since after one becomes old, anyhow, nothing goes right for a person who is old. Even though he is wealthy, people who fawned over him in his young and strong days now find him annoying in his old age. Ah, they would say, "This person's purpose at home is only to consume food. On top of that, we have to attend to him." That's how it was. He thought about it over and over and realized that everything is quite meaningless. So, he decided to become a renunciate. After he left, the family said, "Great, become ordained! Why are you not ordained yet?" So, they kept hoping that he would be ordained. But for the young people currently who want to be ordained, ah! The parents would weep and sob. No one wishes you to do that. That is the idea. Consequently, the more he thought of this, the more he thought it was so unfounded. Fine then, so he become ordained! He went to the monastery.

**[66B, 27:04 (手抄稿 第九冊 p65L12)]**

But the Buddha was not there at the time. He then looked to the disciple of the Buddha. In general, the most brilliant one among the Buddha's disciple was of course the great

Shariputra. Therefore, he went to look for the honourable Shariputra. When the honourable Shariputra took a look at him, he said, "You are too old." The scripture said that he was almost a hundred years old. An old person who is almost a hundred years old, it is [a predicament that] we can imagine. I just turned 59 years old, almost 60 years old. I already cannot do this and cannot do that. By the time I get to 70, 80 years old, I can't imagine what it would be like! He was an elderly who was almost a hundred years old. You can only imagine. When the honourable Shariputra saw this, he said, "No! You cannot become a renunciate. When you become a renunciate, you have to do three things: study and recite, do sitting-meditation, and accumulate merits." That was already how it was in the Buddha's time!

**[66B, 27:48 (手抄稿 第九冊 p66L3)]**

Actually, these three things, there is no harm for us to take a moment to examine ourselves. After we are ordained, may I ask, "Have you studied and recited? Have you strived to study the ethical discipline, vows, scriptures...have you made efforts on these three things, scriptures, vows and commentaries, have you? Otherwise, have you done sitting meditation, have you? If not, have you carried out tasks on behalf of the collective Sangha community, have you done that? I wanted to particularly talk about this! Yes, there are a few here, not only have they done just one, they have done all three.

Ah, I truly praise them! Even the ones who are sick, they are so diligent. However, the young men here choose to hide in the room and sleep!

**[66B, 28:28 (手抄稿 第九冊 p66L8)]**

But the honourable Shariputra took a look at him and said, "I am sorry. For the three things that you will have to do after you are ordained, you can't do any of these three things. So, you can't [be ordained], you can't!" Ah, he was helpless. So, he looked for others. So, others would ask, "Before you came here, have you gone to anyone else?" "I have." "Who did you go to?" "I went to the honourable Shariputra." "What did the honourable Shariputra say?" "The honourable Shariputra told me this..." "Then I am sorry. The honourable Shariputra was the great disciple of the Buddha. His wisdom was number one. If he said this, ah, then I can do nothing more." Ah! It was like that. So, then he went to all of the Buddha's disciples and they all refused him. Ah, he cried in front of the Jetavana-vihāra school! He said...."The family, no one wanted him around in the family. He wanted to become a monk, but no one wanted him either." Eh, but his roots of virtues burgeoned and the Buddha came through in a spiritual response. He appeared with brilliance. Ah! He saw the Buddha. He was so delighted that he casted himself before the Buddha like an avalanche.

**[67A, 00:04 (手抄稿 第九冊 p71L1)]**

The Buddha asked him, "Why are you weeping and sobbing?" So he told the Buddha what happened. "Alright, alright! You can become a monk." Just like that. So he was ordained. After he was ordained, since everyone has past karmic causes and conditions, the Buddha saw that the conditions were related to the Mahāmaudgalyāyana. So the Buddha told him, "Even though the honorable Shariputra and others said....but you should know that the only one who truly understands things is the Buddha. The merits that have been accumulated from the immeasurable eons by the Buddha, no Arhat has that kind of merits. Therefore, it would be impossible for them to understand your situation. You do have roots of virtue." "Who should I follow then?" "You should follow the honorable Mahāmaudgalyāyana." So he was assigned to the honorable Mahāmaudgalyāyana. And the honorable Mahāmaudgalyāyana took him in.

**[67A, 00:45 (手抄稿 第九冊 p71L7)]**

So Mahāmaudgalyāyana thought, "Ah, this old man cannot do anything. But since the Bhagavan already said this, then there will definitely be no problem. Alright! Alright! So then you can follow me, just follow me! After his ordination, he just followed group. He just followed the group. But even though he followed the group, he was after all an old man! He couldn't do anything. So young

monks, they all made fun of him. Ah-ya! He felt, "I am already miserable in my family and thought becoming a monk would solve the miseries. But after I have become monk, I am even more miserable. Ah-ya! The more he thought about this, the more miserable he felt. In the end, he went to the Ganges River and thought, "Forget it! Forget it! My life can end right here." So he disrobed and respectfully prostrated to the robe. He said, "I will never abandon the Three Jewels! But I have no more hope to learn in this life. That is why from the bottom of my heart, I respectfully supplicate to the Three Jewels for your blessings to allow me to go to the next life and be ordained at a young age." For the robe that he had donned, he hung it on the tree. After his prostrations, pu-tong! He jumped into the river. He attempted suicide by jumping into the river.

**[67A, 01:46 (手抄稿 第九冊 p72L7)]**

At the time, since the honorable Mahāmaudgalyāyana had given ordination to the old monk, the old man, and so he observed [with his supernatural power], "Ah-ya, what is my old student doing?" As he took a look, his student had jumped into the Ganges! By the honorable Mahāmaudgalyāyana's supernatural power, he was able to save the old monk. After saving him, the honorable Mahāmaudgalyāyana asked him, "Why did you do that?" "It was because I did this!" "Oh, don't worry about it, just follow me!" So the old man followed him. Since the old

man followed the honorable Mahāmaudgalyāyana and the honorable Mahāmaudgalyāyana said, "Since this is the case, I will take you somewhere for a diversion!" Fine, so they went on a diversion.

**[67A, 02:18 (手抄稿 第九冊 p72L12)]**

But as they went out, oh, the first thing he saw was a dead body, a dead body. The corpse was a very beautiful one. But the corpse had this worm that crawled out from her mouth and then crawled in through her nose. After that, the worm crawled out from an eye and kept crawling around it. Seeing someone so beautiful dead, ah! It is just very frightening. And then the worm being there makes you sick as you look at it. So the old man asked, "Master, what is this?" "Don't ask now, I will tell you later." So they went on! Um, they kept going, kept going and saw another person. There was this one woman. What was she doing there? She was heating a big pot of oil. Wa! It would boil. After it boiled, she would jump into it, "bong!" She would jump into it and cook herself through. Then she would scoop herself out and eat herself. Ah-ya! This is unbearable suffering. She would die and then live again. Ah-ya, as he looked at this, he shuddered all over. "What, what is going on?" "I will tell you later. Just keep looking!" Just like that.

**[67A, 03:21 (手抄稿 第九冊 p73L6)]**

So he looked and looked, he saw the fifth thing, which was a great mountain. Ah-ya, the mountain was incredibly

big! It was incredibly great! A big mountain, it was just like that. When they got up the big mountain, he also saw...anyhow, he saw all sorts of horrendous things. After all this, he asked, "Why is there such a big mountain here?" The honorable Mahāmaudgalyāyana said, "This big mountain was made from of the bones from your past lives." "What? The bones from my past dead bodies!" The honorable Mahāmaudgalyāyana said, "So that's fine. Let me tell you what happened from the start to the end! The first corpse that you saw, what was that about? Nah, there was a great elder in a certain country. The elder and his wife had a very good relationship. The elder's wife was very beautiful! So they had gone to the sea to seek for treasure. Unfortunately, in the sea, they encountered a sinister storm and sunk the ship. Since the ship sunk, the people died. The ocean will not harbor the corpses. So the ocean sent the corpses to the shore. The woman was very beautiful and so she was much attached and very fond of her body. So after she died, because she was very fond of and attached to the body, she became a worm.

**[67A, 04:45 (手抄稿 第九冊 p74L2)]**

Oh! As he took a look, hai, there is just no meaning in being a person if this is the end result. She had become a worm because of her attachment to the body. But after the worm dies, it will fall into hell and endure boundless suffering. Ah! After he heard this, he got the goose



bumps. So for this body, one can't even be clinging on to a great physical body, not to mention my old body that is a hundred years old, almost a hundred years old. Ah, it is absolutely without merit! The more he thought of this, the more afraid he is. Therefore as we think of this, we should not be worried about nutrition. If you are worried about nutrition, you would become a worm after that. She was a householder! If you are a renunciate [and you do this], you won't even have the opportunity to be a worm. This is absolutely the truth!

**[67A, 05:32 (手抄稿 第九冊 p74L8)]**

So what was the second one? The second one was a maid in a certain elder's household. The elder was a very pious Buddhist. There was this time that they made offerings to the Sangha community. When they offered the Sangha community, they asked the maid to cook for the Sangha community. After she cooked it, she would always eat a small portion of the really good food first. After she ate, she would then offer it to the Sangha community. As a result of eating some very good foods, wow! She started to look very healthy physically. So the master asked, "Eh, you are looking so good, have you eaten something good? Have you been genuinely offering to the noble beings?" "I have! I have offered. But because you the master have done such a wonderful job, they can't seem to finish what is offered. So they left the

things for me to eat. It is because I ate such good foods that I have become like this." So she lied to her master. Because she lied in that life, she has to take this flowery retribution first. After this flowery retribution is finished, she will go to hell in the future to bear boundless and endless sufferings. Then she will come out. Therefore, each and every one [of the stories] was explained.

**[67A, 06:42 (手抄稿 第九冊 p75L1)]**

Ah! Speaking of the last story, he said, "What is going on with the great mountain?" Oh! The story was as such. In his past life, there was a king of a great nation. The king ruled by laws. But one time the king was drunk. There was a person who committed a crime. So people asked the king what to do for this person who committed a crime. The king said, "Since he committed a crime, you should punish him according to the law." So he was sentenced to death. After the death, the king woke up from being drunk. After he came to his senses, he remembered, "Eh, there was a person who committed a crime earlier. Where is that prisoner now?" "We killed him." "Why did you kill him?" "King, did you not say that we should punish him according to the law?" The king thought about it, his crime really did not call for a death sentence. Ah-ya, he felt great contrition. But it was too late to be contrite. He was usually very proper. But because he had committed this sin and

also because he had done many virtuous deeds, that was why his projecting karma was to become an animal. But his completing karma was the result of all the good deeds. So after his life, he was reborn as a being with a great body, a Magádha fish. This Magádha fish was extremely big. Normally we would say the whale, the whale, but actually, you have no idea how many times bigger was this fish.

**[67A, 07:53 (手抄稿 第九冊 p75L11)]**

Later, this Magádha fish had many types of miserable retributions. We won't go into that. Um, when it normally sleeps, it would often open its mouth, like that. I suppose I will briefly talk about that. One day, this Magádha fish was sleeping. As he slept, he slept for a hundred years and then it woke up. After it woke up, it was thirsty. So it opened its mouth and drank a sip of water. When the Magádha fish opens its mouth to drink, the ocean will become like a waterfall that gushes down. All the things in the ocean will all go into its stomach. At the point of time, there was this ship with a ship load of people. Along with this current, everything went down, "pa!" Everything went down. They just went down. But everyone knew, "Ah-ya! It was the Magádha fish." But the people on the ship were those who have taken refuge in the Three Jewels, who have taken refuge in the Three Jewels. As soon as they saw the situation, they thought they were going to die. So everyone desperately recited, "We take refuge in the

Three Jewels, we take refuge in the Buddha, refuge in the Dharma and refuge in the Sangha." Everyone desperately recited.

The Magádha fish had roots of virtues from the past lives. As it heard this, it thought, "Eh! These people are connected to the Three Jewels. I can't do this! I can't do this!" So it immediately closed its mouth. After closing it and because of this incident, from this one thought of virtuous root, it was freed from being a fish. And after that, he was reborn in the human realm. "And that fish body is...nah, nah, nah, the big mountain was formed from your body of that life. And because of your one thought of virtuous root from your past life, this is made you who you are now." "Ah, so that's what happened!" As soon as he thought of this, there was incredible urgency. So he desperately strived. Accordingly, for such a decrepit old man, it wasn't long before he achieved the fruits of attainments, achieved the fruits of attainments.

**[67A, 09:42 (手抄稿 第九冊 p76L10)]**

After he achieved the fruits of attainments, the honorable Mahāmaudgalyāyana brought him back, brought him back...since he had supernatural powers. Though the old monk achieved the fruits of attainments, but the young monks did not know that. As they saw how the old man had returned, they made fun of him again. But since the old monk had attainments, he did not care at all, did not care at all. Though others made fun of him, but

the Bhagavan knew. If you carelessly belittle, you can't even belittle the religious robe, not to mention a noble being with attainments! So he asked the elder, "What have you done since you were away?" He said, "Bhagavan! My master taught me this....and such as it was!" [The Buddha said,] "Yes, you have now finished your days of rebirth. You've completed what you've set out to do!" So the Buddha gave him the teachings and the old monk displayed his supernatural powers. Ah! As the young people watched it, they were very surprised! So everyone said, "Ah! Look at him. We would ordinarily laugh at him. He is such an old and decrepit man. He could not do anything before. But with this one thought of joyous perseverance, he immediately succeeded." That's what it was!

**[67A, 10:38 (手抄稿 第九冊 p77L3)]**

Therefore during the Buddha's time, there were all kinds of people. Aṅgulīmālya, the one who murdered others, eh, he accordingly achieved fruits of attainments as well. That was Aṅgulīmālya. And then there was the honorable Upāli who was from the lower class. He also became a renunciate and achieved fruits of attainments. There was another whose name I forgot. His job was to take away fecal matter, which made him the lowest class of all. He also became a renunciate. Even this old man was ordained and achieved attainments. Even Suddhianthaka, Suddhi-anthaka whom the Bhagavan

taught the words "sweeping broom." When he said "sweeping," he would forget "broom." He would say sweeping, sweeping, sweeping, sweeping and then what? Don't know. Sweeping broom, so it is broom, broom, broom, what comes before broom? He forgot "sweeping." So he tried to say these two words for a few days, and he achieved fruits of attainments. We are now at least not in the same predicament as him, at least not in the same predicament, right? Pay attention to this! This deserves our caution! What is the reason for this? It's extremely simple. That is in your mind, in your mind, you must pull yourself together. This is number one - I must succeed in this, I must succeed in this!

**[67A, 11:43 (手抄稿 第九冊 p77L12)]**

That is why I have given you a few classic cases, for example, how Mr. (Henry) Ford became a success and how other renowned figures became a success. What did they primarily depend on? They depended on their one-pointed conviction in their mind. Yes, I must bite the bullet and set my goal! We now have the best environment. As long as you set this goal, there will be the best help, the best teaching. It wouldn't even be hard for you to become a Buddha! This is what we should understand. Therefore, for the aforementioned sections, the final conclusion was to tell us one fact: we need to use a body in a happy realm that is fully qualified. Now we have obtained this. Even though those who are sitting in

the back do not have it yet, but I know that you are all preparing for it. You will be advancing step by step, advancing step by step. Then internally, you want to generate a most auspicious attitude. That's when the fruit of Buddhahood will certainly be accomplished. The fruit of Buddhahood will certainly be accomplished. Speaking of this, moving forward, we are going to talk about the medium capacity, the medium and great capacities. Since these are the two next things, I will tell you a story here to give you an example.

**[67A, 12:59 (手抄稿 第九冊 p78L5)]**

Didn't we just talk about the honorable Mahāmaudgalyāyana? Among the Buddha's disciples, he was number one in clairvoyance, number one in clairvoyance, number one in supernatural powers. He was the greatest in that. One day, it was the fifteenth of the white moon (the 15th day of a lunar month), when the Sangha community was going to recite the vows and do the poṣadha. The Buddha was at the Anavadatna Lake, where the Naga King was. The Naga King at the Anavadata Lake was there for the poṣadha and saw that, "Eh, the honorable Shariputra is not here?" So he asked how come the honorable Shariputra was not present. So the Buddha said to the honorable Mahāmaudgalyāyana, "So and so, you should go find the honorable Shariputra. Call the honorable Shariputra and tell him that we are going to do the poṣadha." Of course for the honorable

Mahāmaudgalyāyana, he was number one in supernatural powers, so he went to look. As he looked, he saw the honorable Shariputra was still in Jetavana. So he went to tell him and said, "This, eh, Dharma brother, the Buddha is going to do the poṣadha. The Buddha asked me to tell you to go." "Alright, alright, alright, you wait just a moment, I need to..." So there was a strap, a strap unfastened...he asked him to wait. But the honorable Mahāmaudgalyāyana said he couldn't wait! Since he couldn't wait, he decided to drag the honorable Shariputra. There was a strap on ground, the honorable Shariputra said, "If you are going to tried to drag me, you can try pulling that strap first." So the honorable Mahāmaudgalyāyana who was number one in supernatural powers pulled the strap. But no matter how much supernatural power was used, he could not move it.

**[67A, 14:30 (手抄稿 第九冊 p78L15)]**

The honorable Shariputra tied one end of the strap on a Jambu tree. But because the honorable Mahāmaudgalyāyana's supernatural power was number one, so as he pulled on the strap, all the lands shook. But the strap did not move. Ah! What happened, what happened, what happened, how come this did not work? So he was going to try the second time, he thought....the honorable Shariputra thought, "This won't work now, it is going to be moved by the great power [of the honorable Mahāmaudgalyāyana]." So the honorable Shariputra tied



the strap around Mt. Meru instead. So when it was pulled, Mt. Meru began to shake as well! The honorable Mahāmaudgalyāyana's power was that great. But even though his power was that great, he still couldn't take away the strap. However, as the honorable Shariputra looked at this, he thought, "No, no, even though the strap did not move, to have the Mt. Meru topple over is not going to be something funny." So he tied the end of the strap to the Bhagavan's seat. When the honorable Mahāmaudgalyāyana pulled again, nothing was moving. Ah, so the honorable Mahāmaudgalyāyana could do nothing else. He said, "Fine, fine, I have fulfilled my responsibility. The Bhagavan told me to call you. If you don't want to go, then you take care of yourself. I have to go now." So after he said this, he left.

**[67A, 15:35 (手抄稿 第九冊 p79L10)]**

He was number one in supernatural power. So of course by his power, he returned to the Buddha in one instance. But as he went towards the Buddha, the honorable Shariputra was sitting right in front of the Buddha. Eh? That was strange. So he reported to the Bhagavan, "Bhagavan, did I lose my powers? You said that I was number one in supernatural powers?" "Yes! You are number one in supernatural powers." "Have I lost it?" "You didn't lose it." "If I have not lost it, why was it that when I asked the honorable Shariputra to come, when I pulled on the strap, I couldn't make it budge. And later

when I came back, I left before him. But when I got back, he is already sitting there." "No, no, don't worry about it! Alright, now that you are back, let us do the poṣadha!" So they did the poṣadha. As a result, many disciples who used to think that the honorable Mahāmaudgalyāyana was number one in supernatural powers saw this and thought, "Ah, he is no more than that!" Just like that, so people belittled him.

**[67A, 16:26 (手抄稿 第九冊 p80L3)]**

After the poṣadha, the Buddha knew that it would not be good for them to do any belittling of a noble being, so He said, "Among my disciples, the honorable Mahāmaudgalyāyana is number one with supernatural powers. You should show them a little of what you can do." "Alright." What did he show? He set one foot on the top of Mt. Meru and set the other foot in the heaven of the Brahma. And then as soon as he became steady, he kicked the Mt. Meru. As the Mt. Meru was kicked, all the lands, the whole world was upside down. Oh! Everyone admired this from the bottom of their hearts and was convinced of his powers. They realized that, "Indeed, no one has that kind of ability." Though this story talked about the arhats the Buddha did not say it. But the story talked about two Arhats. Even among the Arhats, this is marvelous! The honorable Shariputra had number one wisdom and the honorable Mahāmaudgalyāyana had number one clairvoyance. But even though he had number

one clairvoyance, he was no match for wisdom. What does this explain?

That the real attribute of Buddhism is wisdom, the real attribute of Buddhism is wisdom.

Therefore, for the honorable Shariputra, even though they were both Arhats, he was number one in wisdom. By being that, you cannot do anything to him by simply having the supernatural powers. No matter how you compare, you cannot be better than him. This is number one.

**[67A, 17:55 (手抄稿 第九冊 p80L13)]**

There was once when the Buddha was giving a teaching. There are a few associated stories with regards to the Buddha's beautiful holy voice. There is no sense of near or far with respect to the Buddha's voice. Under any circumstance, at any location, everyone will find it marvellous, pleasant to his ears and befitting his disposition. It is just that appropriate. As soon as you listen to the voice, you will be completely captivated. As soon as you contemplate its meaning, you will immediately benefit from it. If you follow the principles to practice, you will immediately attain the noble fruits. It is that great. Therefore, he thought, "How far can the Buddha's voice travel?" So, he went looking. By his supernatural power he kept trying to go as far as he could to see how far the voice went. But no matter how far he had gone, he kept hearing the voice right beside his ears. It remained that way. He finally came to this land, for which I had forgotten

the name of. That Buddha's name was the Buddha of the King of Illumination. He got to that land and it was the same situation.

**[67A, 18:50 (手抄稿 第九冊 p81L5)]**

The Buddha of the King of Illumination has a very large Buddha body. How large is it? The Buddha's body is 4,000 Lǐ tall (which is about 2,000 kilometres). A Bodhisattva's height is 2,000 Lǐ (which is about 1000 kilometres). We humans are not even one Zhàng tall, not even one Zhàng tall (which is about 3.3 meters). I just calculated it, how many times is that? What is our one Lǐ? It is about 150 Zhàng, right? I believe it is like that. In other words, if you compare the Buddha's body to us, it is 60,000 times our body height. Wow! Incredible. No need to say 60,000 times, even just 10,000 times, it would be incredible. No need to say 10,000 times, even if you just compare up to say ten times or 100 times. Now to compare to 10,000 times or 60,000 times, how can you compare to that? Therefore, the honorable Mahāmaudgalyāyana is incredibly small when compared the Bodhisattvas there. You cannot get any smaller. We cannot even find a small bug that tiny.

**[67A, 19:47 (手抄稿 第九冊 p81L12)]**

A Bodhisattva was eating at that time, eating at that time. The honorable Mahāmaudgalyāyana did not know that it

was an alms bowl because he was very tiny. So, he stood on the rim of the bowl and was just walking. The Bodhisattva was eating and said, "How come there is this black dot?" The Bodhisattva took a look and saw that there was this very tiny sentient being. But he did not know who the tiny sentient being was. He was just looking. "What? There is a little bug on the rim of the alms bowl today." But the Buddha knew. He said, "So and so, you want to be careful! This is not just something! Who is this? This is that in the direction of...I think it is the direction of the east...this is a senior student of Shakyamuni Buddha, the honorable Mahāmaudgalyāyana who is number one with supernatural power. You absolutely do not want to harm him. Do not look at him as a little bug!" "Oh? There is such a thing?" So, he thought in his mind, he thought this Shakyamuni Buddha, he must be...the disciple is number one with supernatural power, but he is just like that! So, the Bodhisattva had this one thought. The Buddha went on to say, "Oh, you should absolutely not generate even one thought of contempt!" In order to prevent his students from developing contempt, he told the honorable Mahāmaudgalyāyana, "So and so, Mahāmaudgalyāyana, why don't you show them your supernatural power!" He said, "Yes! Bhagavan."

**[67A, 20:55 (手抄稿 第九冊 p82L7)]**

So, he immediately made his body as boundless as the space. Then in space, there appeared a great lion

throne. On top of the jewelled throne, there were all kinds of jewelleries. It was of unexcelled beauty. On top of the jewelleries, there were all kinds of lotus flowers. On top of every lotus seat was a manifestation of the Shakyamuni Buddha giving a teaching. This type of miraculous display had never been seen before in this place. Everyone praised this exceedingly! Praised this exceedingly! At this time, all the contempt of the Bodhisattvas was subdued. So, the Buddha of the King of Illumination said, "Alright, alright, it is good enough now, good enough now." So, he returned to his normal self. However, the Buddha asked him, "Why did you come here?" He said, "I was looking for the voice of the Buddha, but I cannot find how far it goes." "The Buddha's voice is not something that you can find. The holy voice of the Buddha accords with the entire Dharma realm. There is no sense of being near or far away from it. In this case, you can look for it forever and it will forever be the same. I have told you so." By then, the honorable Mahāmaudgalyāyana was very convinced. " I have been delusional. The Buddha had been constantly telling us, no matter what for the Arhats, if an Arhat wishes to measure the wisdom of the Buddha, it would be absolutely impossible, absolutely impossible. How could I have generated this delusional thought today! Alright, alright, I should go back!" Just like that and he was going to return.

**[67A, 22:08 (手抄稿 第九冊 p83L3)]**

In the end, he could not return. No matter how he tried, he could not return. He could not return with his supernatural power. He began to panic all of a sudden, so he pleaded with the Buddha. The Buddha of the King of Illumination said, "By only using your own supernatural power, not to mention that you have no more strength, even if you did, you would not be able to return. It will take you several eons to get back!" "So how come when I came, I just listened and came here all of a sudden? But when I wanted to return, I could not return?" "That was not by your power, but the power of the Buddha!" "What should I do now?" He was feeling very distressed. "It is very simple, just wholeheartedly go to the Buddha for refuge." "Yes! I did not believe in the Buddha before. That was absolutely not right!" So, by then he wholeheartedly went to the Buddha for refuge. He wholeheartedly recited once, "Namo Shakyamuni Buddha." He returned perfectly to the Buddha.

**[67A, 22:55 (手抄稿 第九冊 p83L10)]**

There are many special meanings in this. I will not explain it for now. But this explains that between the noble beings of Hinayana and the Buddha. Though they have attained the same fruits, the Buddha has also obtained the epithet of arhat, the arhats also go by this name, but these two type of beings cannot be compared at all. They

cannot be compared at all, cannot be compared at all. This is a concept that we must become plain and clear. Before the teaching of Lama Tsong Kha Pa is completely explained, we should first put this story in our minds. After you finish learning the medium capacity, finish learning the great capacity, that is when you will know very clearly and plainly what the reasons are. Now, there is no harm for us to think, " It is unmistakable. It is right. Now that we have obtained this perfect body, as long as we are able to develop this perfect attitude, we will certainly be able to obtain the perfect fruit." Actually, this is still the most efficient, the most convenient, and the best path to take now. Let us now look at scroll number 6, page 152. (English LR v.1 page 265)