



**Commentary on
Je Tsong-kha-pa's
Lam Rim Chen Mo
By Venerable Jih-Chang**
**English Commentary Book 8a, ver 3.0
(Lamrim Vol 1, Chapter 13 & 14 Part I)**

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

Purpose:

This book (Book 8a, ver 3.0) contains the translation of Master Jih-Chang's commentary of the following chapters in *Lamrim Volume 1*:

- ***Chapter 13 "The General Characteristics of Karma"***
- ***Part 1 of Chapter 14 "The Varieties of Karma"***.

This book is for use by BW Monastery students only. It serves to facilitate students' understanding of the Lamrim as explained by Master Jih-Chang.

Student Feedback:

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

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Note: Refer to the English Commentary Book 8b, ver 3.0, for the translation of Master Jih-Chang's commentary of the *Lamrim Volume 1, chapter 14 "The Varieties of Karma" (Part II)*.

CHAPTER 13

**THE GENERAL
CHARACTERISTICS OF KARMA**

Chapter 13 Outline

The General Characteristic of Karma

b' Developing the faith of conviction that is the root of all temporary happiness and certain goodness I' Reflecting on karma and its effects in general a" The actual way in which to reflect in general

1" The certainty of karma

2" The magnification of karma

3" Not experiencing the effects of actions that you did not do

4" The actions you have done do not perish

[English Lamrim Text Vol 1, P209; 50A, 24.58; Original Chinese Commentary Script Vol 7, P49, L11]

At this point, master the classifications of virtue and non-virtue, as well as their effects. You must then make it your practice to properly cast aside non-virtues and adopt virtues.

Therefore at this time, you must correctly understand this. "**Master**" means to become very familiar with it, with what is virtue, what is non-virtue, virtue will bring about what kind of good effects, non-virtue will bring about what kind of suffering effects and the key points in all sorts of places. You understand all of these and because you understand, you will want to avoid suffering. Therefore, you will wish to eliminate, to cast aside bad karma. If you wish to obtain the fruit of happiness, you must cultivate virtuous karma. [So then] you properly adopt virtues, and then? You abandon and cast aside non-virtues. This is practicing the sublime teachings. This is practicing the teachings. Okay! From the beginning portion up until now, it has definitively led us one step after another until this place, reaching this conclusion.

[English Lamrim Text Vol 1, P209; 50A, 26.03; Original Chinese Commentary Script Vol 7, P50, L4]

If you have come through the steps in this fashion, naturally, your mind will not have a single doubt. Then in addition, you will have deeply reflected, analyzed and confessed to clear away your karmic obstacles. By then, your mind would have become strong. After developing this, if we ask you at this time, "Oh, you need not cultivate now." You would not be able to stop. If we ask you to take a break and be lazy for a while, you would not be willing to do that. "Oh, all sorts of benefits are derived from this. You are asking me to be lazy and waste time. I certainly would not do that!" The key points are all here, are all here! Conversely, if you cannot obtain this, then when we ask you to do more, oh, you are unwilling and you find some opportunity to hide somewhere to be lazy. But the result of this is something you do understand very clearly. For a small amount of laziness, you will have to endure immeasurable sufferings. Oh! But if you just work a little harder now, you will obtain immeasurable peace and happiness in the future. There are such great benefits! All of this will come from you properly adopting virtues and casting aside non-virtues. It absolutely does not just fall [into your lap] from the sky. Attainment will entirely depend on you properly adopting and casting aside things, achieving these two things - elimination [of faults] and experiencing [the teaching to bring about good quality]. But if you wish to attain this, what do you need? Other than listening, you will need to fix your attention properly on the teachings to reflect and strive to reflect until certainty is reached in your mind. Therefore,

[English Lamrim Text Vol 1, P209; 50A, 27.17; Original Chinese Commentary Script Vol 7, P50, L14]

For, unless you reflect at length on the two kinds of karma³⁶⁰ and their effects, and then properly cast aside the non-virtuous and adopt the virtuous, you will not stop the causes of miserable rebirths. Thus, you may fear the miserable realms and yet not be able to escape what you fear.

If suppose then, you do not strive to continuously reflect on this principle, and what principle is it? Know the two kinds of karma which are the virtuous and non-virtuous karma and that from virtuous or non-virtuous karma, you will reap the fruits of happiness or sufferings. Only when you understand this, can you then adopt and cast aside things properly according to the teachings. If you do not make efforts to reflect at length, strive [at length], instead, you are muddleheaded and unclear, you will continue to dwell in the subjective aspects of afflictions. Under these circumstances, sorry, what are the causes that you are planting now? Afflictions and bad karma causes! Though you are afraid of suffering, sorry, you will not be freed from it! Thus, what is most important is that you should really know how to fear sufferings, know how to seek for real happiness. So, we must live to be one with a promising future, yes, we are indeed afraid of sufferings! Yes, we do want happiness! So, then we need to find the causes of happiness and we must understand how to eliminate the

causes of sufferings. By properly adopting and casting aside things, naturally, we will obtain all sorts [of happy effects]. Therefore,

[English Lamrim Text Vol 1, P209; 50A, 28.44; Original Chinese Commentary Script Vol 7, P51, L8]

Consequently, in order to be protected from the miserable realms at the time when you must experience the effects, you have to restrain the mind from engaging in non-virtue at the time when you are creating the causes.

Therefore, in order to avoid a bad effect in the future and to be saved from this bad effect, one must first prevent the creation of non-virtuous causes. If you can correct yourself in the causal period, be able to restrain yourself from engaging in non-virtue and instead go in the direction of virtue, prevent yourself from creating the non-virtuous causes, naturally, you will have avoided a bad fruit. If you wish to do this, then

[English Lamrim Text Vol 1, P209; 50A, 29.25; Original Chinese Commentary Script Vol 7, P51, L12]

This, in turn, is contingent upon attaining conviction about karma and its effects.

What is this contingent upon? It is contingent upon you reaching a certain and unwavering understanding of the principle of how karmic causes will produce karmic effects.

[English Lamrim Text Vol 1, P209; 50B, 00.09; Original Chinese Commentary Script Vol 7, P53, L1]

This certain and unwavering understanding is called conviction. You are deeply convicted of this in your mind. You will not waver, will not waver. In the conditions that we are, perhaps we have heard the principles and we would say, "Ah, right, right, right!" It (may) seem right when you hear it. But after hearing it, it is gone from your mind. That is because you have not reached a conviction. How do you become deeply convicted of this? The only method is to make efforts at reflection and analysis. You must give it a lot of thoughts, a lot of thoughts. You should know what your mind would be thinking of, if not contemplating this principle? What would your mind be thinking of? This is what we should understand. If we are not striving to reflect upon the Three Jewels, our minds would be revolving around afflictions, being foolish and dumb, being foolish and dumb. For the most of us, the entire life is spent being foolish and dumb.

[English Lamrim Text Vol 1, P209; 50B, 01.06; Original Chinese Commentary Script Vol 7, P53, L8]

Therefore, there are many decent people nowadays. Ah! They are behaving this way, um, um, they do not have temper, they seem very good. However, they can neither lift their mental power, nor let go of things. Just like that. Then when they see something good, ah, their eyes are wide open. They cannot take it when others scold them a little, they cannot take it. For reason of very small matters, they end up coming here. It is not that they do not want to cultivate. But in the end, although they want to be freed from suffering, they continue to hover between bad karma and afflictions. How would it possible for them to obtain good effects? Thus, you must know this very clearly. When you understand this, you will naturally realize, oh, right, right, right! Now that you understand, naturally your mental power is boosted. Right! Do not let your mind just go with the flow but instead you need to make effort. Even if you are too tired, I would rather you go to sleep. When you have good energy after the rest, you can strive to reflect and analyse and then you can go in depth to contemplate the principle. When you are tired from your contemplation, you go out and take a walk and start again when you return (from your walk)! If you carry on as such, you strive as such, I assure you that it will be effective, it will certainly be effective.

[English Lamrim Text Vol 1, P209; 50B, 02.15; Original Chinese Commentary Script Vol 7, P54, L8]

Otherwise, you will behave this way, ah, when we ask you to do something, you do not have the will power to do it. When we ask you to let things go, you cannot do it either. Ah, you will behave as such. Then as you wear this robe, not only will you not accumulate real merits, but would have wasted the generosity of the benefactors. Or worse, you might even go and gossip about others. [If so,] sorry then, other than hell, there is absolutely no second path for you. This is absolutely the truth! This is absolutely the truth. This is what we should understand. However, if you can truly master this, hey, it will be wonderful! With the same good deeds, the merits you accumulate when performing it with the robe (as a renunciate) is not anything that the lay practitioners can even come close to. This will be explained later in the text. Therefore, (being where we are) today, is not a fortune that we have cultivated just over a few lifetimes, but a fortune that could only come from cultivation of countless lifetimes - that we are able to enter the door of Buddhism and even given this quintessential and sublime teachings. So you must really strive! With small effort from you, the resulting merits will be immeasurable!

[English Lamrim Text Vol 1, P209; 50B, 03.23; Original Chinese Commentary Script Vol 7, P55, L1]

Now that we understand this: Oh! So, after going through everything, we have finally found it in the end. After looking for this throughout the way, we are closer

and closer to the door, closer and closer. Where is this door? Hey, hey! It is to have the correct understanding of the principle of karma and to reflect this in depth in order to obtain conviction in our minds.

Therefore number two (**b'**), after you go for refuge, you will certainly get to this point, this says:

b' Developing the faith of conviction that is the root of all temporary happiness and certain goodness³⁶¹

The second part of the explanation of how to achieve happiness in the next life—developing the faith of conviction in karma and its effects—consists of reflecting on karma and its effects in general (Chapters 13-14) and in detail (Chapter 14).

[English Lamrim Text Vol 1, P210; 50B, 03.51; Original Chinese Commentary Script Vol 7, P55, L4]

Um, right, [this means] with the principle of karma, with it being the root of all benefits, how do you deeply reflect on this and develop a strong and powerful certainty in your mind? This certainty is a conviction, a faith of conviction. You are determined to abide by this and will not waver.

[English Lamrim Text Vol 1, P210; 50B, 04.29; Original Chinese Commentary Script Vol 7, P55, L8]

So, this is divided into three parts, divided into three parts, for us to contemplate. "1' Reflecting on karma and its effects in general," to contemplate on karma in general first. "2' Reflecting on karma and its effects in detail," then it is on the individual details. "3' How you engage in virtues and turn away from non-virtues after you have reflected on karma and its effects in general and in detail." After you have understood the principle, how do you properly adopt and casts aside, so that with non-virtues, you immediately stop; with virtues, you quickly strive!

1' Reflecting on karma and its effects in general This explanation is divided into:

[English Lamrim Text Vol 1, P210; 50B, 05.02; Original Chinese Commentary Script Vol 7, P55, L11]

Well then, here it will explain the principles of karma in general. This is divided into two parts.

[English Lamrim Text Vol 1, P210; 50B, 05.12; Original Chinese Commentary Script Vol 7, P56, L1]

- 1. The actual way in which to reflect in general (Chapter 13)**
- 2. Reflecting on the distinctions among the varieties of karma (Chapter 14)**

The first one, it explains the principles of karma in general. Then after that, how does one go down one by one to reflect and analyze it. Here is the first one.

[English Lamrim Text Vol 1, P210; 50B, 05.28; Original Chinese Commentary Script Vol 7, P56, L4]

**a" The actual way in which to reflect in general
In general, the actual way to reflect on karma and its effects entails four points:**

- 1. The certainty of karma**
- 2. The magnification of karma**
- 3. Not experiencing the effects of actions that you did not do**
- 4. That the actions you have done do not perish**

Karma in general is divided into 4 main points. Let me explain these four first. The first one is the certainty of karma. The second one is the magnification of karma. The third one is you will not experience the effects of actions that you did not do. The fourth one is once the action is done, it will not perish. With these special characteristics of karma, we need to have a good grasp of it, have a good grasp of it. For all the sufferings and happiness, there is a reason for it. For whatever karma you have created, it will issue a particular effect. There is not a slight error in this process. This is the first point. Then with a karma you have created, it can continue to

increase and magnify. With a very small karma, it can increase and magnify to procure a tremendous effect. There is such a characteristic. The third one is that for an action that you did not do, you will certainly not come upon to experience it. Then for a karma created, it will certainly not perish. This is number four. If we really understand this point, then with all the things before you, there is nothing to complain about. Regardless of any bit of suffering or happiness, do not complain. Who should you complain to? You can only complain to yourself. You have created this and you cannot escape it. If you had not created this, you will certainly not encounter it. You will certainly not encounter it.

[English Lamrim Text Vol 1, P210; 50B, 06.45; Original Chinese Commentary Script Vol 7, P56, L13]

Therefore with this principle, we absolutely need to have a firm grasp of it. If you can grasp this point, then many of the problems (i.e. who's right and wrong) we face now will be gone. Nothing will be left. If something should go wrong, you will always end up introspecting, it is very simple. Then after you have introspected it, you clear it away. Ah, problem solved! On the contrary, if you do not understand this point, you would instead mutter about it. Then this karma will continue to increase, making it worse and worse, making it worse and worse. So it is not that people in the mundane world do not wish for happiness, or do not wish to be rid of sufferings, they just have not

obtained the method. Therefore, it is much like trying to climb a tree in search of a fish, or trying to go south while driving the chariot north. You end up going further and further away, further and further away. Now this is telling us the correct principle. Let us look at the text.

[English Lamrim Text Vol 1, P210; 50B, 07.29; Original Chinese Commentary Script Vol 7, P57, L5]

1" The certainty of karma

All happiness in the sense of feelings of ease—whether of ordinary or noble beings, including even the slightest pleasures such as the rising of a cool breeze for a being born in a hell—arises from previously accumulated virtuous karma.

Not only for us "ordinary beings," but even for "noble beings" who are saints, everything about them is still determined by karma. No matter what feelings of happiness, ease, these types of happiness are all joyful. This is of course, need not mention all sorts of happiness that one experiences in the human or the heaven realm. But even when you are born in a hell, will there be happiness there? Yes! When you are fried in a pot and then scooped out, you are set on the ground. As a cool breeze blows on you, there is a little happiness then. Like that. Then after you have died in the "reviving hell," one will holler, "revive," and the beings come to life again. That is when there is a little happiness. Even if there is

this little bit of happiness, that is the virtuous karma you have accumulated previously. Look at that! In the opposite,

[English Lamrim Text Vol 1, P210; 50B, 08.34; Original Chinese Commentary Script Vol 7, P57, L13]

It is impossible for happiness to arise from non-virtuous karma.

For happiness to arise from non-virtuous karma, there is absolutely no such, no such principle. This is regarding happiness. How about suffering?

[English Lamrim Text Vol 1, P210; 50B, 08.44; Original Chinese Commentary Script Vol 7, P58, L1]

All sufferings in the sense of painful feelings—including even the slightest suffering occurring in an arhat's mind-stream—arise from previously accumulated non-virtuous karma. [159] It is impossible for suffering to arise from virtuous karma.

Needless to say for us ordinary beings, even for arhat, whenever there is any suffering, the characteristic of suffering is a sense of compel, ah, it makes us feel that it is intolerable. Even if you are a noble being in a state of arhat, sorry, the arhat still has "suffering occurring in an arhat's mind-stream." There is still suffering! All the

suffering comes from your previous non-virtuous karma. There is no such thing as experiencing suffering from having accumulated virtuous karma. There is absolutely no such thing, absolutely no such thing. All our suffering and happiness are determined by karma. Therefore everyone! Do not try to take advantage of things. There is no advantage to take. Every little bit of benefit has been the karma created by yourself. As you think of this point, then when you feel like taking advantage of things, you should [instead] quickly strive. If you create a virtuous cause, there will certainly be benefits to that. It is absolutely true!

[English Lamrim Text Vol 1, P210; 50B, 09.48; Original Chinese Commentary Script Vol 7, P58, L9]

Yet to engage in a good cause, the only way is to obtain a human life of leisure and opportunity, which is now. It is now that you have obtained a human life of leisure and opportunity, and particularly you are able to wear this monk's robe. As soon as you wear this robe, by doing the same type of good deed as the lay practitioner, they cannot even compare the merits they receive from doing so with you. This principle is easy to explain. When we use both of our feet to run, even if you are extremely fast, you cannot beat a car no matter how fast you run. If you wish to out run an airplane, it is even more impossible. To out-run a rocket, no need to even talk about that. As we wear this monk's robe, we are as fast

as the airplane. Though you are just sitting here, sorry, by just sitting here, it is still incredibly fast. Therefore, when you wear this robe, if you practice badly, of course the outcome will be very serious. However, if you do it right, the merits will be incredible too! Therefore, with this point, we then know, "Ah, that is how it is. Everything is determined by karma!" Now that the principle has been explained, scriptures are then cited to substantiate it.

[English Lamrim Text Vol 1, P210; 50B, 10.46; Original Chinese Commentary Script Vol 7, P59, L2]

***The Precious Garland*:³⁶²**

**From non-virtues come
all sufferings And
likewise, all miserable
realms. From virtues
come all happy realms
And the joys in all
rebirths.**

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All the sufferings come from non-virtuous karma, non-virtuous karma. The more your non-virtuous karma, the more severe your sufferings, perhaps even projecting you to the miserable realms. Like that. How about virtuous karma? Projects you to happy realms. Anyhow, good [causes] will land you a good place or that sort of effect.

Bad causes will bring you a bad [effect]. Like that. Thus, is the principle. It is certain.

[English Lamrim Text Vol 1, P210; 50B, 11.23; Original Chinese Commentary Script Vol 7, P59, L6]

Consequently, happiness and suffering do not occur in the absence of causes, nor do they arise from incompatible causes such as a divine creator or a primal essence.³⁶³ Rather, happiness and suffering, in general, come from virtuous and non-virtuous karma,

All happiness and suffering do not occur without reason. There is a reason for each of them. It is not sprung from primal essence, nor is it naturally that way. These are the thoughts of non-Buddhists. India has all sorts of non-Buddhists, they uphold different views. Some people will say that there is no cause for this. This is the non-Buddhist way. A non-Buddhist would say it is born from no cause. Much like what many people would say now, "Ah! You are just trying your luck anyhow." Since one thinks there is no cause to things, therefore resulting in all sorts of non-virtuous actions in the world. One would have this strange sense that he can force things to happen. You cannot get it! It is not born from primal essence, nor is it from a divine creator. "From incompatible causes such as a divine creator." Incompatible causes. What is the source of them all? In general, it is this

principle, that virtue will produce happiness, and non-virtue will produce sufferings. This is the principle.

[English Lamrim Text Vol 1, P211; 50B, 12.21; Original Chinese Commentary Script Vol 7, P59, L13]

and the various particular happiness and sufferings arise individually, without even the slightest confusion, from various particular instances of these two kinds of karma.

With all the suffering or happiness, the various ones, all arise from the creation of the two types of karma. There is not a slight confusion between them. With whatever type of karma you create, this will issue that particular type of effect. We are all creating defiled karma where there is non-virtue within virtue or virtue within non-virtue. Therefore, it has produced this effect where people call it "trying to have fun while in suffering" and there is suffering within happiness. It is just like that. Now we want to make a clear distinction of this. When we make money, sorry, there is suffering from having made money. But when you do not have money, there is happiness from being without wealth as well. What is that? That is in the time when you planted a virtuous cause, defiled karma was created. But within the non-virtuous karma, there was a virtuous cause as well. All sorts of different karma, it is not even slightly confused.

[English Lamrim Text Vol 1, P211; 50B, 13.22; Original Chinese Commentary Script Vol 7, P60, L7]

Attaining certain knowledge of the definiteness, or non-deceptiveness, of karma and its effects is called the correct viewpoint for all Buddhists and is praised as the foundation of all virtue.

Remember this sentence, remember this sentence! This principal is the foundation to the entire Buddhism. If you are certain of this principle of karma and its effects, then there is not even a little deceptiveness, in other words, you are clearly cognizant of this, without any ambiguity, and reaching certainty. What would this mean? This is the correct viewpoint for all Buddhists. When we say the correct view, the correct view, what is it? It is this. This is the real correct view. There is no exception to this in the world. All things are certainly produced in this way. Therefore, this is the foundation of all virtue, it is the basis. Therefore, there are now all sorts of what we think are rights and wrongs; these are all results from not having the correct view, not having this understanding. As soon as you truly understand this, and obtain this, the world will be at peace. All sorts of disputes and all problems will be completely resolved.

[English Lamrim Text Vol 1, P211; 50B, 14.30; Original Chinese Commentary Script Vol 7, P61, L2]

When others are lazy, you will at the most feel pity for them, "Ah, it is so pitiful for this person, if I have the ability, I will help him." In your mind, you will not generate even a little bit of affliction. If he comes to hit you, you will not generate any afflictions. If he scolds you, you will react the same way. Even if he were to kill you, it is like that. Why? Because you understand. It is a karma taking fruition. Why does he come to scold you? Why does he not come to scold me? Ah, the reason is very simple! That is, you have harmed him before, now you are paying back, you are paying back. Therefore, it is reasonable! For all the things in the world, it is this way for things that happened before. It is so for what happens now. You will not just be casually doing these things anymore. This is the foundation to Buddhism.

[English Lamrim Text Vol 1, P211; 50B, 15.16; Original Chinese Commentary Script Vol 7, P61, L8]

Because it...people would say, does Buddhism not speak of emptiness? There is no mistake to that, absolutely no mistake in that. Because of emptiness, thus dependent arising; because of dependent arising and therefore emptiness. What are the characteristics of dependent arising? Karma. Such cause will produce such effect. It is like that! There is no inherent existence to this, all are dependent upon the cause which you have created, and it will produce that sort of effect. Therefore, this principle is the real foundation to Buddhism. The correct

viewpoint is established from here. Well then now this is the first great guiding principle. You understand that it is karma. Then with karma, there is something very interesting. Number two.

[English Lamrim Text Vol 1, P211; 50B, 15.51; Original Chinese Commentary Script Vol 7, P61, L12]

2" The magnification of karma

An effect of immense happiness may arise from even a small virtuous karma. An effect of immense suffering may arise from even a tiny non-virtuous karma. Hence, internal [karmic] causation seems to involve a magnification that is not found in external causation.

Not only this! This karma also has something else. When you create even a little bit of virtuous karma, this can produce a great happiness effect. On the contrary, from a small non-virtuous karma, it can grow to become a tremendous suffering effect. Why? The karma can magnify, it can magnify. This principle, we need to understand. Well then, how does this magnify? From the internal cause. How this cause grows, it will be explained in detail. What is karma itself? It will be explained in detail later. I will briefly explain this a little.

[English Lamrim Text Vol 1, P211; 50B, 16.51; Original Chinese Commentary Script Vol 7, P62, L4]

Karma is “the karma that is intention”, and “the karma that is intended actions”. The main thing is the thought, when the mind engages, that is to carry out the intent. This is karma. And then, once you reflect, which is when the mind engages, for instance, when you think, "Ah, this thing is good!" Then you generate physical actions and speech to go after it. Then you think: since this is good, such as if you enjoy eating something specific, then you would run to the kitchen and tell them, "Ah, this is nutritious, this is good!" Right? It is your karma, and you naturally follow up with actions. Then if you do not like this, you would say, "Ah, this is not good, this is not good!" So, your body and speech will ensue. What is this? This is karma. And within this, who is the main initiator? It is your thoughts.

[English Lamrim Text Vol 1, P211; 50B, 17.32; Original Chinese Commentary Script Vol 7, P62, L10]

Therefore, often when we create a particular karma, before you even speak, you might have thought about it for a long time, such as, “I would like to say this, what way is the best for saying this?” You might be muttering for a while, and during that time, the karma continues to magnify. If this is non-virtuous, that would mean your bad karma is magnifying. If it is virtuous, that means your virtuous karma is magnifying. This is what we should understand. Therefore, when we truly cultivate in the

future, this is the most important, where the key is. Often, because of something small that you do in your action, as a result, due to its magnification, for a small virtue, you will obtain a tremendous virtuous effect, and for a small non-virtue, you will obtain a tremendous non-virtuous effect. We should correctly understand this principle. This place describes the basic principle. This place describes the basic principle. It will be explained in detail later as well. This is the most important part. With this point, everyone must strive. After listening to this, everyone should diligently read it yourself and review this thoroughly yourself. Let me continue for now.

[English Lamrim Text Vol 1, P211; 50B, 18.30; Original Chinese Commentary Script Vol 7, P63, L2]

Moreover, it is said in the *Collection of Indicative Verses: 364*

**Like a poison that has been ingested,
The commission of
even a small sin
Creates in your lives
hereafter Great fear
and a terrible
downfall.**

**As when grain ripens into a bounty,
Even the creation of small merit
Leads in lives hereafter to
great happiness And will**

**be immensely meaningful
as well.**

This shows magnification. Even though you have created very little bad karma, but when the effect is produced, you will feel great fear and great misery. Why? Because it has magnified! Much like a little bit of poison, if it gets on your body, even though it is just a little bit, it can destroy your big body, because it can increase! On the contrary, when you create a little merit, it can produce tremendous happiness in the next life. Much like the grain, it is only a seed when you plant it. Once it grows, the harvest can be so great! It can produce so much, all sorts of things. For instance, we can just casually plant any tree, an apple tree. We put in such a small seed, oh! It can grow up to produce a tree full of apples, perhaps even a few hundred pounds. It will continue to magnify. This is the principle.

[English Lamrim Text Vol 1, P211; 50B, 19.33; Original Chinese Commentary Script Vol 7, P63, L10]

Become certain about how great effects may arise from small actions by studying the narratives of past events presented in texts such as the *Bases of Discipline*, the *Sutra of the Wise and the Foolish (Dama-murkha-sutra)*,³⁶⁵ and the *Hundred Actions Sutra (Karma-satakasutra)*. For example, there are the stories from the *Bases of Discipline*³⁶⁶ about the

herdsman Nanda and the frog beaten by his staff, the goose, the fish, the five hundred tortoises, the five hundred hungry ghosts, the farmer, and the five hundred bulls, and, from the *Sutra of the Wise and the Foolish*, the accounts of Suvarnadevata, Suvarnavasu, and Hastipala. [160]

This tells us that for a very small karma, it can produce a great effect. With this point, we need to have a correct understanding. Well then next, with what the scriptures tell us, there are these stories, there are many stories, for instance, from the *Bases of Discipline*, and then the *Sutra of the Wise and the Foolish*, the *Hundred Actions Sutra*, *Sutra of Miscellaneous Precious Deposits*. Then in the 本生 [Note: Master could be referring to the “Garland of Birth Stories”], there are many as well. Here we want to become certain with our understanding. Here I will explain one story, explain one story. This story is called the causes and conditions of a golden cat, the causes and conditions of a golden cat. Since there are many stories.

[English Lamrim Text Vol 1, P211; 50B, 20.53; Original Chinese Commentary Script Vol 7, P64, L6]

What are the causes and conditions behind the golden cat's story? During the time the Buddha appeared in this world, there was a place where the king's name was Virūḍhaka (known as Crystal king, and as Ill-born king).

As you hear his name you will know that this person was not that great, to be named as ill-born king. So who was the person that helped him? It was venerable Mahākātyāyana (a disciple of Shakyamuni Buddha) who went to convert him. One day the king was playing in his royal garden. He all of a sudden saw a cat. This cat jumped from the southeast corner to the northwest corner. As the cat jumped, a golden light flashed. Eh, as it turned out, the cat's body was made of gold, it was golden. So no one has ever seen a golden cat! He immediately searched for it, ah, it was gone. But he found a hole. It had gone down the hole. But he was the king! Oh, since no one had ever seen this before, he told people to dig, had to dig for it. After digging for a while, they could not find the cat, but "ka!" They struck a copper, a big copper jar, a really big copper jar. And when they opened it up to look! The copper jar was entirely filled with gold, it was that much! So they lifted the copper jar up and saw that there was another jar. After removing the second jar, there was another jar. Three jars. Wow, so much gold! Yet after extracting the three jars, there were another three jars right in front. Ah, so they continued to dig, since he was the king. In the end, they dug up jars for a stretch of five miles, and the jars were all the same! Um, this was great! Each jar was really huge. I do not remember how big each jar was. Anyhow, each jar can take several "斛," and each "斛" is ten "斗", which is one "石." You can imagine that one "石" of grains would equal to more than a

hundred kilograms. So each jar is filled with tens of thousands of kilograms of gold. It is that much! Yet for five miles out, they are lined up one row after the other.

[English Lamrim Text Vol 1, P211; 50B, 22.42; Original Chinese Commentary Script Vol 7, P65, L4]

Normally when they encounter things like this, they will always ask religious persons or Brahmans, so the Ill-born king also asked venerable Mahākātyāyana. He asked venerable Mahākātyāyana, "How come I encountered such a thing, is this good or bad?" "Ah, this is good, it is due you." "So then what were the causes and conditions that gave rise to this?" Oh, it was as such. At the time when Vipāśyin Buddha appeared in the world, who was Vipāśyin Buddha? Vipāśyin Buddha was the first of the seven ancient Buddhas. We are now in the auspicious eon (Bhadrakalpa). Before the auspicious eon, there was the glorious eon (gloriouskalpa). The last Buddha of the glorious eon was ViśvabhūBuddha. He was the last Buddha. Then the next one was the Śikhin Buddha, and then came the Vipāśyin Buddha. Therefore....normally we would say the seven ancient Buddhas, the seven Buddhas, so the Vipāśyin Buddha, the Vipāśyin Buddha appeared 91 eons before us. Well then at that time, there were some renunciates who were doing alms. The renunciates would go on the streets, put the alms bowl there and say that this is an infinite treasure.

Whoever makes an offering will receive endless merits. Well then at that time, there was a woodman. A woodman is one who cuts down trees in the mountains! So he would go to the mountains to cut wood and then take the wood to the streets, he would sell it in order to feed himself. Now that we are in an industrial society, there is no such thing. But normally, this type of living is very difficult. Often with a load of wood, it cannot be sold for much money. So that particular day, he was able to get three coins for it. So every day as he gets the money for the wood, he would buy food.

[English Lamrim Text Vol 1, P211; 50B, 24.18; Original Chinese Commentary Script Vol 7, P65, L15]

Then on the way back he saw that place. Ah! He thought, I am really too poor. Others are making great offerings. The reason I am so poor now is because I have not offered before. Therefore, if I do not offer now, I do not know how long I will have to remain poor! Now that he has encountered this opportunity today, he then offered. So he gave it away. He had to starve for it so this was not that easy! Even now when we are full, if we ask you to eat a little less, you cannot bear to let it go. But with his empty stomach and the only three coins that he had, he threw the coins in the alms bowl. Then he was joyful on the journey home, "Ah, great! The more I think about this, the happier I am. I have never planted that sort of virtuous karma before. Ah, I am so happy!" So for the five mile journey

home, he continued to be happy, he continued to run until he reached home. Then as he got home, ah, he remembered, "Ah, I do not have anything to eat today!" So the thoughts of happiness ended, ended right there. Then for 91 eons, he was reborn in the heaven, and then earth, forever like this. He still received such an effect in this life, still received such an effect in this life. He got that much.

[English Lamrim Text Vol 1, P211; 50B, 25.24; Original Chinese Commentary Script Vol 7, P66, L9]

He said: You have given away, offered three coins, what have you gotten for that? The three jars. Then after offering, you continued to be joyful because of it, what is this happiness? It is "rejoice." So he was happy for five miles. So it continued to increase for five miles, therefore, it increased to this much, for five miles. What does this explain? The karma magnifies. Do not overlook this point! Normally we have something very small and we keep it in our minds, we keep thinking about it all day and night. This bad karma will magnify. That is why I told you to reflect. If there is a little something that you keep brooding over, sorry! If you keep going at it, that is your karma of hell. Whenever you cannot let it go, that is the time you go there. Conversely, if you keep thinking [virtue], that is good, you create good karma, and it will continue to magnify. When you have some time you want to really read the *Sutra of the Wise and the Foolish*, *Sutra of*

Miscellaneous Precious Deposits and Hundred Actions Sutra, they all explain this very clearly. There are too many similar stories. There are too many listed, I would not be able to tell each one to you, you can read it for yourself.

[English Lamrim Text Vol 1, P211; 50B, 26.27; Original Chinese Commentary Script Vol 7, P67, L3]

Therefore, instead of us wasting time here, you should go and read it. After you read it, you will be happy. By then, however much time you spend being happy, there is that much merit produced. If you recite Buddha's name, of course it is so when you are doing it, but after you do so, you become happy too. "Ah, I am so happy! I was actually just reciting the Buddha's name all this time." Sorry! The merits continue to grow. This is a special characteristic of the karma. Therefore, for the practitioners who feel miserable, I truly feel that these people are pitiful. I do not know what they are cultivating! Because what I am saying now is absolutely true, once you practice, once you go for refuge, you will obtain supreme joy. Nah, do you understand? Did it not say that you will obtain supreme joy? It is absolutely true. When you practice you are of course happy, then after your practice, as you are happy when you are thinking of it, you will achieve happiness now and will obtain such great effect in the future. The might of the Three Jewels is inconceivable! If you are a practitioner and you are feeling miserable, then

you have got it completely wrong. It is so upside down. And you can say that it is truly too bad!

[English Lamrim Text Vol 1, P211; 50B, 27.25; Original Chinese Commentary Script Vol 7, P67, L11]

There were a few questions from yesterday, I do not know if everyone thought about them? The first question was whether one should offer milk if it is drunk at night. Now let me ask you this, there are only two types of scenarios here: one is you certainly know the answer and the other is you do not. Now if you do not know the answer to this, please raise your hand, you do not know what to do for this. Okay, put them down. So then for those who did not raise your hands, you do know the answer. If you do know the answer, there are two types, one is you should offer, and the other is you should not offer. For those who think you should offer, please raise your hand. Oh, there are two. Okay. For those who think you should not offer, please raise your hand. So and so Venerable, what do you mean by this? You were here yesterday. I asked the question and everyone heard this right? Therefore, after I had told you, you should go and think about it. There are only two scenarios here, either you know, or you do not know. Therefore, since you do not know, you should honestly say you do not know. Being ambiguous is not the right way. Take note of this!

[English Lamrim Text Vol 1, P211; 50B, 28.47; Original Chinese Commentary Script Vol 7, P68, L3]

Well now let me tell you, for the basic concept [behind it], you should understand. It has been said very clearly in the text earlier, you should offer the first portion of whatever you consume, even water. The main issue is whether this thing that you have is pure? If it is pure, you should offer it under any circumstance, not limited to any time, and it is entirely dependent on your mind. If you are drinking milk at night, and you are not supposed to be drinking, you are wrong yourself. You have committed a sin and thus making it not pure. If you are sick at night and you are supposed to be drinking it, then why would you not offer it? Why would you not offer it? This is the first reason, we should discern very clearly. Then this point is taken from the standpoint of us.

[English Lamrim Text Vol 1, P211; 51A, 00.04; Original Chinese Commentary Script Vol 7, P71, L1]

Then from the standpoint of the Buddha, do you think that when we offer him, the Buddha really enjoys this? Does the Buddha want to drink our water? Not to mention the Buddha, even the most beautiful thing in this world, in the eyes of the deities, ah! These things are absolutely unapproachable. There are many people through meditative concentration or through the blessings of the Bodhisattvas leave this world and obtain pure things.

When they come back, they feel that this world is filthy and abominable. Even the deities feel this way. So, by the time you reach the state of Buddhahood, when we offer the best things to Him, do you think he will eat it? We should understand this point. It is [only] that we should offer Him with an attitude of great respect. This is an important concept.

[English Lamrim Text Vol 1, P211; 51A, 00.49; Original Chinese Commentary Script Vol 7, P71, L6]

Therefore, in the time when Buddha appeared, there was such a story. King Ashoka was a young child, when he saw Buddha. Since he was playing sand, he offered sand to Buddha. Then he has obtained such [great] effect. Can sand be offered to Buddha? Do you understand the meaning of this? You should be very clear with this concept. Therefore later, whenever you come across a situation, when you come across a situation, if you are not very clear, do not add your opinion, [do not] use your own ideas of right and wrong to judge the situation. When you come across this situation, you can at the most have a suspicion, you can at the most say, "Ah! I think this situation is this and that way....." Do not take the little of what we know and then tell others they should do this and that. This is the basic. Even with what I have just told you, this, it is only a basic principle which we should have a grasp of. Like that. Therefore, with whatever that is pure, at any moment, at any time, if you use a respectful attitude

to offer, there will be no wrong in that! This is one situation. For another type of situation, remember this! Sometimes we are lazy and not careful ourselves. When we see others doing it, we use our own reasons to negate their actions. That is even worse, even worse. Therefore he said, "You should offer the first portion of whatever you consume, even water." Actually, what is most important, what is more important is our pure attitude, our respectful attitude. This is number one.

[English Lamrim Text Vol 1, P211; 51A, 02.10; Original Chinese Commentary Script Vol 7, P72, L7]

The second one is that, it talked about refuge earlier, talked about refuge earlier and said that the Buddha is the only refuge. In the end, it said that the real refuge is the teachings. Well then, what is the conflict here? If you do not understand this, then please raise your hands. There is a conflict between them, raise your hands if you do not understand. Well then for others, those who are left, you do understand. Explain what is the conflict here? You can explain, if there is a conflict? First you can say, is there a conflict between the two? For those who think there is conflict, please raise your hand. Well then for there being no conflict, for those who are left, how do you explain that there are no conflicts here? For those who understand, please explain. There are not too many of you. There are only a few who did not raise your hands, it means you understand. Please explain, it is

okay! (Answer: This says that, to go for refuge to the teachings seems to be a method of becoming Buddha but the main purpose is for us to become Buddha, to go to the Buddha for refuge.) Okay, please sit down. Are there any other thoughts? Okay, you can say it sitting down, say it sitting down. (Answer: All the Buddhas come from the teachings, without the teachings, one cannot become a Buddha. Therefore, to go to the teachings for refuge is to go to the Buddha for refuge.) Okay, are there any other opinions? In principle, what you have said all make sense but the way it is answered does not completely address this question, it is not complete. So, we must grasp the core of the question. When you are discussing the question, if you can grasp the core, then the branches and leaves that are left will not be an issue. Just like the two explanations earlier, yes, it is okay! Therefore, it can be used as one of the reasons normally, but they are not complete.

[English Lamrim Text Vol 1, P211; 51A, 04.07; Original Chinese Commentary Script Vol 7, P73, L4]

The text told us earlier that Buddha is the only place of refuge. What does this refuge refer to? That is to say that we have sufferings and we should find one [freed from] sufferings to be the object of our refuge, to solve our problems. So what does that refer to? It refers to a person who we go to for refuge, right? Therefore, among all the beings in all ten Dharma realms, of course by our

worldly standards, we will still say this - sentient beings. Among the sentient beings, the only real refuge is Buddha. Other than Buddha, any other teacher cannot be our refuge. Therefore we should understand that for the refuge that the text spoke of earlier, what was the boundary, within what scope was this referring to? The boundary was set at the point where I could not find a solution. Thus, for instance: I am going to find a doctor. There are many doctors who are quacks, many are in western medicine and many are in Chinese medicine, all sorts. One who can help you cure your sickness is one who can cure himself. Under this circumstance, you have chosen this. Therefore, within this boundary, this is the standard to which you have made the choice that it cannot be any other sentient being. It can only be such, one who possesses these qualifications and this person is called the Buddha. Are you clear? So then you go to the Buddha for refuge. After you have gone to the Buddha for refuge, the next step is why do you go to the Buddha for refuge? You want to be freed from suffering. In this case where you want to be freed from suffering, then the object of your refuge will certainly have to be this. There will no longer be a second path to take.

[English Lamrim Text Vol 1, P211; 51A, 05.53; Original Chinese Commentary Script Vol 7, P74, L1]

Further, once you have gone to the Buddha for refuge, your goal is to be freed from sufferings. So then,

how can you be freed from sufferings? At that time the text said, "Ah! It cannot be done by only going to the Buddha for refuge but with the teachings that the Buddha has explained to you, you take it to practice accordingly." Thus through this place we now have gone one layer deeper to discover what are the things we should truly practice. Therefore, the Buddha is the Teacher who has shown us the path. He has shown us that, "Nah! The reason He has become the Buddha is due to the practice of the teaching." Conversely, for Buddha at this time, what makes Him the Buddha? Buddha is the embodiment of the teaching. He is completely in concordance with the teachings. Therefore, the reason you have ultimately chosen Him is because He is one who concords with the teachings. Why is He in accordance with the teaching? He practiced according to the teachings. Now are you clear with this now? Therefore, with anything that we do, with the boundaries, you must be able to distinguish it very clearly, distinguish it very clearly. Otherwise, you will become muddled.

[English Lamrim Text Vol 1, P211; 51A, 07.06; Original Chinese Commentary Script Vol 7, P74, L8]

Regarding the detailed content of this, we have not gone through to discuss it just yet. When we get to the later sections, if there is a chance and everyone wishes to learn it, then when we get to the training in logic, it will be explained very clearly then. We are often confused and

mix the right and wrong things together. Normally when we talk, it is like that as well. When we are discussing a question and then someone else comes in the middle of it. Even though what he says has nothing to do with the original topic, but as he interjects, the conversation is brought further and further away. Therefore you need to catch the core of the question. Are you clear with this concept? Are you clear? If you are not clear, we would not go into it in details, we can wait until later or you can come to me after class.

[English Lamrim Text Vol 1, P211; 51A, 07.59; Original Chinese Commentary Script Vol 7, P74, L14]

So then there is another question here, "The merits from refuge is auspicious and brings great benefits. Why is it that practitioners cannot give up small benefits and make efforts at it?" This is a good question. This says that though we understand the merits of refuge brings tremendous benefits, yet we do not seem to be able to practice according to the teachings. Instead, for some small benefits, we cannot let go of things in front of us. What is the reason for that? We have talked about this before, so you can ask yourself, "Yes, we know Buddhism too. We have even gone for refuge, and perhaps have even become ordained. Why is that we still cannot let go?" You should ask yourself this and thoroughly reflect and analyze. Actually, with this principle, I have said this quite a few times, said it quite a few times. So I will not

explain this in details here, will not explain this in details here.

Well then today, let us continue. Please open up *The Great Treatise* to page 118 (English text, page 211). Yesterday, we have already explained two of the general characteristics of karma. The first one is the certainty of karma. The second is the magnification of karma. So then we have explained the basic principles to the magnification of karma. Next part begins on line 31.

[English Lamrim Text Vol 1, P211; 51A, 09.48; Original Chinese Commentary Script Vol 7, P75, L9]

Furthermore, there are those who have partially lapsed in these four things—ethical discipline, rituals, livelihood, and philosophical view. That is, they have not at all lapsed in the latter, but have not completely accomplished pure forms of the former three. The Buddha said that such people will be born as *nagas*.

Further, there is something we need to discuss here. Why this section was specifically put into this part of the text, why was it specifically put here? There is a great reason for doing so, a great reason. It is particularly because for us who are formally practicing the teachings, when we understand the definitive relationship between cause and effect, yes, in our minds, we will be greatly shaken. It can be said that to those who are virtuous, this

brings a tremendous encouragement but to those who do not act accordingly, a great fear will develop.

So here it tells us that we do not need to be so frightened, we need not be so frightened.

This is because for an ordinary being to advance step by step, it is absolutely impossible for us to get to the goal in one step. We must follow an order to advance slowly, slowly. In this process of learning, one must first rely on the excellent teacher. From him, the first thing to do is to obtain the correct philosophical view. After one obtains the correct philosophical view, one strives to change, to practice, practice to gradually, gradually clear away the wrong, non-virtuous habits. These are necessary criteria. Therefore, though you have heard and understood it. In practice, it will not be something that can be changed immediately. We now see many people who seem to have changed in a short period of time. That is due to the conditioning they had in his previous eons of lives. Just like that. As long as you are willing to strive to advance, you will certainly be able to change.

[English Lamrim Text Vol 1, P211; 51A, 12.01; Original Chinese Commentary Script Vol 7, P76, L8]

However, if we are frightened and stop here, this does not mean: Ah! Since you are frightened, you stop and do not do anything so your problems are resolved! [No.] If you stop because of fear, you will forever have to bear inestimable suffering. Therefore, from this we should

understand that there is only one path: one can only strive to advance. Just like that. Well then when you do strive to advance, you need not be so fearful. What is really important is that you should be afraid of not obtaining the correct view and that once you have obtained the correct view you do not joyfully persevere. That is what we should be afraid of. Therefore, next he tells us in particular that: there, there, there, if you truly practice according to the teachings and advance according to the steps of ethical discipline, meditative concentration and wisdom, although you may not be able to uphold the ethical discipline perfectly, you will not fall into miserable realms. It tells us these criteria. This is not to say that you will not fall if you do things without care. If you do not care, you will certainly fall! In other words, for the criteria that he is telling us, this allows us to understand the route that we can take to advance.

[English Lamrim Text Vol 1, P211; 51A, 13.14; Original Chinese Commentary Script Vol 7, P77, L1]

"Furthermore...these four things—ethical discipline, rituals, livelihood, and philosophical view," these four things are such that when we truly uphold vows (ethical discipline), these are the four criteria we need to perfect. **"Ethical discipline"** is the entire teaching of the vows of ethical disciplines; you can say that it is the entire thing. As for the detailed delineation, it is rituals. **"Rituals"** are how you walk, stand, sit and lay down. There

are rituals for every aspect [of your life], which we would call it deportment/demeanour, [they will be things such as] how one should walk, how one should sit, even how one should speak, all sorts of things that you would do often. "**Livelihood**" primarily refers to how we stay alive, in order to live, what are the sorts of actions that we engage in. Once we have become ordained, we have given up everything and focus all of our attention on learning the teachings but we still have to take care of our mouths (feed ourselves). Then for often this, many problems are generated. Thus in order to perfect this criterion, it is not that easy. "**Philosophical view**" - the correct view, this is the core of the entire Buddhism and also the core of vows of ethical disciplines.

[English Lamrim Text Vol 1, P211; 51A, 14.31; Original Chinese Commentary Script Vol 7, P77, L9]

Within these four things, if you cannot fulfil them completely, what does the last thing refer to? The correct philosophical view. If there was no lapse in the philosophical view one could not completely accomplish the pure forms of the former three and partially lapsed a little, then one will be born among the nagas, among the nagas. The place of the nagas is the only place other than being in the human realm where one can still learn. The nagas. Also they would not have to bear tremendous sufferings. Though it is not as good as being a human but

in comparison to the three miserable realms, the naga's place is a very good place, a very good place.

The *Questions of the Naga Kings of the Ocean* (*Sagara-naga-raja-pariprccha*) says:³⁶⁷

[English Lamrim Text Vol 1, P211; 51A, 15.20; Original Chinese Commentary Script Vol 7, P77, L13]

This cites the sutra to substantiate. There is a section in 大藏經, in my impression, I cannot remember it. I think it was in the ***Questions of the Naga Kings of the Ocean***, the 9th chapter. Within the 9th chapter, there were these words. With the translations of the sutra and what is cited by the treatise here, because there have been different translations, so the words are not exactly the same but the meaning is in general like this:

[English Lamrim Text Vol 1, P212; 51A, 15.55; Original Chinese Commentary Script Vol 7, P78, L4]

"Bhagavan, in the beginning of the eon I lived in the great ocean and the *tathagata* Krakucchanda was in the world. At that time, E. Page 212 the *nagas* and their sons and daughters within the great ocean had become few and even I had a reduced retinue.

This says that in the sutra, Sāgara, the naga king invited the Tathagata to the naga palace for an offering. There was a conversation in which he had asked for teachings. He said, "Bhagavan, in the beginning of the eon (beginning of the eon is the beginning of our auspicious eon), well then in the eon, in the beginning, the first Buddha who came was **Krakucchanda**. During that time, the nagas, the sons and daughters of the nagas were few in number. Therefore, I had a reduced retinue as well.

[English Lamrim Text Vol 1, P212; 51A, 16.51; Original Chinese Commentary Script Vol 7, P78, L10]

Now, Bhagavan, the *nagas* and their sons and daughters within the great ocean are immeasurable and their numbers know no limit. O Bhagavan, what are the causes and conditions for this?"

However now, within the great ocean, there is no knowing how many sons and daughters there are of the nagas, one cannot even begin to count them. Bhagavan, what is the reason for this?" So then Buddha said:

[English Lamrim Text Vol 1, P212; 51A, 17.22; Original Chinese Commentary Script Vol 7, P79, L1]

And the Bhagavan said: "O Lord of *Nagas*, there have been those who renounced the world and went forth into the discipline—the well-spoken teaching—but who did not completely perfect the pure ethical discipline. They were not completely perfect in that their rituals had deteriorated, their livelihood had deteriorated, and their ethical discipline had deteriorated. Still, their view was straight.

Pay attention to this.

[English Lamrim Text Vol 1, P212; 51A, 17.40; Original Chinese Commentary Script Vol 7, P79, L4]

They were not born among the living beings of the hells. They were, upon their death, reborn in the places where *nagas* are born.

What is the reason? This says that there are those who renounced the world during the time that the Buddha appeared in this world. "**The well spoken teaching**" does not necessarily refer to ethical discipline, but to the entire teachings of the Buddha. Those who have listened to the Buddha's teachings generated a virtuous mind to renounce the world. Though they renounced the world, but they were not able to completely perfect the pure ethical discipline. When you speak of the entire thing, it is ethical discipline. Ethical discipline is all the vows received. Normally when we speak of ethical discipline, it

includes the teaching of the vow, the substance of the vow, the conducts of the vows, and the forms of the vows. To understand the entire content of the vows of ethical discipline, it is called the teaching of the vow. Once you understand it, when you practice according to the teaching, you will then obtain the substance of the vow. When you conduct yourself based on the substance, when you practice, naturally, the conducts of the vows will surely have forms and rituals. For instance, when you walk, there is a particular way to walk. Then when you talk and how you sit...there is a particular form for every aspect [of your life]. At this time, these are called the forms of the vows. Therefore, the forms of the vows are the expressed external appearance and can also be said that it is like the end process of the vow, the end process. Conversely, though it is at the end process of the vows, but if you are observing the vows, the forms will definitely be present, definitely be present.

[English Lamrim Text Vol 1, P212; 51A, 19.19; Original Chinese Commentary Script Vol 7, P79, L14]

Therefore, now there are many people who seem to overlook the forms of the vows when speaking of the vows. May I ask then, "If you overlook the forms of the vows and speak of the vows, what kind of ethical discipline are you talking about?" Only you would know that. There is absolutely no such thing. Of course, if you say that you are learning meditative concentration, when you obtain the

wisdom, it is a common concentration (定共) and a common path (道共). Then of course, by then you would abide on this at all times. Then of course your form of the vows will not be confused and disturbed. This is very plain, very clear. Therefore, now we should understand the characteristic of the form of the vow. The form of the vow is truly at the end process of upholding vows, but conversely, just because it is the end process, you would not say, "Ah, when I uphold the vows, I do not need to care about the forms!" Then you would be completely wrong. This concept is something we need to be very plain, very clear about.

[English Lamrim Text Vol 1, P212; 51A, 20.03; Original Chinese Commentary Script Vol 7, P80, L6]

Well then, to correctly understand the teachings of the vow, to practice according to the teachings and obtain the substance of the vow, what's [the] crucial [factor] here? The philosophical view. It depends on this thing not having deteriorated, not having deteriorated. Because your beginningless habits are still very weighty, therefore, there are times when you are not careful, that you cannot be completely and thoroughly perfect in small places. Therefore, at this time, with the rituals and livelihood...etc., there can be a minor lapse, just a minor lapse. That is why this says then, "**Still, their view was straight.**" Do not look down on this. It is not easy to have the view! It is

not something we can casually say, "Ah, I have obtained the correct view." It is not that easy! Under this circumstance, he, yes, though not perfect, perhaps had a small lapse, but he would not fall into hell. What would happen then? He will be born among the nagas. Born among the nagas.

[English Lamrim Text Vol 1, P212; 51A, 20.59; Original Chinese Commentary Script Vol 7, P80, L13]

To completely perfect the ethical discipline is truly not a simple matter! At this point, I can also tell you a story. The ones who passed on the treasury of Buddha's teachings, there were the honorable Mahākāśyapa, the honorable Ananda, and then the third patriarch, the honorable Śāṅkavāsa. He was a magnificent sage. Those that were inducted and saved by Śāṅkavāsa, the number of people he helped were not countable. For every person he helped, he would toss a bamboo chip in the house. As a result, for all the people he helped in his life...this bamboo chip, in other words, is of a particular size, a tiny stick that is much like our bamboo tally here. During the time, for every person he helped to achieve, he would put a bamboo tally in a house. There ended up being a few houses loaded with them. You can then imagine the countless number of people he helped. He was that kind of a great master. This was about 100 years after the time the Buddha appeared in the world.

[English Lamrim Text Vol 1, P212; 51A, 22.02; Original Chinese Commentary Script Vol 7, P81, L5]

So then at that time, there was an old Bhikshuni. The Bhikshuni was 120 years old. When the Bhikshuni was young, she had seen the Buddha when she was little. So for all masters, they all have the utmost admiration for Buddha. One day, he heard that this old Bhikshuni had seen the Buddha. He was very delighted and wished to pay her a visit, pay her a visit. Then this Bhikshuni heard that the honorable Śāṅakavāsa was to become visit, she was very happy because he was such a magnificent sage. At that time, he was the greatest in the entire country and so she welcomed him. When she was going to receive him, she wanted to test him. How did she do this? Normally when we enter the door, there is a threshold and perhaps the threshold can be a bit protruding. The threshold is normally made of wood. She then dug a hole underneath. After digging a hole underneath, she put an alms bowl underneath, in the alms bowl....actually, it may not be an alms bowl, but a container that we would use to eat rice with. So she filled it with oil to the rim. Above that, she put grass and other things to cover it up nicely, putting these things on top. Then as Śāṅakavāsa came, no one else was to walk over that except for the honorable Śāṅakavāsa, like that.

[English Lamrim Text Vol 1, P212; 51A, 23.25; Original Chinese Commentary Script Vol 7, P81, L15]

As he entered, of course when you see a great sage, the way he walks is very peaceful, the way he walks, stands, sits and sleeps, he is proper in every aspect. Then after he entered, he asked for the teachings. After he asked for the teaching and started to discuss things, she praised how it was during the time of the Buddha. Then, after he had come in, she opened it up to take a look. After she opened it up to take a look, the Bhikshuni said, "Take a look! When Buddha was here..." During the time of the Buddha, there were the six common-herd bhikshus. Have you heard of them? The six common-herd bhikshus were those who specialize in making trouble, in finding loopholes, and incurring infractions against the vows. Just like that. Actually, they were all manifestations of Bodhisattvas! However, the Buddha had stipulated many ethical disciplines, but once a particular ethical discipline was set, they would be finding loopholes in it, and would be looking for trouble on this again, will be looking for trouble on this again. In other words, they were the ones who created the most trouble in the Sangha community at the time. For those six people, since they were all children of aristocrats, they were close and went around together, like that.

[English Lamrim Text Vol 1, P212; 51A, 24.32; Original Chinese Commentary Script Vol 7, P82, L8]

So the Bhikshuni was quite young at age then. The head of her household had made offerings to the Buddha. During that visit, among Buddha's disciples, the six common-herd Bhikshus came as well. So her family had done the same thing. He had put the oil there as well. After the Buddha came and left, when they opened it up to look, the oil in the bowl was not shaken even slightly. A full bowl of oil was still there. After so many people have entered, the oil had not been touched. You can imagine, ah, their demeanour! Yet now, though the Śāṅakavās was the great sage now, as he was the only one who passed above it, when you open it up, the oil had gone out of the bowl.

[English Lamrim Text Vol 1, P212; 51A, 25.21; Original Chinese Commentary Script Vol 7, P82, L14]

Therefore we should not be looking at this lightly! This, the form of the vows, in other words, in one's mind, there has to be something [which is then expressed through his demeanour]. Normally you can see this, there are many people who will be sitting there, for no good reason, his legs will be shaking, dong, dong, dong, dong. If one is standing, he will be jolting his leg. He is not aware of this. What is this? That is a subjective aspect of his mind, a subjective aspect of feeling ill at ease. Now speaking truthfully, we are worse and worse. Even for the high level Dharma Masters, when you take a look at him, ah, truly, we would not need to speak of it. I did not

understand it before but because when I first began, I had follow Ren Dharma Master, when he sits, he will sit like this. Should he sit down, he is very natural, and will not be swaying, just sitting there. If it is one hour, he is like that for one hour. If it is two hours, then he is like that for two hours. Just like that. I rarely see people like that. Then he will be in his room to read. If he finishes reading, if he is tired, he will close his eyes, being at the same place. He would not be like us, he would not! He will certainly not! To fall into lethargy or laxity, he will not do that. In any case, as he sits at a particular place, he will sit in a great posture. If he feels not right, he will stand up and go out for a little bit.

[English Lamrim Text Vol 1, P212; 51A, 26.29; Original Chinese Commentary Script Vol 7, P83, L9]

Later, incidentally, I saw a Bhikshu who came from China. He went to the United States at the time. Speaking of this, I had a talk with him then, and I thought, ah-ya! He has been ordained for a few decades now, yet there are many things that he does not know. But even though he didn't understand many things, but when he came, whether he was speaking, walking, sitting, as you look at him, you just want to pay respect to him, pay respect to him. Thus this thing is truly remarkable. There is meaning behind a respect-inspiring demeanor. So I just wanted to bring this up while we're here, just wanted to mention this.

[English Lamrim Text Vol 1, P212; 51A, 27.05; Original Chinese Commentary Script Vol 7, P83, L14]

Thus, during the time the Buddha appeared, at the time, for the one with great wisdom, the honorable Shariputra, what was his condition for entering Buddhism? It was because he had seen Aśvajit Bhikshu walking on the road. Ah, as he walked by, he was so dignified. Ah! Venerable Shariputra was deeply moved by that. During that time, Venerable Shariputra was a great non-Buddhist then, one who was extremely intelligent. So, as he looked, ah! He felt it. This was true in our Chinese history as well. When the two Mr. Cheng's, the great philosophers of the Song dynasty, visited the temple, they said, "Ah, the rituals and music of the three dynasties are all here!" This is because they saw the monks. So now we have been ordained and have learned the teachings, yet we do not care about anything, we are nonchalant when we walk on the road, being careless. This is truly very terrible, very terrible! Therefore, at this place I wanted to specially mention this as a reminder.

[English Lamrim Text Vol 1, P212; 51A, 27.56; Original Chinese Commentary Script Vol 7, P84, L6]

In particular, this place tells us: ah, as long as you perfect the philosophical view, others will be okay! If you carry this type of attitude in your mind, then it is over for

you! You say that you carry the correct philosophical view, what is the philosophical view? Ah, I feel that I am trembling with fear because I really cannot be off even a little bit. Though you are trembling with fear but because of your habits, and then you have done it spontaneously without being real careful, then you can count this as somewhat having the perfect philosophical view, even though there is a partial lapse in others. This most definitely does not imply, "Ah, as long as I have the philosophical view, the other things can just be mediocre." Then you will definitely fall [into miserable realms]. That is absolutely a wrong view. This is what I wish to particularly explain.

[English Lamrim Text Vol 1, P212; 51A, 28.33; Original Chinese Commentary Script Vol 7, P84, L11]

Therefore now, if we can grasp the correct philosophical view and advance step by step, then it is definitely the best. However, if you cannot obtain the correct view, at least you can grasp the forms of the vows of ethical discipline and say this with utmost respect, "Ah! I am shameful that I do not understand the correct view. But at least I can see the form (the appearance) of it." If you can do this, though you have not obtained the correct view, but it is similar to the correct view. If you advance with this concept, you will not fall [into miserable realms]. As long as you can carry out the real forms well, if you have this type of attitude, you may not even have to fall to become a

naga, you can maintain a human life. This is what we should correctly understand. Therefore, we should not misconstrue these words! Now let us continue.

[English Lamrim Text Vol 1, P212; 51A, 29.17; Original Chinese Commentary Script Vol 7, P85, L2]

Further, it is said that during the continuation of the teaching of Teacher Krakucchanda, nine hundred and eighty million householders and renunciates were born as *nagas* on account of their lapsed rituals, livelihood, and ethical discipline. During the continuation of the teaching of Teacher Kanakamuni, there were six hundred and forty million. During the continuation of the teaching of Teacher Kasyapa, there were eight hundred million. During the continuation of the teaching of our own Teacher, nine hundred and ninety million have been or will be reborn as *nagas*.

[English Lamrim Text Vol 1, P212; 51B, 00.08; Original Chinese Commentary Script Vol 7, P87, L1]

Well then we have finished with what the sutra said, then next it said that Teacher Krakucchanda was the first Buddha of the thousand Buddhas in the auspicious eon. At that time, whether they were householders, or renunciates, for the number of people who were learning

the teachings then, there was that many. The second one was the Teacher

Kanakamuna, he was the second Buddha. Then there was the third Buddha, and then our root teacher, Shakyamuni Buddha, there were that many [in their times]. Hundreds of millions is a great number. For those people, they have had a lapse in rituals and livelihood, which means there were small discords with the teaching in their practice. However, their ethical discipline remained forceful. This was due to the power of the philosophical view. This power is very strong. Therefore, I said it earlier, though we cannot accomplish it, but I can pay respect in my mind [and say], "ah, I feel shameful!" I can carry this attitude of shame and feel that I must really strive. Though you want to strive, but there remain your habits. Thus, in that case, you would not fall into the miserable realms. This is what is really important. As soon as you lose your feeling of shame, sorry! Then I don't know where your philosophical view had gone. Those who have the philosophical view will certainly carry the feeling of shame.

[English Lamrim Text Vol 1, P212; 51B, 01.14; Original Chinese Commentary Script Vol 7, P87, L9]

What is the philosophical view? You see yourself. But no need to mention philosophical view, the correct view, to speak of it in a more rigorous manner, it is the correct view. It is difficult to get to the philosophical view.

What approximates the correct view? In other words, when we understand that we are amidst ignorance, we would understand that we are amidst our coarse afflictions of the view and thought, and thus we remain in cyclic existence. At that time, your sole reliance and refuge becomes your efforts to learn the teachings, to change yourself. If at every place you feel that, "Me, I am right! I am such..." Then you do not know how wrong you are. When you understand, "I am not right." Then that is when shame develops. This is what we should understand. Through this kind of power, because you have become wholeheartedly respectful and you desire to strive to learn, due to this power, you will then in the future, perhaps, **"have been or will be reborn."** Those people before have been born as nagas, now there will be others who will be born as nagas.

[English Lamrim Text Vol 1, P212; 51B, 02.19; Original Chinese Commentary Script Vol 7, P88, L7]

**Even since our own teacher passed into nirvana those of the four types of followers who commit sins and whose ethical discipline lapses are reborn as *nagas*.
[161]**

This happened the same way, this happened the same way.

[English Lamrim Text Vol 1, P212; 51B, 02.30; Original Chinese Commentary Script Vol 7, P88, L9]

Nonetheless, it is said that, although their practice is not pure, upon their death as *nagas* and transference to a new life they are reborn as deities or humans through the power of their unlapsed conviction in the teaching.

The next part is very important! It is on their actions, although their practice had not been very perfect. Though not perfect, but they have "**unlapsed conviction in the teachings.**" In other words, they still had the correct view. This power remained. They still wholeheartedly wish to learn the teachings, still wholeheartedly wish to learn. This point is very important. If we can examine ourselves on this, then it would be correct. Although you appear to do things correctly, but if your mind does not concord, then you can fool others but you cannot fool yourself. Practice is a matter that solely has to do with oneself. This is very important. You should examine yourself. Oh ya! When you hear the teachings, there can be two types of attitudes. One type is that after you listen, you feel so joyful and shameful, "I need to strive. Though I cannot accomplish this now, but I must strive and alert myself at all times." This is what we should do. As long as you have this type of attitude, you need not be afraid! What we truly should learn right now is primarily this. Another type is this, after you listen, you are afflicted and

miserable. Ah, you are only staying here because you have no choice and cannot help it. If that is the condition you are in, then it would be very horrific, horrific! This is a condition such that if you just examine yourself, you will be able to see it.

[English Lamrim Text Vol 1, P212; 51B, 03.58; Original Chinese Commentary Script Vol 7, P89, L6]

Therefore, the former one where a person has "**unlapsed conviction in the teachings**," within his mind, nah! It is this, this power, "**through the power of**," it is due to this power. With this power, even though as one does wrong things here and there, he feels shameful. What is this? This is the power of their conviction in the teaching. A great power, a power that sustains you at all times. Ah, in general after we have done something, "Ah! How come I cannot do this right again? I have to strive!" He keeps thinking like this. In this situation, though he did not do so well in this life, he will not fall into the three miserable realms. He will be born as a naga. After his life as a naga ended, this power will let him be reborn as a deity or human being. There is another great benefit next!

[English Lamrim Text Vol 1, P212; 51B, 04.43; Original Chinese Commentary Script Vol 7, P89, L12]

Except for those who entered the Mahayana, all of them will pass into nirvana during the teachings of

those who will become buddhas in this auspicious eon.

Once a person is born as a naga, then definitely in this auspicious eon - there are one thousand Buddha in this eon and so there will be another 96 Buddhas to come - he will certainly pass into nirvana. In other words, what does this meant? One can attain arhatship. There is this sentence here, "**Except for those who entered the Mahayana,**" there are the exceptions. What is this exception? It is even better! It is even better [because] these people will head straight toward Mahayana! Therefore, if he has this power of having right views in higher status, even though he may not be able to accomplish the little things now, yes, as you begin, sorry, if you make a little mistake, you will still have to go down! Ah, but do not be afraid! You can end up as a naga. Once you are born among nagas, the stronger you maintain this in your mind, the faster you will return and the better your position will be [in your reborn]. By the time the next Buddha appears, or even when the following Buddha appears, one can attain fruits [as indicated in the Hinayana teachings]. If one does not attain these fruits, it is even better! They go straight towards Mahayana, "I do not want to become an arhat. I want to become a Buddha directly!" This is a point that we should recognized and understand correctly as a Dharma practitioner. This is also the greatest motivation for us right now, the greatest encouragement to us. Therefore, from what I understand, for most of us fellow practitioners, this is a point where we

should use to truly exhort ourselves well, to exhort ourselves well.

[English Lamrim Text Vol 1, P212; 51B, 06.11; Original Chinese Commentary Script Vol 7, P90, L9]

Therefore, solidify the certainty that even the subtlest of virtuous and non-virtuous actions follow you like shadows and produce both great happiness and great sufferings.

All the karma, non-virtuous or virtuous, however weak or small, they will follow us like shadows to our body. The extent of the effects will commensurate with the extent of the karmic causes. It will not err by one bit, will not err by one bit. Not only will it not be erred by one bit, through the magnification of karma, this will produce great sufferings or happiness at the end. With regards to this point, we need to solidify the certainty. Then once you understand this,

[English Lamrim Text Vol 1, P212; 51B, 06.57; Original Chinese Commentary Script Vol 7, P90, L14]

After you understand this, what do you do?

[English Lamrim Text Vol 1, P212; 51B, 07.01; Original Chinese Commentary Script Vol 7, P91, L2]

Then, strive to cultivate even the subtlest of virtues and to eliminate even the subtlest of sins and infractions.

Even the subtlest sin, you will have to eliminate it! Even the subtlest virtue, you will strive to cultivate, strive to cultivate. Therefore, what is the most important thing? It is with the principle of cause and effects, you must first develop certainty. The reason we are careless now, the primary, the primary reason for this is you are looking to take advantage of the situation on hand. It is that simple! Perhaps you may take the initiative, such as when you see something great, you go after it. Or it may be your habits, ah, you feel too lazy to move. It does not matter which of the two, in brief, you are seeking for some meagre benefit, a small benefit. And if you now understand the principles of cause and effects and have developed certainty of this in your mind, then you will understand that for any great or small gains, there are definitive causes which produced such effects. You will not take advantage of the situation at hand anymore. The only thing you will be thinking is to quickly strive to cultivate the virtuous causes and to eliminate the bad effects. Right? Are you clear with this concept? It is very clear and easy to understand! Thus, what is most important for us in general, what is most important for us to cultivate now? [When we say] "practice, practice," it is nothing else, but precisely this, precisely this.

[English Lamrim Text Vol 1, P212; 51B, 08.43; Original Chinese Commentary Script Vol 7, P91, L12]

The Collection of Indicative Verses: ³⁶⁸

Then it is substantiated with the scripture. It tells us this.

**Just as the shadows of birds who dwell
In the sky move along with them,
Beings are followed by
What right and what wrong they have done.
Just as when those with few provisions
Set out on the road and travel in suffering,
Living beings who have not cultivated good karma
Travel to the miserable realms.
Just as when those who have prepared many
provisions
Set out on the road and
travel in happiness,
Living beings who have
cultivated good karma
Travel to the happy realms.**

[English Lamrim Text Vol 1, P213; 51B, 08.49; Original Chinese Commentary Script Vol 7, P92, L1]

Just as when the birds fly, wherever they fly, their shadows will follow. So this example tells us that for us

ordinary beings, no matter what your actions are, virtues will beget virtuous effects and sins will beget bad effects. To have sins, it is much like when we set out on the road without food. If you set out on the road without any provisions, when you are on the road, you will be hungry and have no money. By then, it would be terrible, since you will travel to miserable realms as you do not have virtuous karma. Conversely, if you are well prepared, then when you set out on the road, great! You will be able to travel to the happy realms.

[English Lamrim Text Vol 1, P213; 51B, 09.54; Original Chinese Commentary Script Vol 7, P92, L8]

And also:

**Do not scorn even the tiniest sin,
Thinking that it will do no harm;
It is through the accumulation
of drops of water
That a great vessel gradually
fills.**

Though it can be the tiniest sin, but you should certainly not overlook it and think that it will do no harm. Drop by drop, a great vessel will be filled. The sutra of Kṣitigarbha also says this. Actually, we should know that any aggregate made of thousands of objects will begin from what? They were added up from having one, two, three, four and so on. This is what we should understand.

Therefore, we often overlook this. Ah! We seem to feel that with small things, we do not need to care so much. As soon as you have this careless attitude, it is over! You will continually be in this careless state of mind. Then for your entire life, perhaps even a long eon will have passed in carelessness. This is very important! Every one of us should examine ourselves here. We behave in this manner in many instances. Our behaviours are often inexplicable. What is your actual state of being? To truly describe this state, it is congruent to our habits from beginningless times. If you do not purposely bring to mind the remedies, you will not even know that you are in a state of carelessness and time will have flown by swiftly.

[English Lamrim Text Vol 1, P213; 51B, 11.10; Original Chinese Commentary Script Vol 7, P93, L3]

For example, let us just think back a little! We seemed to have just gone to the main shrine for a morning ritual and then after that, cannot remember what I did. Yet all of a sudden, a few hours passed by. If we think about it, it would have seemed that we had just begun the semester, but then a few months had passed just like that. What did we do in between this time? You do not remember a thing. Therefore, it has been told to us time and again, if you do not bring the remedies to mind for this state of mind, you will continue to be this way. We will have no chance against this habit! This point is very important, very important! Thus, this is why after you

have truly heard this, do not be saying, "Ah, I have heard it, okay!" You close your book afterwards and run out. That would be the end [of your learning]! That is when you must certainly say to yourself before you put down the book, "I am going to rest now." But why do you need to rest? That is after you have rested and regained your strength, that is when you can truly strive to practice! If you have first prepared yourself mentally before you close your book, before you go out, then you will think, "Right! It is about time now. I need to return to practice." This concept is very important because there are too many, too many instances [where we just let ourselves go]. With this, therefore, for every aspect of our lives, we need to know how to bring our mind [to virtue]. This "bringing remedies to the mind" will continue to be useful, and so you must understand this from the moment you make your first step.

[English Lamrim Text Vol 1, P213; 51B, 12.21; Original Chinese Commentary Script Vol 7, P93, L13]

Of course, before you bring the remedies to mind to apply it, the first thing is that you must understand yourself. If you do not understand yourself, then it is of no use, of no use! The more you listen, however much you listen, the more you speak, however much you speak, there are many people who will say, "Ah, I have studied for a few years, I know it all!" But the teachings cannot be applied at all! Not only that, on the contrary, because he

feels that he knows, this is how he is ever going to be, this is how he is ever going to be! This type of person is most pitiful, most pitiful! Thus, at this place, we should pay particular attention to this. This thing, so it is said that "though drops of water may seem small, they will gradually fill a great vessel." If we were to use this saying to describe our mind, it is a description that befits everyone. Our every thought lasts only a very short moment, passes by just like that. But in the end, when we think back, "Ah, I am 30 years old." Thirty years had gone by just like that. Everyone can think about it, is it not right? I am 60 years old and 60 years have gone by just like that. Yet, the reality is, we are still make wrongful assumptions on this. Ah, I cannot let this go, I cannot let that go. We are yet still creating karma, ah, it is frightening! Our whole life will have slipped by without us being aware. Thus, this is something we need to pay attention to.

[English Lamrim Text Vol 1, P213; 51B, 13.40; Original Chinese Commentary Script Vol 7, P94, L8]

And further:

**Do not think that the
commission
Of even a tiny sin will
not pursue you.
Just as a large vessel is filled
By falling drops of
water,**

**So too is a fool filled
up with sins
Accumulated a
little at a time.**

**Do not think that the cultivation
Of even a tiny virtue will not pursue you.
Just as a large pot is filled
By falling drops of water,
So too are the steadfast filled up
By virtues accumulated a little at a time.**

These words, take a look! Do not overlook them. Do not think that it is okay if you have done something small. Whatever small thing you have done, it will gradually, gradually increase and accumulate. Thus, with things that you think that would not matter, because you think that it is so small [that no harm will come], as a result, you create great sin, and suffer greatly. This describes a fool. Contrarily, we should not put off virtues just because it is small. If you strive to do so, later, great virtues will be accumulated. If you can just put in some effort, begin to strive at the small things, as a result, you will accumulate steadfast and complete virtuous causes, and virtuous effects. All will begin from this. Thus at every instance, we need to become mindful of our thoughts, we must strive!

[English Lamrim Text Vol 1, P213; 51B, 15.04; Original Chinese Commentary Script Vol 7, P95, L3]

Again, the *Garland of Birth Stories*:³⁶⁹

By accustoming themselves to virtuous and nonvirtuous karma Humans become habituated to these actions.

Though you may ignore such matters, In other lives you will experience their effects, like a dream. [162]

These are the words. By accustoming ourselves to virtuous or non-virtuous karma, normally you have habituated yourselves to non-virtues or perhaps you strive now to do virtues, if you have nurtured it enough, it will become your habit. Actually now, each of us is run by our habits, run by our habits. Therefore, true practice is to change the habits, to change the habits. This habit is something that will continue for many lives and eons. What happens after you have successfully nurtured the habit? For the next two phrases, pay attention to them! **"Though you may ignore such matters, in other lives you will experience their effects, like a dream."** After you have successfully nurtured this habit, when it manifests in the next life, it will be like a dream. What does it mean to be like a dream? That is when you are dreaming, you do not know what is going on. That is the way it is in a dream. You just go along with things in a dream, right? Now actually, even when we open our eyes,

in the day time, when we are not dreaming, what is the state that we are in? We are in this big dream of ignorance! Every one of us is in this big dream of ignorance. We all have our habits, we all have things we take pleasure in, we all have our own behaviors and may I ask, where did your habits come from? Have you thought about it? Nah, here it tells us. This habit is something that was nurtured from our previous lives. To really explain this, the text will tell us later that this embedded habit is the causally concordant effect.

[English Lamrim Text Vol 1, P213; 51B, 16.44; Original Chinese Commentary Script Vol 7, P96, L2]

Since we were this way in our previous lives, therefore if a person is very frugal, he was frugal in his previous lives. If a person is lazy this life, he was lazy in his previous lives. Therefore, if you look at his habits now, you can somewhat tell: um, this person came from the deity realm because those who come from the heaven like to be very clean and are more intelligent. Those who come from the animal realms, they are careless. If this person has more hostility, easily angered, it is such that for a person who was a snake or an animal that preys, one is likely to have a big temper. If one was a pig and that sort of animal, the attachment will be very strong, like that. If one was a monkey before, then he is easily distracted. Therefore, with people's previous lives, of course these are just a general analysis, a general analysis. So these

[differences] were brought from the previous lives. Therefore, this place tells us this. And if we were to examine ourselves now, it is the same.

[English Lamrim Text Vol 1, P213; 51B, 17.39; Original Chinese Commentary Script Vol 7, P96, L9]

Similarly, this is the case when we move from the previous lives to our lives now. There is another point as well. It may not have been carried from the previous life to now, but that even what happens in the earlier part of our lives will affect us now. This is very plain and clear. Therefore, with any arising thought, what is it? It is a stream of thought concordant to the previous thought, meaning that it is similar to the previous thoughts. For instance, if we are giving a teaching now, we are speaking now, I will continue to speak like this. As you listen, you will continue to listen. When you are listening, if you have devoted your entire attention to listen, and you are very eager, then you will continue to listen with your eyes wide open. If however, you were disinterested in the matter that you heard earlier, then you will still be not paying attention now. Ah! You will be looking at the clock, how come it is not the end of the class yet, and.... Nah! These are different mentalities. But what is it exactly? That is the causally concordant consciousness connecting to the previous next moments. Therefore, this is the same phenomenon that happens for a moment in time, the same phenomenon that occurs for months and years, a whole lifetime, and even for a long eon.

[English Lamrim Text Vol 1, P213; 51B, 18.36; Original Chinese Commentary Script Vol 7, P97, L2]

Now when you cultivate, what are you cultivating? You are cultivating this - with what is right, you increase it, and with what is incorrect, you quickly change it. Therefore, to practice, practice, we have now begun to understand where we start to practice. Therefore it has been told to us earlier that to truly go for refuge, you must go to the teaching for refuge. What should you do when you go to the teaching for refuge? You must recognize this. Now here it tells you the characteristics of it first, then it will tell you how to correct it, how to cultivate, and what effects you shall obtain. Therefore, with these few sentences, put them in your mind and recognize them!

[English Lamrim Text Vol 1, P213; 51B, 19.10; Original Chinese Commentary Script Vol 7, P97, L6]

**Those who do not train in generosity, ethical discipline, and the like
May have good family lineages, good bodies, and health,
And may have great power or enormous wealth, But they
will not find happiness in
future lives.**

These were from the previous lives and they came from cultivation. If you strive to cultivate in this life, you can attain high status life after life. If you attain high status, for the temporal happiness, it is high status, but you will obtain certain goodness at the end. This is what we need. If you had not trained in them, then the order of practice must certainly be as indicated, in terms of the teaching of Mahayana, we will speak of generosity, ethical discipline, patience, joyful perseverance, serenity and insight. But these are fundamentally subsumed as ethical discipline, concentration and wisdom as well. Therefore, to speak of this in general, in the beginning we follow the order and talk about generosity, ethical discipline...etc., this will include everything. If you do not train in them, no matter how great your life is now..."lineage" is your family background. Sometimes when we talk, we would say, his family is this and that, and his study is this and that. But if you do not cultivate, these would be useless! Yes, this person might be very beautiful, very smart, young, and superior to others in every aspect. Not only that, they have great power, enormous wealth, eh, even if this is the case, ah, sorry, **"will not find happiness in future lives."** These things at the moment of death to you will be just as if you were in a dream. Then finally, sorry, you will fall [into miserable realms] and suffer. On the contrary, if you practice,

[English Lamrim Text Vol 1, P214; 51B, 20.46; Original Chinese Commentary Script Vol 7, P98, L2]

**As for those whose family lineage and such are inferior but who are not attached to sin
And who have qualities such as generosity and ethical discipline,
Their happiness in future lifetimes will grow
As surely as the monsoons of summer fill up the ocean.**

Even though you are inferior in every aspect, but you do not engage in non-virtues. Not only do you not engage in non-virtues, you have qualities such as generosity, ethical discipline, patience and etc., in other words, six perfections. What would that be like? It would be like the [monsoons of] summer [filling up the] rivers. In the beginning, they seem dry and not much is there. But gradually the rivers gather more and more [water]. In the end, wow! They can even fill up the ocean, just like that. For now [you will first obtain] high status but eventually you will reach certain goodness. In the end, you will surely obtain happiness, surely obtain happiness. Therefore at this point, what is truly important for us to do now?

[English Lamrim Text Vol 1, P214; 51B, 21.34; Original Chinese Commentary Script Vol 7, P98, L8]

Once you have become certain that virtuous and nonvirtuous karma Give rise

**to happiness and suffering in lives
beyond,**

We should skilfully understand virtuous and non-virtuous karma. If you accumulate virtues, you will obtain happiness in the future; if you accumulate non-virtues, you will endure sufferings in the future. Therefore, strive to eliminate sins and cultivate virtues.

[English Lamrim Text Vol 1, P214; 51B, 21.57; Original Chinese Commentary Script Vol 7, P98, L11]

**Eliminate sins and make effort at virtuous actions.
You without faith, do as you will.**

You must strive to do this! But what do you need in order to strive? You need faith. When you have faith, you will develop a yearning. "Faith is the basis for yearning, yearning is the basis for diligence." Only when you have a correct understanding, will you then develop faith. Upon faith you will develop a yearning for virtue. Once you have a yearning for virtue, it will give rise to diligence. Well then where does "understanding" come from? Through listening, [and this comes] from relying on an excellent teacher. Therefore, we have concluded down to this again, that one must certainly rely on an excellent teacher and earnestly listen. Why do you listen? To obtain the correct understanding and devotion. Once you understand, after you correctly understand, then certainly

cultivation becomes the best thing there is to do. Without any exception, you will realize that all good things come from doing this, so who would not want to cultivate? You will realize that being lazy is, ah, something that harms the self! If after obtaining this human body, you end up [wasting it like this], wow, as a result you are the one who will suffer the loss. By then if we ask you to be lazy, you would not oblige! Everyone would be fighting to do things because the resulting benefit is yours. The key to the entire matter is right here.

[English Lamrim Text Vol 1, P214; 51B, 23.25; Original Chinese Commentary Script Vol 7, P99, L8]

Well then this is number two, the magnification of karma. Yes, everything is determined by karma. Not only that karma is certain but that karma will continue to magnify. Therefore, for us, we must quickly strive! As long as you make efforts to do just a little, ah, this will bring about an immense effect. Thus, you desperately strive to cultivate virtues. With something small, even a little sin will develop into a great bad effect. Since you understand this point, oh, even though you can take some small advantages of things now, you absolutely cannot let your greed drive you! To obtain some advantages up front for your greed now, though this may give you some minor benefits, it will bring about a great effect, a great suffering. Who would want to do that? This is very plain and very clear. After all is said, what is the key to this

matter? It is a lack of understanding to this principle. Therefore, he has told us earlier, "**is praised as the foundation of all virtue.**" The foundation to all real benefits is none other than this. The basic concept has been explained. On to the next two points...if you have not done such action, you will not experience the effect of it. Number three,

[English Lamrim Text Vol 1, P214 51B, 24.33; Original Chinese Commentary Script Vol 7, P100, L1]

3" Not experiencing the effects of actions that you did not do

If you have not accumulated the karma that is the cause for an experience of happiness or suffering, you will in no way experience the happiness or suffering that is its effect.

This says that if you have not accumulated the karmic cause, the karma which is the cause of an experience of happiness or sufferings, you will certainly not experience the happiness or sufferings and its effect. Then, the next sentence is there to exhort us in particular, to exhort us practitioners in particular.

[English Lamrim Text Vol 1, P214; 51B, 25.05; Original Chinese Commentary Script Vol 7, P100, L4]

Those who enjoy the fruits of the innumerable collections amassed by the Teacher need not have accumulated all of the causes of these effects, but they do need to accumulate a portion.

Now that we understand this and know that this is how all phenomena are. Ah, this principle is good and only Buddha would tell us this principal! Yes, only Buddha would tell us. Well then, what are we doing here now? We are benefiting from this. The great Teacher has given his head, eyes, brains and marrows in the innumerable eons in order to have accumulated this marvellous effect. He then tells us this, and we have now actually heard this today! The reason we are able to hear this, there must have been causes for hearing this. Therefore, we may not have accumulated all the causes; if we had accumulated all the causes, we would be living during the time that Buddha appeared and listened to His quintessential teachings. Now we are able to hear a little bit, but to be able to hear this little bit, it is certainly an effect that you are experiencing.

[English Lamrim Text Vol 1, P214; 51B, 26.04; Original Chinese Commentary Script Vol 7, P100, L11]

Therefore, as everyone comes to this point, you should contemplate this yourself: ah! The reason I am able to hear this is dependent upon what I did previously. Now that I am able to hear this and to just let this

opportunity go, it would be such a waste! Therefore, as you think of leisure and opportunity, you will know that this is something you need to do yourself. You will absolutely not give in to laziness. No matter what others may say to you, [you would say,] "Ah, I have made great efforts in order to obtain this little bit that I have now, how can I casually waste it away!" You will then be putting in your utmost effort. If after obtaining this, you casually waste it, then once you lose [your human life] in the next life to come, it is over. To obtain this again, one will have to endure tremendous suffering! This place spends some time to exhort us. Well then with what you have done, it will not perish. After you have done an action, sorry, you will certainly have to experience the effects.

[English Lamrim Text Vol 1, P214; 51B, 26.50; Original Chinese Commentary Script Vol 7, P101, L3]

**4" The actions you have done do not perish
Those who have done virtuous and non-virtuous
actions create pleasant and unpleasant effects.**

Actions which you have done, they are sure to create the effects. Virtuous karma creates pleasant effects. Non-virtuous action creates unpleasant effects.

[English Lamrim Text Vol 1, P214; 51B, 27.04; Original Chinese Commentary Script Vol 7, P101, L5]

As Udbhatasiddhasvamin's *Praise of the Exalted One* says:³⁷⁰

**The brahmins say that virtue and sin
May transfer to others—like giving and receiving a
gift.**

**You [O Buddha] taught that what one has done
does not perish**

**And that one does not meet with the effects of what
one has not done.**

"Brahmin" is the India's brahmins. The brahmins, what did the non-Buddhists say? That virtues and sins "**may transfer to others.**" What is transfer? "**May transfer to others - like giving and receiving a gift.**" The non-Buddhists are, ah, such as the deities, if you make some offerings to them, then they will come and protect you! Like this. Therefore, with however much that you have offered to them, much like the merchandise, however much money you have given, you can use it to buy some things back. Then as you have sinned, as long as you have done something for it, it would be okay, the sins will be compensated! There is no such thing. Bhagavan tells us that once an action is done, it will not perish. If you have not done such action, you will not experience it. They absolutely cannot be exchanged. It is of no use!

[English Lamrim Text Vol 1, P214; 51B, 27.53; Original Chinese Commentary Script Vol 7, P101, L12]

Furthermore, the *King of Concentrations Satra* states:³⁷¹

Next is what is said in the scriptures.

[English Lamrim Text Vol 1, P214; 51B, 27.57; Original Chinese Commentary Script Vol 7, P102, L1]

Further, once you have committed an action, you will experience its effect; And you will not experience the effects of what others have done.

The scriptures say, after you have committed an action, sorry, "**you will experience its effect.**" Experience is to come upon. It would be impossible to not come upon it. After you have committed an action, you will certainly come upon the effects of it! "**What others have done,**" with what others have done, you will certainly not have anything to do with the effect. If others have done this, but you have not done so, if you have not done so, you will certainly not experience it.

[English Lamrim Text Vol 1, P214; 51B, 28.20; Original Chinese Commentary Script Vol 7, P102, L5]

Moreover, the *Bases of Discipline* says:³⁷²

The *Bases of Discipline* says the same as well.

[English Lamrim Text Vol 1, P214; 51B, 28.24; Original Chinese Commentary Script Vol 7, P102, L7]

**Even in one
hundred eons
Karma does not
perish.**

**When the circumstances and the time arrive
Beings surely feel its effects.**

Though in one hundred eons, the karma done does not perish. As long as you have created the karma, the karma will certainly remain, will certainly remain. When the circumstances and the time arrive, that is when you will have to forebear the effect yourself. Therefore, after you have done an action, it will certainly remain.

[English Lamrim Text Vol 1, P214; 51B, 28.51; Original Chinese Commentary Script Vol 7, P102, L10]

This section tells us the four general characteristics of karma. Karma is just as such. To summarize this, the first one is that all virtues and sins, any tiny effect of happiness and suffering, even for an arhat who has attained the sacred fruit...why does this place not speak about the Buddha, but instead, only about the arhat? The Buddha is one who has ultimately and completely resolved all

problems. Just like that. But actually, is this so? Sorry, Buddha still has to experience some remnant effects! Therefore, when Buddha appeared on earth, he still experienced the effects of the golden spear and the horse-grain. I will just roughly go over this with you and tell you the story.

[English Lamrim Text Vol 1, P214; 52A, 00.03; Original Chinese Commentary Script Vol 7, P105, L1]

In other words, the aforementioned certainty of karma is such that no matter what predicament you are in, whether you are in hell, in the Unrelenting hell where even if a cool breeze should rise, that sort of small happiness would have been produced from a small virtuous karma. After one becomes a noble being, his suffering will still be caused by non-virtuous karma. All things are determined by karma. Just like that. Therefore, even if one is a noble being, once an action is done, one cannot escape from it!

[English Lamrim Text Vol 1, P214; 52A, 00.27; Original Chinese Commentary Script Vol 7, P105, L4]

So then what are the effects of the golden spear and the horse-grain for Buddha? There was a time when a great elder's son implored the Buddha to give teachings. In general, when one invites the Buddha, He would normally come as you invite him. However, he will not stay for a lengthy period of time. When Buddha first

appeared in this world, many people asked him to teach at a specific place for a long duration of time, but it was not permitted. The longest Buddha would stay in a place is for three months during the summer retreat. Therefore, one can at most ask Him to stay to teach for three months. This is because He needs to allow all sentient beings to vastly cultivate the merit field. So, the son of a great elder came to ask Buddha, he said, "Buddha! For the summer retreat this year, I wish to invite you and your hundreds of disciples to come." The Buddha consented. When the time came, Buddha went to meet this offering and was prepared to do the retreat there. But right before the retreat, the son of the elder who invited Buddha was happily engaged in something else and had completely forgotten about the retreat. After he has forgotten this, and since many people were playing together with the son, he told his butler, "Ah! I am having such a good time here. Do not let others bother us. No matter who comes, you should tell them that the master of the household is not in! Just ignore them. Anyhow, just ignore them. I will tell you when I have had enough fun and then you can tell me what happened." "Okay, okay, okay!" Since this was already said, the butler of course had to follow the order!

[English Lamrim Text Vol 1, P214; 52A, 02.00; Original Chinese Commentary Script Vol 7, P106, L5]

Two days passed and the Buddha arrived for a summer retreat. As they got there, when they arrived at

the door, the butler said, "Sorry! My master did not tell me anything about this." Eh, no matter who came, since not everyone had faith in the Buddha at the time, thus even though the master of the household had faith in the Buddha, the butler did not. So, the Buddha could not do anything! "Okay, okay!" It so happened to be a year of famine. So then, eh, everyone went hungry without any food. The Buddha then said, "Okay, okay, cannot do anything about this now! You can all go look for food yourself." When Venerable Shariputra heard that they can go look for food, since it was the year of famine, so he went to the heavens and enjoyed for three months there. The rest of the 500 students, as they saw that Buddha was hungry, they said, "No way out of this!" Everyone followed the Buddha. No one had anything to eat! At that time, there was a nearby herdsman who raised horses. He did not have food to eat for people but he did have grains for the horses. So he thought, "Ah! I cannot bear to see them suffer!" So he went to see them, "I really do not have anything to offer but I have grains for the horses. If you do not mind it, then we can save some of that so everyone here can eat." "Okay, okay, okay!" So then everyone ate horse-grain, like that. So they ate it.

[English Lamrim Text Vol 1, P214; 52A, 03.13; Original Chinese Commentary Script Vol 7, P106, L15]

But Venerable Ananda was Buddha's attendant. If this happened to other people, it would have still been

okay. But Venerable Ananda was truly someone incredible. His whole heart was devoted to Buddha. He cared not for himself. He lavished every care on the Buddha. When the Buddha was eating the horse-grain, he could not bear to see that happen. Ah, he felt so miserable! But he did not know what to do! After Buddha had taken the food, He knew what Ananda was thinking. So, Buddha took the bowl that was filled with horse-grain and gave it to Ananda. He said, "Ananda, why do you not try some of this!" When Ananda ate it, as he ate it, ah! It was so delicious and indescribable! It was the same quality as all the foods they have got from before, just like the offerings of the heavens, most supreme. Ananda was very happy and began to eat. But actually, we would all just see horse-grain! So, then everyone, after three months had passed, the son of the elder had remembered that after playing for three months, "Ah! This is not right! Did I not invite the Buddha? What has gotten into me! Quickly, quickly." But by the time he said quickly, time had already passed. When he finally came to see Buddha, Buddha said, "Okay, I have already come for your invitation, it is time for me to return."

[English Lamrim Text Vol 1, P214; 52A, 04.16; Original Chinese Commentary Script Vol 7, P107, L9]

Therefore, the Buddha had to endure the effects of eating the horse-grain for three months. The disciples then asked for the reason behind this. What did the

Buddha say? He said, "Ah! Innumerable eons ago, there was a Buddha who appeared in the world..." This Buddha's name was Vipasyin. At that time, our [Shakyamuni] Buddha was a great brahmin, a renowned non-Buddhist. He was the greatest non-Buddhist there. Therefore, many people believed in him. Yet as Vipasyin Buddha appeared in the world, everyone lost faith in the brahmin and instead took faith in Vipasyin Buddha. People no longer believed in the non-Buddhist. Of course, there was still a portion of people [who didn't believe in Vipasyin Buddha], such as when our [Shakyamuni] Buddha appeared in our world, most people believed in the renowned non-Buddhists, sixtirthikas. But at the end, most people took refuge in the [Shakyamuni] Buddha, and therefore the sixtirthikas were extremely jealous. This was the case for our Shakyamuni Bhagavan back then.

[English Lamrim Text Vol 1, P214; 52A, 05.04; Original Chinese Commentary Script Vol 7, P108, L1]

So there was a day when the great brahmin brought 500 disciples to ask for alms. As he did the alms, the Buddha was also out doing the alms! So the great non-Buddhists said, "This bald Shramanera should eat horse-grain. He only deceives others!" What he meant by this phrase is, "All the believers should eat horse-grain. They should eat what animals eat." So he said this one sentence. But he had a senior disciple behind him who

felt, "Ah! The teacher, how can he be saying that, it is not proper! The Buddha is one who is omniscient." So for the rest of the 500 disciples, even though they did not say it, but in their mind, they thought, "Yes, yes, yes, this bald Shramanera should eat that!"

[English Lamrim Text Vol 1, P214; 52A, 05.49; Original Chinese Commentary Script Vol 7, P108, L7]

"Even though now I have become the Buddha, but the remnant of the effect for that had not been exhausted." Of course after he said this, he immediately fell into the miserable realms. Ah, you do not know how long he had to be in hell, but here, the remnant of the effect had not been exhausted. Therefore, although he had become the Buddha in this lifetime, he still ate the horse-grain for three months. He had only said this one sentence, but there is this remnant effect! Therefore, for anything small, anything small will eventually magnifies! Then there was one student, the senior student who heard the teacher and said, "Ah, how can the teacher be like that! This is not right." Who was that? Shariputra. "Therefore, we had to endure the effects of eating horse-grain, but he went up to enjoy the offerings of the deities. Those who are left, sorry, you are the ones! You were with me." Ah, but because He had attained Buddhahood, though he had to eat the horse-grain in form, the taste of His food was equivalent to heavenly offerings but it was not so great for the disciples. This story, I just briefly mention it here.

Therefore, "Even in a thousand eons, the karma will not perish."

[English Lamrim Text Vol 1, P214; 52A, 06.51; Original Chinese Commentary Script Vol 7, P108, L15]

Now that we understand this, where it says that for a karma that is done, it will not perish. So here I have a question to ask everyone. Since karma will not perish after it is created, may I ask then: is there any effect to repentance? I want to ask you this here. We all say we need to repent, repent but if the karma will not perish, is there any efficacy to repentance? This question is something you can think over. He will be explaining on repentance later. Does this not seem to be a conflict? If he asks us to confess, that means it can be purified but here it says that you will meet up with what you have done, it shall not perish. Where, where is the key to this? Think about it. Think about it seriously. This is the test for this time, the test for this time. Before I formally explain that section, every one of you should come up with your own thoughts on this. After you think about it, I will find an appropriate time to test all of you.

CHAPTER 14

THE VARIETIES OF KARMA
(Part I)

Chapter 14 Outline

The Varieties Of Karma

b" Reflecting on the distinctions among the varieties of karma

1" The principal teaching of the ten paths of action

2" The determination of the effects of actions

(a) Non-virtuous actions and their effects

(i) The actual paths of non-virtuous actions

(ii) Distinctions of weight

(a') The weights of the ten paths of non-virtuous action

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

(1') Strength in terms of recipient

(2') Strength in terms of support

(3') Strength in terms of objects

(4') Strength in terms of attitude

(iii) An exposition of the effects

(a') Fruitional effects

(b') Causally concordant effects

(c') Environmental effects

(b) Virtuous actions and their effects

(i) Virtuous actions

(ii) The effects of virtuous actions

(c) A presentation of other classifications of karma

(i) The distinction between projecting and completing karma

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

- 2' Reflecting on karma and its effects in detail**
 - a" The attributes of the fruitions**
 - b" The effects of the fruitions**
 - c" The causes of the fruitions**

Now let us continue.

[English Lamrim Text Vol 1, P216; 52A, 08.13; Original Chinese Commentary Script Vol 7, P109, L8]

Well then, the aforementioned section on the principles of karma, these are the general principles. After you know these general principles, oh! That is what karma is. Since this is the case, then we must strive with trepidation! We absolutely do not want to create bad karma and we must create virtuous karma! Then what is non-virtuous karma? What is virtuous karma? We must understand the nature and subjective aspects of virtue and sin. Only when we have a correct understanding can we proceed with actions! So he will explain this to us next, we will now understand this through the distinctions. Oh, so we know that karma is represented by these. Therefore,

[English Lamrim Text Vol 1, P216; 52A, 08.58; Original Chinese Commentary Script Vol 7, P109, L13]

b" Reflecting on the distinctions among the varieties of karma

The presentation of the distinctions among the varieties of karma has two parts:

It is divided into two parts.

[English Lamrim Text Vol 1, P216; 52A, 09.02; Original Chinese Commentary Script Vol 7, P110, L1]

- 1. The principal teaching of the ten paths of action**
- 2. The determination of the effects of actions**

Since now, karma is mainly these ten things, mainly these ten things - virtuous, on one hand, and the opposite is non-virtuous. Secondly, it is the determination of the effects of actions. This type of karma will produce this type of effect. There are all sorts of relationship between karma and effect. We will get to understand them. Therefore, after you understand karma and how karma and effects are related, by then you will know that non-virtue is something you absolutely cannot commit, you must eliminate them. With what is virtuous, you must strive to cultivate, to accumulate. There will then be a standard to your conducts. Therefore, this is what we would call the correct view, which is to correctly and appropriately understand the contents of it. Let us read on.

[English Lamrim Text Vol 1, P216; 52A, 10.00; Original Chinese Commentary Script Vol 7, P110, L7]

1" The principal teaching of the ten paths of action
***Question:* [163] Given that I have ascertained the causality of happiness and suffering as explained previously, have understood that karma increases, that I will not meet with the results of actions that I have not done, and that actions I have done will not perish—about what sorts of karma and effects should**

I initially develop certainty? Which should I adopt and which should I cast aside?

Well then in this situation, what is the principle of karma and effects that we should understand so we can act according to our understanding?

[English Lamrim Text Vol 1, P216; 52A, 10.31; Original Chinese Commentary Script Vol 7, P110, L11]

***Reply:* In general, you can conclude that there are three ways to engage in good and bad conduct—physically, verbally, and mentally. Although not all the virtues and non-virtues of these three ways are included within the ten paths of action, still the Buddha, the Bhagavan, summarizing the key points, taught the most obvious, or coarse, among the virtues and non-virtues as being the ten paths of virtuous and non-virtuous actions. He taught that the extremely great foundations for a misdeed are the ten paths of non-virtuous action. He saw that when you give up these ten, you adopt virtuous actions and that the most important points of these virtuous actions are also ten in number. Therefore, he taught ten paths of virtuous action.**

In summary, all the good and bad conducts which will lead to good and bad effects will come from this – the three doors. These three doors, a door is like a gateway, a place where it will begin to lead you toward virtuous or

non-virtuous actions, and then eventually producing virtuous and non-virtuous effects. These [three doors] are the body, speech and mind. Whatever physical, verbal or mental actions, bad or good, though these paths of actions may not completely include everything, but for the most obvious ones, the ones we do normally. Actually, for us ordinary beings, [our actions] would only be the obvious one. These [paths of actions] would include everything that we do already! The good is virtue, the ten virtuous actions. The bad is the non-virtue, the ten non-virtuous actions. The Bhagavan has explained the outline, which are the ten paths of non-virtuous actions. If you can eliminate these, you shall receive all sorts of great benefits. The opposite of them will be called the ten virtuous paths of actions.

[English Lamrim Text Vol 1, P216; 52A, 12.17; Original Chinese Commentary Script Vol 7, P111, L7]

***The Treasury of Knowledge.*³⁷³
Systematizing the most
obvious among them,
The Buddha said that the
paths of action— Virtuous or
non-virtuous—are ten.**

The scriptures are then cited to explain, and the commentary tells us this. In systematizing the most obvious virtues and non-virtues, there are no more than these: the ten virtuous and the ten non-virtuous actions.

[English Lamrim Text Vol 1, P216;52A, 12.38; Original Chinese Commentary Script Vol 7, P111, L10]

And the *Exegesis of the Discipline* says:³⁷⁴

This was said in the sutra as well. Strictly speaking, *Exegesis of the Discipline* is a scripture within the Hinayana tradition. But if you look at it in a broad sense, then all the scriptures taught by the Buddha would be included in the *Exegesis of the Discipline*. In general, when we distinguish the teachings in the Mahayana traditions, we would classify which ones are the Hinayana scriptures, and this would be one as well. In reality, this is a root text, a fundamental text. In other words, it includes an outline of all the subjects. However, in terms depth and subtlety, they are not covered by this text. Much like when we are in the elementary school, we have the subjects of Chinese, math. Then you can divide the Chinese language further down into multiple sub-subjects. Math can be divided further as well. Like that. Therefore, since we are speaking of the most obvious things, this outline would include everything.

[English Lamrim Text Vol 1, P216; 52A, 13.27; Original Chinese Commentary Script Vol 7, P112, L3]

**If you practice these three paths of action—
Guarding your speech,
being restrained mentally,**

And not committing physical non-virtues— You will achieve the path taught by the Sage.

This is the *Vinaya*. In *Vinaya*, the Shakyamuni Bhagavan tells us this 略教戒. It is just like this. We should safeguard them (the three doors) carefully. When we open our mouths, we should speak virtue. Then mentally we should engage in what is virtuous and pure. We should also not engage in physical or verbal non-virtues. If we can keep our three paths of action (body, speech and mind) pure, then we will be able to obtain all the benefits Buddha has told us. This is the 略教戒 sutra.

[English Lamrim Text Vol 1, P216; 52A, 14.13; Original Chinese Commentary Script Vol 7, P112, L8]

Knowing the ten paths of non-virtuous actions and their effects, restrain yourself from even being motivated to commit them. Then practice the paths of action of the ten virtues in which your body, speech, and mind are not at all mixed with the paths of non-virtuous action.

If we know the ten non-virtuous actions and their effects, if we can understand the principles, then regarding the actions which are spawn from the ten non-virtues, you will strive to restrain them as well. But this mainly points to

these ten types. Through these, others can develop, but they are spawning from none other than these ten types. So, you would strive to restrain them as well. In all, we must not let our physical, verbal and mental actions become defiled.

[English Lamrim Text Vol 1, P216; 52A, 15.07; Original Chinese Commentary Script Vol 7, P112, L13]

This practice is indispensable as the basis for all three vehicles as well as for the accomplishment of the two aims of beings. Hence, the Conqueror repeatedly praised it from many perspectives.

Contrarily, if we have eliminated the ten non-virtues, we are practicing the ten virtues. And the ten virtues are the foundation to all the benefits obtained through the three vehicles, and the three types of persons, namely, small, medium and great capacities. This is the foundation. From this foundation, you can gradually increase it to perfection. This is the foundation that one absolutely cannot go without, absolutely cannot go without. Therefore, Buddha has in various places, in many places made a point to explain this.

[English Lamrim Text Vol 1, P217; 52A, 15.53; Original Chinese Commentary Script Vol 7, P113, L5]

***The Questions of the Naga Kings of the Ocean states:*³⁷⁵**

The *Discourse On The Ten Wholesome Ways Of Action* is part of the same sutra. The *Discourse On The Ten Wholesome Ways Of Action* is part of *The Questions of the Naga Kings of the Ocean*.

[English Lamrim Text Vol 1, P217; 52A, 16.04; Original Chinese Commentary Script Vol 7, P113, L8]

What I have called virtues are the taproots of the perfections of all deities and humans. They are the taproots of the enlightenment of *sravakas* and *pratyekabuddhas*. They are the taproots of the unexcelled, perfect enlightenment. And what are these taproots? They are the ten virtuous actions. [164]

Speaking of “**virtues**,” what are virtues actually? They are the ten virtuous actions. Contrary to these would be the ten non-virtuous actions. “**They are the taproots of the perfections of all deities and humans.**” That means they are not only the taproots, but they are also [required to reach] the perfections. For us who are on the path of the small capacity, in order to be reborn as humans or as deities, these are not only the taproots but are also [needed to reach] the perfections. You must have them in order to be reborn in the realms of humans or deities. I need to explain more on the taproots and the perfections [of the deities and humans]. Once you have these (the ten virtuous actions), you can obtain a life as a human. However, will you be in a good predicament when

you are a human? Though many people are reborn as humans, they must endure indescribable sufferings. That is the condition of lacking perfections, lacking perfections. This is what we should understand. Therefore, if you can have both (taproots and perfections), you will be reborn as humans or deities and do very well.

[English Lamrim Text Vol 1, P217; 52A, 17.12; Original Chinese Commentary Script Vol 7, P114, L3]

Not only is this so for people on the path of small capacity, for people on the path of medium capacity, namely the Sravakas and Pratyekabuddha, **“they are the taproots of the enlightenment of *sravakas* and *pratyekabuddhas*.”** The taproots of Sravakas and Pratyekabuddhas are still these (the ten virtuous actions) except they are extended to become more profound, far-reaching, and vast. Not only is this so for Sravakas and Pratyekabuddhas, but the unexcelled, perfect enlightenment will also depend on these! Will still depend on these! Thus, from this we understand, oh, this is why when we truly practice, we must begin from this. Only when you have the roots, can you then grow upward so that the branches, leaves, flowers and fruits will all be perfect. If you talk about perfections without having the taproots, would not that be a jest? It is much like not having roots or foundations. If you do not have a foundation and you wish to build a house or say a skyscraper, then that would be said in jest.

[English Lamrim Text Vol 1, P217; 52A, 17.51; Original Chinese Commentary Script Vol 7, P114, L9]

And also:

For example, O Lord of *Nagas*, all villages, cities, municipalities, districts, countries, and kings' palaces; all grass, bushes, medicinal herbs, and trees; all fruits of labor, all stocks of seeds, the growth of all harvests, their plowing, harrowing, and production— everything rests on the earth. Their source is the earth.

This then continues to say, this is what the Buddha said to the Lord of Nagas. He said, “Lord of Nagas! Just as what we see now, cities, all sorts of things, even grass, forests, everything, without any exception, all fruits of labor, all stocks of seeds etc., all rest on the earth. The earth is the source to all things. Without the earth, nothing can exist!” Well then what is this an analogy to? This says:

[English Lamrim Text Vol 1, P217;52A, 18.45; Original Chinese Commentary Script Vol 7, P115, L1]

Likewise, O Lord of *Nagas*, these paths of the ten virtuous actions are the sources of divine or human birth, of attaining the goal of the virtuous practices of learners and those with no more to learn, of the enlightenment of a *pratyekabuddha*, of all the

bodhisattva deeds, and of all the qualities of a buddha.

Similarly, these “**paths of the ten virtuous actions**” are the taproots of all virtues. They are the source to everything for the humans, deities, Sravakas, Pratyekabuddhas, Bodhisattvas and Buddhas.

[English Lamrim Text Vol 1, P217; 52A, 19.12; Original Chinese Commentary Script Vol 7, P115, L5]

Therefore Candrakirti, in the *Commentary on the Middle Way*," summarized the significance of the Buddha's praise in the *Sutra on the Ten Levels (Dasabhumika-suttra)* for the ethical discipline in which you eliminate the ten non-virtues:³⁷⁶

It is praised by both the scriptures of Hinayana and Mahayana. We must begin our practice here!

[English Lamrim Text Vol 1, P217; 52A, 19.25; Original Chinese Commentary Script Vol 7, P115, L7]

**For ordinary beings, those born from the Buddha's speech,
Those whose natures are certain as self-enlightened, or conquerors' children,
There are no causes of certain goodness
Or high status, apart from ethical discipline.**

The sutra has said this. How about the commentaries? The commentary also said the same. It is said that, “**ordinary beings**,” that is us common folks. “**Those born from the Buddha's speech**” are the Sravakas because they have heard the Buddha’s teachings and practiced to reach their attainments, thus they are called those born from the Buddha’s speech. “**Those whose natures are certain as self-enlightened**” are Pratyekabuddhas. “**Conquerors' children**” are Bodhisattvas. “**Certain goodness**” is to ultimately become Buddha. For all beings, beginning their practice from human, until [they] becoming Sravakas, Pratyekabuddhas, Bodhisattvas and Buddhas, all the benefits derived in this process, whether it is the temporary high status or certain goodness, the benefits are all derived from what? They are all derived from these, from these – the ten virtuous actions. They are the ethical disciplines. The taproots of ethical discipline are these.

[English Lamrim Text Vol 1, P217; 52A, 20.28; Original Chinese Commentary Script Vol 7, P116, L1]

Repeatedly guard your ethical discipline by maintaining a sense of restraint. There are some who have no such restraint even with regards to a single practice of ethical discipline, yet still say, "I am a practitioner of the Mahayana." This is very dishonorable.

Therefore, under this circumstance, we should understand that with one ethical discipline, even the least severe one, if one cannot guard it well, and he so claims that **“I am a practitioner of the Mahayana,”** this type of person, it is very dishonorable! Not only should they be reproached, they should be, should be, should very much be reproached. Therefore, there are many of us now who make this mistake, one would say, “Ah, for the Mahayana teaching, one need not bother on small things!” Wrong! Conversely, though practitioners in the Mahayana should not be criticizing those in the Hinayana, can practitioners of the Hinayana be criticizing those in the Mahayana?” This is what we should understand! Therefore, no matter what circumstance you are in, we need to understand this fact. We should also embrace an attitude of shame and strive to learn in depth!

We should strive to learn in depth. Only when we are able to practice ourselves, are we then on the right track. Do not think that you are right by just understanding diction and terms superficially! This is a grave mistake. To even understand just some forms of diction and terms, and use them as excuses, that would be even more frightening!

[English Lamrim Text Vol 1, P217; 52A, 21.44; Original Chinese Commentary Script Vol 7, P116, L10]

The *Sutra of Ksitigarbha* states:³⁷⁷

By means of these ten paths of virtue you will become a buddha. However, there are those who, for as long as they live, do not even minimally

maintain even a single path of virtuous action, but who say such things as, "I am a Mahayana practitioner; I seek unexcelled, perfect enlightenment." Such people are great hypocrites and liars. They deceive the world in the presence of all the *Bhagavan* buddhas, and they preach nihilism. When they die, they seem confused and they fall back. [165]

So here it cites from the sutra, the *Sutra of Ksitigarbha*. Actually, this *Sutra of Ksitigarbha* is 地藏十輪經. Normally we would talk about the three sutras of Ksitigarbha, :

《本願經》、《占察善惡業報經》 and 《地藏十輪經》.

This paragraph came from the 地藏十輪經. Much like the ten virtuous actions said in there, the ten non-virtuous actions, it is through striving on this step by step, that one finally reaches the ultimate perfection. Like that. These are the taproots. Even though you might advance and create more and more, but the taproots absolutely cannot be spoiled!

If for you, it does not matter what you may say, with these ten taproots, if you cannot even strive on even one, and you say, "Ah! I am in the Mahayana. I am seeking for the unexcelled, perfect enlightenment. I do not need to worry about small things like this." Those who say this, such people are "**great hypocrites.**" It is completely a

deception, a deception! They are speaking a great lie, a great lie. Not only is this a great lie, but that this deceives the world in the presence of the Buddhas. All the Buddhas in the three worlds and ten directions, without any exception, have told us this, “The taperoots of all virtues are the ten virtuous actions.” Yet this person now dares to say this, would not he be contradicting Buddha’s words? He says that he is in the Mahayana, but if he does not proceed from this (the ten virtuous actions), would not he be deceiving the Buddhas of all ten directions? This is horrific! Even a little deception is not allowed, so needless to say, the objects here are the Buddhas of all ten directions? They are preaching nihilism. Because of their confusion, when they die, they will fall. Where will they fall? Miserable realms! They will certainly fall into the miserable realms. This is what we should understand.

[English Lamrim Text Vol 1, P217; 52A, 24.13; Original Chinese Commentary Script Vol 7, P117, L13]

You should understand "falling back" to be a synonym for taking a completely miserable rebirth.

We should recognize this point, should recognize it.

Okay! This is completely explained again. Now we are saying that, oh, since we want to begin to cultivate seriously, these are then, what are the actions? He told us the ten actions, these ten actions. Now we are going to

go through the ten actions one by one to understand them.
Then number two,

[English Lamrim Text Vol 1, P218; 52A, 24.44; Original Chinese Commentary Script Vol 7, P118, L3]

2" The determination of the effects of actions
There are three parts to the determination of the effects of actions:

This is divided into three parts.

[English Lamrim Text Vol 1, P218; 52A, 24.48; Original Chinese Commentary Script Vol 7, P118, L5]

- 1. Non-virtuous actions and their effects**
- 2. Virtuous actions and their effects**
- 3. A presentation of other classifications of karma**

Non-virtuous actions and their effects; virtuous actions and their effects. Besides this, there are some related parts. Then, let us try to understand.

[English Lamrim Text Vol 1, P218; 52A, 25.06; Original Chinese Commentary Script Vol 7, P118, L8]

(a) Non-virtuous actions and their effects
These are explained in three parts:

Regarding non-virtuous actions and their effects, they can be explained in three parts.

[English Lamrim Text Vol 1, P218; 52A, 25.10; Original Chinese Commentary Script Vol 7, P118, L10]

- 1. The actual paths of non-virtuous actions**
- 2. Distinctions of weight**
- 3. An exposition of the effects**

The first part formally explains the actual paths of non-virtuous actions, what these ten paths of non-virtuous actions are. Then, [it explains] the distinctions of weight within the ten paths of non-virtuous actions. The third part is an exposition of the effects. These will be explained separately, such as what we know, killing, stealing, and sexual misconducts....there are three physical actions, four verbal actions, and three mental actions, each will be explained.

[English Lamrim Text Vol 1, P218; 52A, 25.41; Original Chinese Commentary Script Vol 7, P119, L3]

(i) The actual paths of non virtuous actions
The ten paths of non-virtuous actions are as follows:

1. Killing

What is killing? The *Compendium of Determinations* teaches this in five categories—basis, perception, attitude, affliction, and conclusion.

Killing. What is killing? From what we know and understand: to harm living beings. To carry this out, this karma will have to go through these, all five categories in order to complete the action of killing! This is taught in the ***Compendium of Determinations*** but we can also condense the content.

[English Lamrim Text Vol 1, P218; 52A, 26.14; Original Chinese Commentary Script Vol 7, P119, L7]

However, you can condense the middle three into the category of attitude

What are the "middle three"? That is perception, attitude and affliction. For perception and attitude, "perception" is whether you thought of the correct object or not. "Attitude" is why do you want to go do this? Then there is the "affliction" in your mind. What are all these? These are the mental states in my mind. Therefore, to condense these things down, we would call it "attitude." It is an attitude that you have in the mind, a desire. Beginning from your motivation, for the various mental states in which you wish to do this, you then name them as "attitude."

[English Lamrim Text Vol 1, P218; 52A, 26.50; Original Chinese Commentary Script Vol 7, P119, L13]

and add the category of performance to give a condensed presentation of each of the paths of action in four categories—

Then it is the category of performance. "Performance" is that once you have this mental state, then you will begin to act in various ways. So now it becomes four categories. In summary, it is

[English Lamrim Text Vol 1, P218; 52A, 27.03; Original Chinese Commentary Script Vol 7, P120, L3]

basis, attitude, performance, and culmination.³⁷⁸ Such a presentation is easy to understand, and there is no contradiction between it and the intention in Asanga's teaching.

If you use these four things to explain killing, it is even easier to understand and will not contradict with the meaning, will not contradict with the meaning. Therefore, now the text will use these four categories. Now we will go through it one by one.

[English Lamrim Text Vol 1, P218; 52A, 27.26; Original Chinese Commentary Script Vol 7, P120, L6]

Among these, the basis of killing is

So when we talk about killing, of course when we want to kill, there has to be a being, right? This is the being that you will kill. What is the basis?

[English Lamrim Text Vol 1, P218; 52A, 27.37; Original Chinese Commentary Script Vol 7, P120, L9]

a being who is alive.

In other words, a being who is alive.
He/she is a living being, a living being.

[English Lamrim Text Vol 1, P218; 52A, 27.47; Original Chinese Commentary Script Vol 7, P120, L11]

Moreover, the *Levels of Yogic Deeds*³⁷⁹ adds the qualification "other," as in "another living being." This is in consideration of cases of suicide, and when there is a sin of commission that lacks culmination.³⁸⁰

Since killing has to be killing another living being, therefore, if you are killing yourself, you will have the sin from performance, but no culmination. That is because within the four categories, there is no "basis." You do not have a basis to kill. You killed yourself. But a point to make here is that do not overlook this! The real characteristic at each place is determined very clearly and

very subtly. There is a special reason for this and we will not mention it for now. We can first understand the characteristics of it. Later, when we gradually learn more in depth, then we will understand why they are determined so carefully.

[English Lamrim Text Vol 1, P218; 52A, 28.34; Original Chinese Commentary Script Vol 7, P121, L5]

[Moreover, the *Levels of Yogic Deeds*³⁷⁹ adds the qualification "other," as in "another living being.]"

Since the commentary has told us, in terms of the basis for killing, you must kill another being. Therefore, if it is the case of suicide, there is no other being to be killed, so there is no culmination. However, you do have the performance of killing. Therefore, there is performance to that. The performance is the actual action of "killing." That does exist. As long as you do any part of this, then you will have as much sin as you partake in it. But in order to have full culmination, you will need everything to be present. As for the attitude, attitude is our mental state and it is divided into three parts. These three things are described as perception, attitude and culmination.

[English Lamrim Text Vol 1, P218; 52A, 29.13; Original Chinese Commentary Script Vol 7, P121, L11]

Concerning the three aspects of attitude—perception, motivation, and affliction—perception has four types:

[English Lamrim Text Vol 1, P218; 52A, 29.18; Original Chinese Commentary Script Vol 7, P121, L13]

What does “**perception has four types**” mean? For example,

[English Lamrim Text Vol 1, P218; 52B, 00.03; Original Chinese Commentary Script Vol 7, P123, L1]

- (1) perceiving a living being (the basis) to be a living being;**
- (2) perceiving a living being not to be a living being;**
- (3) perceiving what is not a living being not to be a living being;**
- (4) perceiving what is not a living being to be a living being.**

We need to understand this some more. For example, if I want to kill a person, or kill a snake, or perceiving something, like that. Let us say that I saw a snake outside earlier, so I was prepared to kill it. So at this time, it would be called "**perceiving a living being to be a living being.**" Then when you go out, ah! It is right. It is what you had planned to kill. This is means you "perceived" correctly. Right! And then, if you wish to kill this snake, but killed the wrong being, then you have "perceived" incorrectly. That is, in your original perception, you had wished to kill the snake, but instead you killed the wrong being. You killed something else, say you ended

up killing a worm instead. Then it is an incorrect being. You originally did not have the thought of killing the worm right? It is a wrong kill!

[English Lamrim Text Vol 1, P218; 52B, 00.50; Original Chinese Commentary Script Vol 7, P123, L8]

Contrarily, if you had wished to kill the snake, but in the end you realized that it was only a rope. However, because you are nearsighted, you thought it was a snake. This is not a living being, but you tried to kill it, so you thought wrong again. There is also the "**perceiving what is not a living being not to be a living being.**" If you do not think it is a living being, you think that it is a rope, so you casually run by it and throw a rock on it. Since it is thrown on a rope, so it is okay. Ah! But it happened to be a living being. So when you threw the rock down, you killed it. Though it got killed, but you did not wish to kill it! The concept is different! Right? Therefore it is divided into the four parts, (1) perceiving a living being (the basis) to be a living being; (2) perceiving a living being not to be a living being; (3) perceiving what is not a living being not to be a living being; (4) perceiving what is not a living being to be a living being. It is divided into these four parts.

[English Lamrim Text Vol 1, P218; 52B, 01.41; Original Chinese Commentary Script Vol 7, P124, L7]

The first and third perceptions are accurate,

What is the first one? It is "**perceiving a living being (the basis) to be a living being**," it is correct! You thought about this being, ah, you have killed this being, it is correct. Then the third one is the "**perceiving what is not a living being not to be a living being**." It is not a living being so you do not think of it as a living being. You say that it is a rope, and it is a rope. So you did not hurt it, there is no wrong perception.

[English Lamrim Text Vol 1, P218; 52B, 02.05; Original Chinese Commentary Script Vol 7, P124, L11]

whereas the second and fourth are mistaken.

What is number two? Him, the living being that you thought of, as a result, you think of it as a non-living being. You thought wrong. Number four, it is to perceive a non-living being to be a living being. These are the two.

[English Lamrim Text Vol 1, P218-219; 52B, 02.20; Original Chinese Commentary Script Vol 7, P125, L1]

In some cases, there may be a specific motivation. For example, someone may plan to kill only someone called Devadatta, and he or she then commits murder. However, if this person mistakes Yajnadatta for Devadatta and kills him instead, there is no actual sin.³⁸¹

"Motivation" is that in your mind, because you have thought of this, then in your mind, you are prepared to kill. This is the mental action which arises from pursuing your thought. For example, you want to kill Devadatta. Devadatta (Given by heaven). It is a tradition of the Indians to pray to the heavens or the ancestral hall to be given a son. If the wish is fulfilled, the child will be called "Given by heaven." If you had prayed to the ancestral hall, then the child will be called Yajnadatta, "Given by the ancestral hall." So if one wishes to kill Devadatta, but in the end, he killed the wrong person. He killed another one who is Yajnadatta. Then there is no actual sin because your "perception" is wrong! But, there are other sins!

[English Lamrim Text Vol 1, P219; 52B, 03.15; Original Chinese Commentary Script Vol 7, P125, L7]

Hence, such an action of killing requires an accurate perception.

This is "perception." What is the second one?

[English Lamrim Text Vol 1, P219; 52B, 03.20; Original Chinese Commentary Script Vol 7, P125, L9]

If at the time of performance, the killer has a general motivation, thinking that no matter what happens he or she will kill, an accurate perception is not necessary.

This "perception" is such that you are thinking and preparing to do this, but as a result, you have had the wrong kill. But when you think about this, you think: it does not matter who comes, I will kill anyway. Since your original intention is as such, then no matter who was killed, you have will have committed the actual sin.

[English Lamrim Text Vol 1, P219; 52B, 03.45; Original Chinese Commentary Script Vol 7, P125, L13]

Know this to be the case for any of the remaining nine non-virtuous actions.

The preceding principle can be applied for the following [nine actions].

[English Lamrim Text Vol 1, P219; 52B, 03.54; Original Chinese Commentary Script Vol 7, P126, L2]

The affliction is any of the three mental poisons,

Afflictions are attachment, hostility and ignorance. When one kills, one may have different mentalities for doing so. Some would kill for attachment. For instance, for those who eat meat and other foods produced by fowls or animals, ah, they just enjoy it: "Oh! Look at this animal here, just the right moment to make it into a meal!" So, he would then kill it. That is attachment. [To kill] for hostility, this is easy to understand. For ignorance, what is

ignorance? For instance, a non-Buddhist in India would say, "Ah, if you kill this thing, you will gain certain merit!" This is done out of ignorance, out of ignorance. That is, you do not really understand the meaning behind this. When you killed it, you did not have the thoughts of attachment or hostility. Therefore, there are far too many people who hold this [view] now, "Ah, the animals are born to be eaten by us!" Just like that. But in his mind, there is no attachment or hostility. That is ignorance.

[English Lamrim Text Vol 1, P219; 52B, 04.41; Original Chinese Commentary Script Vol 7, P126, L9]

and the motivation is the desire to kill. [166]

Motivation is such that due to this affliction, there is an affliction concordant action. Therefore, it does not matter what it is, you just naturally enjoy killing. There are many people, eh! They are happy about it, [it is true] in particular for little children. When they see little animals/insects, they will play with it and kill it. When you ask him, why did you do that? He cannot tell you why! If you really ask him what he thought of, there was no attachment, nor was there hostility, or ignorance. What kind of mentality is this? It is a motivation concordant to the afflictions. Due to the afflictions, though he does not have the direct subjective aspects of afflictions, but the motivation is truly derived from them (the afflictions). Thus, this is called motivation [concordant to the affliction.]

[English Lamrim Text Vol 1, P219; 52B, 05.30; Original Chinese Commentary Script Vol 7, P127, L2]

As for the performance, it makes no difference whether the performers do it themselves or cause someone else to do it.

As for the performance....this is at the point of killing. When you kill, who does the killing? Who will carry out the act of the killing? It could be oneself, or causing someone else to do it.

[English Lamrim Text Vol 1, P219; 52B, 05.44; Original Chinese Commentary Script Vol 7, P127, L5]

When you really kill, it would not matter if you did so yourself or caused others to do it, it is the same thing.

[English Lamrim Text Vol 1, P219; 52B, 05.51; Original Chinese Commentary Script Vol 7, P127, L7]

The nature of the performance is killing by way of a weapon, poison, a spell, or the like.

What is the nature of the performance? Of course when you kill, you may use a knife, a stick to beat him to death, use poisons, or use a spell. This is "**killing by way of...**"

[English Lamrim Text Vol 1, P219; 52B, 06.06; Original Chinese Commentary Script Vol 7, P127, L10]

The culmination

What is culmination?

[English Lamrim Text Vol 1, P219; 52B, 06.08; Original Chinese Commentary Script Vol 7, P128, L1]

is the death of another on account of the performance, either at that point in time or at another point in time.

After you have injured him, then he died, he died!
Yes. What does it mean to kill? To end a being's life. So by the time of his death, your sin would be completed. The time of death will mark the time of completion. Thus, your kill becomes complete when you have killed. If at the time you tried to kill, he did not die, but instead died at a later time, then your sin of killing will be complete upon this death.

[English Lamrim Text Vol 1, P219; 52B, 06.35; Original Chinese Commentary Script Vol 7, P128, L6]

Further, the *Treasury of Knowledge* says:³⁸²

If the killer dies prior to or at the same time as the victim

There is no actual infraction, since the killer has then assumed another life. I concur.

What does this mean? For instance, let us say I have gone to kill a person, or perhaps to harm an animal. But in the end, though I harmed him, he was injured, but he did not die. He did not die yet, but instead, I died before that happened. Then there is no actual infraction, no actual infraction. Why? Though I have harmed him, but I am already dead. Should I die first, then the karma which I create [for this life] will stop at this point. Since he has not died before I stopped creating karma, therefore, there is no actual infraction. Like that. Actually, this is said so in Hinayana. Of course, this is now quoting from the *Treasury of Knowledge*. " **Since the killer has then assumed another life,**" because your life is done! You will have moved on to your next life, gone somewhere else in the intermediate state.

[English Lamrim Text Vol 1, P219; 52B, 07.30; Original Chinese Commentary Script Vol 7, P128, L13]

Therefore, within the sects of the vows, each sect's determination of the specifics will be different. How does "The school of the presiding elders" (Mahāsthavirāḥ) view this, how does the Mahāsāṅghikāḥ sect view this. For instance, for us now, I have not carefully studied this, but according to what I understand, for example, for the Mahāsāṅghikāḥ sect, according to the Master of Nanshan Daoshuan's explanation on the substance of the vows, through the exposing and disposing of the temporary or partial teaching, and the revelation of the final and real

truth as in the *Lotus Sūtra* and the *Great Final Nirvana sutra*, there are many places which are a little different from the school of the presiding elders. So, we will not go into them today. But when we actually explain the vows of ethical discipline, we will go into this in detail. The first one is killing. The second one,

[English Lamrim Text Vol 1, P219; 52B, 08.11; Original Chinese Commentary Script Vol 7, P129, L4]

2. Stealing

Before we explain "stealing", we can revisit something again. That is in order to reach full culmination, you will need a few conditions. The first one is the basis for your action. For example, with killing, it is the being you kill. For stealing, it is the thing that you are stealing. Well then when you steal, there must be thoughts. What is your attitude, the mentality? Based on this attitude, what is the course of action that you have taken? Then after taking actions, this event reaches full culmination. For instance, let us say you are going to steal things from others. If his things are set in a place, but you have moved it, eh! That is the time it is done. Right? If you are going to kill someone, by the time of this death, it is done. For every action, you will have to go through these four categories. The content of these four categories are explained as such. Thus, regarding this point, this is the same for the rest of the ten non-virtuous actions. Therefore, this is then described in detail for the first action. For the later portions, I will just read through the text so

that you have a general correct understanding. But actually, for every part of the succeeding section, you have to understand them in detail, understand them in detail. Though I may only be explaining them in a simple manner, but you should really have a firm grasp of it and practice according to the teachings.

[English Lamrim Text Vol 1, P219; 52B, 09.27; Original Chinese Commentary Script Vol 7, P130, L1]

"Taking what has not been given to you" would be stealing. You just take it. For the subjective aspects of "stealing," when we think of this, we would ordinarily think of this being stricter in its definition, where as the meaning of "taking what you should not" seems to encompass a broader range of things. This would mean for whatever that was not given to you, if you take it, then it will count, will count. We should know this point very well.

[English Lamrim Text Vol 1, P219; 52B, 09.46; Original Chinese Commentary Script Vol 7, P130, L4]

The basis of stealing is anything owned by another.

The "**basis**" is to take anything owned by another, something that belongs to another, properties of another.

[English Lamrim Text Vol 1, P219; 52B, 09.55; Original Chinese Commentary Script Vol 7, P130, L6]

Among the three aspects of attitude,

This is in the mind.

[English Lamrim Text Vol 1, P219; 52B, 09.57; Original Chinese Commentary Script Vol 7, P130, L8]

the perception and the affliction are the same as above.

"Perception" is the same as [discussed] before. This is to say "this is his," "this is not his," "this is not his," or "this is his"? This is divided into these four perceptions. Afflictions are attachment, hostility and ignorance.

1. Owned by William and you think it is owned by William.
2. Owned by William and you think it is not owned by William.
3. Not owned by William and you think it is not owned by William.
4. Not owned by William and you think it is owned by William.

[English Lamrim Text Vol 1, P219; 52B, 10.11; Original Chinese Commentary Script Vol 7, P130, L11]

The motivation is the desire to take the thing from another person even though he or she has not given it to you.

Due to your mentality, in your mind, though he did not permit this, you did not get permission from him, but you think, "Ah, I am going to take it away, take it away." This is the kind of mentality. In this state of mind, you may not particularly have afflictions at the moment; you are not necessarily attached or hostile. Yet you have come to meet this object for some unknown reason. Then often when we see something, we will just conveniently pick it up. But you cannot really describe with some sense of how you feel! It may seem as if "I was not greedy for this thing." Yet neither do you resent it. This is then what? This is the "**motivation**" that concords with afflictions. This is easily a recurring problem of ours. This type of situation occurs in so many instances. But sorry! This is still concordant to afflictions!

[English Lamrim Text Vol 1, P219; 52B, 10.56; Original Chinese Commentary Script Vol 7, P131, L6]

As for the performance, the performer is as before.

This is what was said earlier, either you do this yourself, or you cause others to do it.

[English Lamrim Text Vol 1, P219; 52B, 11.02; Original Chinese Commentary Script Vol 7, P131, L8]

The nature of the performance in the act of stealing is either robbing by force or theft by subterfuge—they are equivalent.

For the performance, either you rob from others by force, or you covertly steal it. They are equivalent.

[English Lamrim Text Vol 1, P219; 52B, 11.15; Original Chinese Commentary Script Vol 7, P131, L10]

Further, whether people engage in deceit about debts and trusts, or take what is not given by other deceitful means,

Well then this is so when you steal from others. What is another type [of stealing]? This could be debts or trusts. Either you owe others, or others have put their assets somewhere. So, then you deceive or cheat in order to take it. Ah, others have deposited this somewhere and you took possession of it. [And you thought] since there will be no proof anyway. Sorry, that would make it stealing. So, it would be things of this sort.

[English Lamrim Text Vol 1, P219; 52B, 11.43; Original Chinese Commentary Script Vol 7, P132, L1]

and whether they act for the sake of their own interests or others' interests, or to harm another—these are all equally considered stealing.

This is true whether your act of "taking what has not been given to you" is for your own interest or for others.

Even if you are not doing this for self interest, but in order to harm another, to hurt him, to damage him, to destroy him, [you think,] "This person put this here, I will throw it away!" Like that. As long as you do this, the result will be the same.

[English Lamrim Text Vol 1, P219; 52B, 12.10; Original Chinese Commentary Script Vol 7, P132, L5]

As for the culmination, the *Compendium of Determinations* says,³⁸³ "moving it to another location."

What is culmination? If something is originally here, you pick it up and move it to somewhere else, then that is it.

[English Lamrim Text Vol 1, P219; 52B, 12.18; Original Chinese Commentary Script Vol 7, P132, L8]

While there are many cases that are incompatible with the meaning of this passage, moving the thing from its original place to another is merely an illustration.

There is a great amount of meaning in here, a great amount of meaning. But this primarily says that if something is set here, if you move it somewhere, this would qualify [as stealing]. But there are some things that you cannot move away! Such as fields, how do you move fields?

[English Lamrim Text Vol 1, P219; 52B, 12.38; Original Chinese Commentary Script Vol 7, P132, L11]

In the case of things such as fields, moving it is not possible, yet you must be able to posit a culmination. Therefore, in such a case the culmination is thinking that you have acquired it.

Therefore, for things such as fields, you would not be able to move it. What would you do? There is culmination for this as well. In other words, as you think about how to take possession of another person's field, you go through some kind of process of taking possession, and you then realize, "Ah! Now I have got it." By the time you feel that you have got it, that is the time the sin of culmination is established.

[English Lamrim Text Vol 1, P219; 52B, 13.08; Original Chinese Commentary Script Vol 7, P133, L2]

Further, if you cause another to rob or cause them to steal, it is enough that the other person has that thought.

To cause another to do this, this would be someone listening to you telling him how to go about getting possession of another person's field. Then he goes about it. By the time he obtains it, though you might not even be

aware of that, you will have committed the actual sin of stealing (or root infraction).

[English Lamrim Text Vol 1, P219; 52B, 13.26; Original Chinese Commentary Script Vol 7, P133, L5]

Similarly, this is the same when you ask others to kill. When this person goes to kill another, you may not even know if he has done it. But as the person whom you have given an order goes to kill, when the victim dies, you will have incurred an actual sin (or root infraction). Here it is about stealing. Normally, it is easier to see whether we are "killing." But the subjective aspects of stealing are very subtle. Ah, the subjective aspects of stealing are the most difficult to guard against, most difficult to guard against! "Stealing" and "lying" are extremely difficult to guard against, extremely difficult to guard against! I used to study sayings of former teachers and have read through the *Vows of Shramanera*. I remember reading it more than 20 years ago. I thought I understood it as I read it. But after a few days, I read it again! Ah, this heightened my vigilance. I discovered that I absolutely did not understand it. I would not be able to even accomplish a small portion of it. Yet there are far too many people who would read this now and say, "Ah, the *Vows of Shramanera*, I already know it. If you ask me to listen to it again, I could not hear it again." Ah! When I hear this, my heart....truly! One perspective of this can be that I admire him. He must be a great Bodhisattva coming back to the world to help us. I

have heard this teaching numerous times and I still do not understand it. But he knows it just by hearing it once. Another perspective on this is that I feel pity for him. For this type of people, they have not even come close to the boundary of the real thing. But he thinks he knows.

[English Lamrim Text Vol 1, P219; 52B, 14.54; Original Chinese Commentary Script Vol 7, P134, L2]

Why do I say this? I have seen the conducts of former teachers. This was so for those in the ancient times. For the recent times, we can see this in Venerable Ying-Guang. When he was first ordained, he had duties in the kitchen of the Red Conch mountain temple. His hand had gotten some sugar on it. If this happened to us, we would think what a waste and lick it. That would seem pretty good because it shows that we value it! Or we may just shake it off. But he did not do either! After he got the sugar on his hand, he immediately went to where the sugar was stored, and completely shook the sugar off. He did that. He did that! Then he went to thoroughly wash his hands. This would be done even if there was a little bit of salt, even just that. This is how it is with things of the temple.

[English Lamrim Text Vol 1, P219; 52B, 15.34; Original Chinese Commentary Script Vol 7, P134, L7]

Then later when I followed my teacher, he told us, "Personal asset is like the dirt, but the communal asset is

like one's life." View your own money like the dirt. Why? You need to give it away! Well, then for something like dirt, you will feel disgusted when you see it. It is best if others would just take it away. That would be best! "Communal money is like one's life" or you can say communal properties are like your life. Oh, when you suffer a little, no need to mention your life, even when a little ant stings or bites you, when an insect stings you, oh, you just quickly drive them away. In any case, this is how we should protect and care for communal things. By then I knew that, "Oh! The real vows of Shramanera are not that easy to understand!" This is something worthy of our vigilance! Oh, now, for our own things, we would all work very hard for it, but for the communal duties, no one cares. That is because our karmic obscurations are too weighty. We do not have noble and virtuous characteristics. Therefore, here I will just briefly mention this. For those of you who sincerely wish to learn and practise, you must work hard from this point, must begin to work hard from this point!

[English Lamrim Text Vol 1, P219; 52B, 16.36; Original Chinese Commentary Script Vol 7, P135, L1]

If you can strive to practice, even if you cannot accomplish things due to your strong afflictions, but if you can pay much respect and strive, you will rise in the auspicious eon (Bhadrakalpa where a thousand Buddhas appear). You will obtain true liberation! This is what Buddha has said in the scriptures. He has told us this plainly and clearly. This is the correct

view for us. Thus, due to the strength of this force, though you may have done wrong in this life and will be reborn among the nagas, you will come out of that and meet another Buddha. Then you will be fine. You will obtain liberation! If you have developed an even greater aspiration (Bodhicitta), that is even better! You will continue until you become Buddha. I just wanted to mention this concept while we are here.

[English Lamrim Text Vol 1, P219; 52B, 17.08; Original Chinese Commentary Script Vol 7, P135, L5]

Therefore, for us now, we are who we are now. This is true, yes, yes. That was why I specifically told the story of Śāṅkavāsa. He was such a great master. Eh, sorry! When he went there, his deportment was not as good as the six common-herd bhikshus who always made trouble during Buddha's time! This is absolutely the truth! Therefore we should not be saying something like, "Oh! I have accomplished it." How can we have accomplished it? You could not accomplish this even if you desperately strive, needless to say when you are lazy. You cannot be like that! Therefore, we must develop a great shame, a great respect and mightily strive. If we can do this, then we will rise in the auspicious eon. So now let us continue. Sexual misconduct, this is the number five scroll. This is...

[English Lamrim Text Vol 1, P220; 52B, 18.01; Original Chinese Commentary Script Vol 7, P135, L11]

3. Sexual Misconduct

There are four possible bases of sexual misconduct:

There are four bases.

[English Lamrim Text Vol 1, P220; 52B, 18.08; Original Chinese Commentary Script Vol 7, P135, L13]

a person with whom you should not have intercourse,

Things you should not do.

[English Lamrim Text Vol 1, P220; 52B, 18.12; Original Chinese Commentary Script Vol 7, P136, L1]

inappropriate body parts, inappropriate places, and inappropriate times.

For every aspect, inappropriate body parts, inappropriate places. Body parts are such that, since an intercourse is between men and women, thus things mentioned here are pointing to other ways specifically. Inappropriate places, this means you are not at the proper place, not at the proper place. Inappropriate time means you do so at an improper time.

[English Lamrim Text Vol 1, P220; 52B, 18.32; Original Chinese Commentary Script Vol 7, P136, L4]

Those with whom one should not have intercourse

The first one is those with whom one should not have intercourse.

[English Lamrim Text Vol 1, P220; 52B, 18.35; Original Chinese Commentary Script Vol 7, P136, L6]

in the case of men are women with whom you should not copulate, all men, and eunuchs.

In other words, this includes all the men and women.

[English Lamrim Text Vol 1, P220; 52B, 18.45; Original Chinese Commentary Script Vol 7, P136, L8]

The *Compendium of Determinations* refers to the first:³⁸⁴ [167]

Those indicated in the sutras—such as your mother and those protected by mothers— are "those with whom you should not have intercourse."

Anyone who is protected...this says your mother and those protected by mothers. This explains that, for instance, let us say this woman is a householder, she is protected by her parents. Or she is one particularly protected by the officials. Anyhow, she is protected by someone. Which means she belongs there, she has a certain status, this type of person is as said in the scriptures.

[English Lamrim Text Vol 1, P220; 52B, 19.25; Original Chinese Commentary Script Vol 7, P136, L12]

The meaning of this is as the scholar Asvaghosa said:³⁸⁵

**"Those with whom you should not copulate"
Are those held by another, those having a religious
insignia,
Those under the protection of family or king,
A prostitute who has been taken by another,
And those related to you—
These are the ones with whom you should not
copulate.**

He then explains.

[English Lamrim Text Vol 1, P220; 52B, 19.40; Original Chinese Commentary Script Vol 7, P137, L3]

"Those held by another" are others' wives.

What are **"those held by another"**? They are others' wives. They are held by others.

[English Lamrim Text Vol 1, P220; 52B, 19.47; Original Chinese Commentary Script Vol 7, P137, L5]

"Those who have a religious insignia" are renunciate women.

What is **"Those who have a religious insignia"**?
They are renunciate women, they have a religious
insignia. Then,

**[English Lamrim Text Vol 1, P220; 52B, 19.53; Original
Chinese Commentary Script Vol 7, P137, L7]**

**"Those protected by family" are those who have not
yet become brides**

Ah! They are not married yet.

**[English Lamrim Text Vol 1, P220; 52B, 19.59; Original
Chinese Commentary Script Vol 7, P137, L9]**

**and are protected by kinsfolk such as their fathers,
who are protected by a father-in-law or a mother-in-
law, who are protected by a guard, or who—in the
absence of these—are protected even by themselves.**

Though they may not have parents....etc, but this is so
even if she is by herself. Ah! Sorry, even though she is by
herself, she protects herself.

**[English Lamrim Text Vol 1, P220; 52B, 20.14; Original
Chinese Commentary Script Vol 7, P137, L11]**

"Those protected by a king" or his representative are those concerning whom a punitive law has been laid down.

These are the sorts. Though she does not protect herself, but she has committed a crime and is locked in a jail. For instance, if she is in a jail, then the guard is guarding her! So you cannot just violate her. And then,

[English Lamrim Text Vol 1, P220; 52B, 20.31; Original Chinese Commentary Script Vol 7, P138, L3]

The line stating that sex with a prostitute for whom another has paid is sexual misconduct shows that

Even this, this sexual misconduct is something one should not do anyway. But here, this points to the mundane world here! The people of the mundane world will go to the brothels. The prostitutes are those who make money by selling sex. Thus, once you have given money for this, then it does not count as a sexual misconduct. Conversely, though she is a prostitute, but if someone has already claimed, "Ah, she is the one." Then if you go ahead and do that with her, that is not allowed here.

[English Lamrim Text Vol 1, P220; 52B, 21.03; Original Chinese Commentary Script Vol 7, P138, L7]

there is no sexual misconduct in hiring a prostitute yourself. The Great Elder also taught this in a similar way.

"Men," the second in the list of those with whom you should not have intercourse, refers both to oneself and to others.

***Inappropriate body parts* are body parts other than the vagina.**

The only place for intercourse must be the vagina. Other places are inappropriate places. Any other places will be wrong. Any other places will be wrong. Therefore, now there is a type of sexual activity called "sodomy"! That is inappropriate body parts. These are even worse, even worse!

[English Lamrim Text Vol 1, P220; 52B, 21.34; Original Chinese Commentary Script Vol 7, P138, L12]

The master Asvaghosa says:

What are inappropriate body parts?

The mouth, the anus, the calves or

Thighs pressed together, and the hand in motion.

This is easy for us to understand. Now when we look at the world now, the situation is getting worse and worse. When I was outside the country, there is no need to mention where, but they have asked to pass the law to

recognize homosexuality. They wish to set laws to protect that. Ah! The mundane world is getting worse and worse. This is so upside down! So upside down. We would not talk about this.

[English Lamrim Text Vol 1, P220; 52B, 22.06; Original Chinese Commentary Script Vol 7, P139, L3]

This accords with what the Great Elder says:³⁸⁶

This is what we should not do.

[English Lamrim Text Vol 1, P221; 52B, 22.10; Original Chinese Commentary Script Vol 7, P139, L5]

the mouth, the anus, the front or rear orifices of a boy or girl, and your own hand.

These are all forbidden. Using "**your own hand**," normally we would call this masturbation, masturbation. Note this point about masturbation! This is something that is easy for us to do, easy for us to do. Both men and women would do so. Therefore, when you sleep, you should absolutely not touch your private parts below. Sometimes you will touch it without being aware, one should not do that. This is a causally concordant motivation, it is very terrible! Very terrible! You need to pay attention to this.

[English Lamrim Text Vol 1, P221; 52B, 22.52; Original Chinese Commentary Script Vol 7, P139, L10]

Inappropriate places are

What are "**inappropriate places**"? That means you are not at the right place for doing this.

[English Lamrim Text Vol 1, P221; 52B, 22.56; Original Chinese Commentary Script Vol 7, P139, L12]

areas such as the vicinity of gurus, for instance; a place where there is a *stupa*; in the presence of many people; and on uneven or hard places that are harmful to the person with whom you are having intercourse.

These are all inappropriate, not the correct places. We in general will say this, therefore normally...there are some rules that people abide by in the older times. Let us say for a man and a woman, which means a husband and wife who are travelling to their relative's house or anywhere else. In general, when they get there, the men will stay with the men, and the women will stay with the women. They are split up, very clearly, never will they sleep together wherever they go, unless of course if they go to a hotel. The etiquettes of the people in the older times were strictly enforced!

[English Lamrim Text Vol 1, P221; 52B, 23.40; Original Chinese Commentary Script Vol 7, P140, L5]

The Master

Asvaghosa

says:³⁸⁷ In this

case,

inappropriate

places

Are ones that are locations of the sublime teaching, *Stupas*, images, and the like, and bodhisattvas;

And the vicinity of an abbot, a preceptor, or one's parents.

Do not have intercourse in these inappropriate places. [168]

This is before the respected elders.

[English Lamrim Text Vol 1, P221; 52B, 23.52; Original Chinese Commentary Script Vol 7, P140, L8]

The Great Elder also taught this.

This place often says "**The Great Elder**," "**The Great Elder**," this means Je Atisha.

[English Lamrim Text Vol 1, P221; 52B, 23.59; Original Chinese Commentary Script Vol 7, P140, L10]

Inappropriate times *are*

Well then next? The last one is the "time", the timing is wrong.

[English Lamrim Text Vol 1, P221; 52B, 24.06; Original Chinese Commentary Script Vol 7, P140, L12]

when the woman is menstruating,

Menstruating, what is "menstruating"? That is when women have their monthly period.

[English Lamrim Text Vol 1, P221; 52B, 24.13; Original Chinese Commentary Script Vol 7, P141, L2]

when she is at the end of a term of pregnancy,

These are all not permitted.

[English Lamrim Text Vol 1, P221; 52B, 24.18; Original Chinese Commentary Script Vol 7, P141, L4]

when she has an infant who is nursing, when she is observing a one-day vow, and when she has an illness

Or if after the woman had given birth, she is still nursing. Also, when she is observing one-day vow. Then

of course. **"When she has an illness,"** there is also sickness.

[English Lamrim Text Vol 1, P221; 52B, 24.33; Original Chinese Commentary Script Vol 7, P141, L7]

which makes sexual intercourse inappropriate.

These are all inappropriate.

[English Lamrim Text Vol 1, P221; 52B, 24.38; Original Chinese Commentary Script Vol 7, P141, L9]

Sexual intercourse is also inappropriate in excess of a proper amount. A proper amount is having intercourse up to five times a night.

This talks about the time when a man and a woman have intercourse.

[English Lamrim Text Vol 1, P221; 52B, 24.48; Original Chinese Commentary Script Vol 7, P141, L11]

The master Asvaghosa says:³⁸⁸

**In that case, inappropriate times are when
A woman is menstruating, pregnant,
Has an infant, is unwilling,
Is in pain or is unhappy and the like,
Or is maintaining the eight-part one-day vow.**

This explains the above. The above stated "**has an infant**," that is the time when an infant is still being nursed. "**Is unwilling**," that is the other party does not wish to do this, but one forces it upon her. Normally of course we would not be doing any of this. we may not even know all that is described. Of course, there are people who would actually say, "Ah, why do we bother to talk about this?" Yes! To us, it is for us to understand the different characteristics of this. But there is one more thing, as a renunciate, one is the teacher for both humans and deities in future. One has to be able to guide all sorts of people. If a householder comes to ask you this and you do not know it clearly, how would you be able to respond to him? Therefore, we still need to know clearly the different ways described here. Then you can tell others what are appropriate, what are inappropriate and where do you begin to be on guard. "**Is in pain or is unhappy and the like**," not only is she unwilling, but also when she is suffering from sorrows and worries. Therefore, the above stated an illness. Actually, it is whenever the mind is not quite well, that is when you should not. "**Maintaining the eight-part one-day vow**," this is when one is observing the vows. When you are observing the eight-part one-day vow, all sexual activities are not permitted. This is not the appropriate time, not permitted. Regarding questions like this, if householders come to ask, then we as renunciates Dharma Masters can answer him, we should have already understood these [and be able to say], "There! This is what you should do."

[English Lamrim Text Vol 1, P221; 52B, 26.18; Original Chinese Commentary Script Vol 7, P142, L11]

Again, the Great Elder is similar to Asvaghosa

Whenever the text mentions Asvaghosa, the Great Elder...etc, it is explaining that there is in fact a lineage source for the statement. Therefore, whenever this appears, you need to pay attention! Now among our fellow students, there will often be a type of student, who as soon as they know a little, they like to open their mouths and speak loosely. They will tell others this and that. Look at the ones who already have great achievements here. When they say anything, the exact lineage source for this is disclosed very clearly. Therefore, when we are learning this, we should certainly make sure we understand it clearly as well. If we do not know, we would rather doubt ourselves and say, “Ah, sorry! I do not understand this that much yet. You may want to take your question and ask a particular great teacher of the vinaya,” for things as such. Therefore, why do we refer to them as a “teacher of the vinaya”? It is not just because he upholds the ethical discipline so we call him that. All the renunciates must uphold vows. In order to be called a “teacher of the vinaya,” besides upholding the vows himself, knowing how to uphold the vows in different circumstances, he has to be very clear and very unequivocal. He is capable of providing a resolute answer

for any question raised. For instance, we have our Zen master here. He has done the fundamentals well and he devotes his entire attention on meditation. He will therefore not incur any infractions against the vows. However, for many of the delicate and subtle subjective aspects, he may not know it so clearly. This is the great difference. It is not that those people do not need to uphold the vows. This is what we should make clear. Therefore, we have just said that whenever you encounter situations where you do not know the answer, then you need to ask a certain great teacher of the vinaya. So let us continue:

[English Lamrim Text Vol 1, P221; 52B, 27.49; Original Chinese Commentary Script Vol 7, P143, L9]

with the difference that he says that daytime is an inappropriate time.

So the Great Elder also particularly said that for “time”, other than the similar things that he has said, [the difference is that] even saying daytime is not allowed.

[English Lamrim Text Vol 1, P221; 52B, 28.03; Original Chinese Commentary Script Vol 7, P143, L12]

Given that the three bases—sexual intercourse using inappropriate body parts, in an inappropriate place, or at an inappropriate time—become sexual misconduct even in regard to your own wife, it is certainly the case

that they become sexual misconduct in regard to others.

This was the “inappropriate body parts” said earlier. Even with your spouse, you could not do this. These would be wrong. No need to mention if it is someone else! Make note of this! This is what we should understand.

[English Lamrim Text Vol 1, P221; 52B, 28.19; Original Chinese Commentary Script Vol 7, P144, L1]

Of the three aspects of the category of attitude— perception, motivation, and affliction— perception is spoken of in the *Compendium of Determinations* and in the texts on discipline. The *Compendium of Determinations*³⁸⁹ says that the "perception of this as that" must be accurate. However, the Buddha says in the texts on discipline that in the case of the cardinal transgression of unchastity, it is the same whether the perception is mistaken or accurate.

There are two differences here. With respect to “perception,” the *Compendium of Determinations* says, “**perception of this as that.**” This means if you carry out sexual misconduct, you will have to have the correct basis of person. If you do not have that, then it does not count. However, in the texts on discipline, in *Vinaya*, this is stated differently! The *Vinaya* says that whether the perception is mistaken or not, it does not matter if you have made a mistake, if you think it is this person, but the person was

switched, then sorry, you will have still incurred a cardinal transgression.

[English Lamrim Text Vol 1, P221-222; 52B, 28.54; Original Chinese Commentary Script Vol 7, P144, L7]

The *Treasury of Knowledge Auto-commentary*³⁹⁰ explains that if you have approached another's wife with the perception that she is your own wife, then this does not become an actual path of non-virtuous action. Vasubandhu presents two systems in regard to when intercourse under the perception that another person's wife is the wife of a third person—one in which intercourse becomes a path of non-virtuous action and one in which it does not.

This is to make a distinction, to make a distinction and it is okay that they differ. In principle, we can understand that various sects may place the weight of sin on this differently. For us, my primary way of looking at this is to follow the strictest determination. There can be no wrong in going by the strictest determination. There are only benefits to be stricter.

[English Lamrim Text Vol 1, P222; 53A, 00.04; Original Chinese Commentary Script Vol 7, P147, L1]

What if someone [who has a different opinion] say, “If we go by the stricter definition, then no one can do this!” Then yes! It is precisely because there is something

stricter that we are not able to do, therefore this elicits a shame in you, and with this shame you will strive to improve. Is this not very good? This is a point that we should understand. This is a point that we should understand.

[English Lamrim Text Vol 1, P222; 53A, 00.20; Original Chinese Commentary Script Vol 7, P147, L4]

Therefore, this is why in the earlier section when they were reflecting on the characteristics of karma, the general characteristic of karma, he particular told us, if you should violate ethical discipline, ritual, livelihood and philosophical view, this means you are unable to fulfil them perfectly. But as long as you have maintained your correct philosophical view, you shall not be afraid. This principle in particular [was told]. For us who are beginners in our practice, it is certainly not possible to be perfect.

Also, 《瑜伽菩薩戒本》 has said specifically regarding what is incurring an infraction to your vows, what is a cardinal transgression. Incurring an infraction means though we have strived with all of our might, we have truly tried to learn, we have understood it, but because the afflictions are too strong, so we often cannot accomplish what we should. By then, you feel this shame and say, “Ah, how come I cannot do this!” Accordingly, you confess and strive to learn. Under this circumstance, you have not really incurred an infraction. So what would count as an infraction? That is when you have not learned the correct ways and you think you are right. Though you have

incurred an infraction and you do not feel shame. That is incurring an infraction. To incur or not incur, what does it depend on primarily? It is whether you strive to continually improve yourself, that you have not lost your philosophical view, you strive to progress, and you are always trying to improve. For us who are beginner practitioners, this is what we should understand. And I wanted to specifically point this out here!

[English Lamrim Text Vol 1, P222; 53A, 01.36; Original Chinese Commentary Script Vol 7, P148, L4]

On the other hand, do not think, “Oh! If this is the case, then even if you incur an infraction, it does not matter. Then it is okay to incur a little!” Then you become careless. This means in your mind; your philosophical view has already been shattered. Needless to say, you will not be reborn as a naga, you will only go to hell, only hell! This is a concept that we should discern very clearly. Therefore, do not misconstrue details such as this and leave the door of hell open for yourself! So next, let us continue.

[English Lamrim Text Vol 1, P222; 53A, 02.08; Original Chinese Commentary Script Vol 7, P148, L8]

The affliction is any of the three mental poisons.

This affliction, it could be any of the three mental poisons, all the same.

[English Lamrim Text Vol 1, P222; 53A, 02.13; Original Chinese Commentary Script Vol 7, P148, L10]

The motivation is the desire, due to unchastity, to copulate.

This “motivation” is that it is similar to before where it is not that you have a strong attachment, hostility, or ignorance, but that when you see the object, you naturally have this desire to do it, just like that. This actually means, due to this affliction, though it is not an obvious subjective aspect of affliction, but that it is a defiled mental state that was brought forth by the afflictions. So then when you act, you will still carry this type of mental state.

[English Lamrim Text Vol 1, P222; 53A, 02.40; Original Chinese Commentary Script Vol 7, P149, L1]

As for the performance, the *Compendium of Determinations*³⁹¹ states that even in terms of causing others to commit sexual misconduct, the instigator of such an action incurs the misdeed of sexual misconduct as well. However, the *Treasury of Knowledge Auto-commentary*³⁹² explains that such instigation is not an actual path of action. You should examine whether Asanga's explanation may mean that such instigation is a fault which is not an actual path of action.

The culmination is the sexual union of the two parts.

This “**performance**,” the performance mentioned earlier includes both the self and causing another to do so. Here, this says that there are some places who say the instigator would count whereas other places say the instigator would not count. Between the two [i.e. whether or not the instigator has done a misdeed] will be determined by you, just like that. Though you have told others to do so, after you have told others, your mind still follows along with it, then it would count. After you have told others to do this, but your mind did not go with it, then there is no cardinal transgression [or actual sin], no cardinal transgression. Therefore, for this point, you will know once you take a look at your mental state. You will see it clearly. “**The culmination is the sexual union of the two parts.**” It is just like this. This is the culmination. So then these are the physical actions of killing, stealing, and sexual misconduct.

Next, the karma of speech

[English Lamrim Text Vol 1, P222; 53A, 03.47; Original Chinese Commentary Script Vol 7, P149, L9]

4. Lying [169]

The eight bases of lying are

Similarly, there are the basis, attitude, performance and culmination. The bases are:

[English Lamrim Text Vol 1, P222; 53A, 03.56; Original Chinese Commentary Script Vol 7, P149, L11]

that seen, that heard, that distinguished, and that cognized, as well as the four opposites of these [that not seen, etc.].

What are the bases here? You have seen but you claim to not have seen, you have heard but claim to not have heard, you knew (cognized) but claim to not have known and you felt it (distinguished) but claim to not have felt it. Just like that. It is the four things, "seen, heard, distinguished, and cognized" versus not having seen, heard, distinguished and cognized. With what you do not know, you say you know - that is wrong. With what you know, you say you do not know – that is wrong as well.

[English Lamrim Text Vol 1, P222; 53A, 04.15; Original Chinese Commentary Script Vol 7, P150, L1]

Lying is when someone else—the recipient of the lie—

There are really two bases here, the first aspect is the self. Since in lying, you will need to lie to others, right? Therefore, "the recipient of the lie," this person and the thing that you will lie about are the two [bases].

[English Lamrim Text Vol 1, P222; 53A, 04.28; Original Chinese Commentary Script Vol 7, P150, L4]

comprehends the meaning of the lie.

He comprehends it.

[English Lamrim Text Vol 1, P222; 53A, 04.32; Original Chinese Commentary Script Vol 7, P150, L6]

Of the three aspects of the category of attitude— perception, affliction, and motivation— perception includes misrepresenting a perception, such as what you have seen, as something you have not seen, or misrepresenting what you have not seen as something you have seen.

You have seen it. Wow! But you say you have not seen it. You have not seen it, but you claim to have seen it. These are all included.

[English Lamrim Text Vol 1, P222; 53A, 04.47; Original Chinese Commentary Script Vol 7, P150, L8]

The afflictions are the three mental poisons. The motivation is your desire to misrepresent your perception.

The "**afflictions**" are attachment, hostility and ignorance. What is the "**motivation**"? It is "**your desire to misrepresent**". For these two things, let me explain this. To misrepresent, that is in your mind, you cover up the fact, cover up the fact. For instance, you have seen it,

but you say you didn't. This is direct. When covering up, if you wish to cover it up, to conceal it, you may use all sorts of methods. Also in your mind, you wish to speak. This is the easiest thing to incur, the desire to just speak. This is the hardest to change, hardest to change! Our minds, for some strange reason, whenever there is a little something going on, ah, you just cannot help but to want to speak! This mouth, even when you think about it, you do not know why you speak! The most difficult problem to correct is this.

[English Lamrim Text Vol 1, P222; 53A, 05.49; Original Chinese Commentary Script Vol 7, P151, L2]

The performance is indicating something through speaking, through choosing not to speak, or through gesture.

This is performance. Someone may ask you, "Did you see it?" Though you have not said anything, but you have made some gesture, and he understood the meaning of your gesture, then this would count as well. For instance, someone may say, "Have you seen this person?" You did not say anything, but you did this. Ah! That is it. You did not say it right? That is the meaning. Sometimes, it may be even more subtle. But no matter how subtle, your mind is very plain and clear that you are actually indicating something. That is it.

[English Lamrim Text Vol 1, P222; 53A, 06.26; Original Chinese Commentary Script Vol 7, P151, L7]

Further, in terms of the purpose, it is said to be the same whether you speak for your own purposes or for the sake of others.

Well then, in terms of the purpose for your lying to others, it may be done for your own purpose or for the sake of others. No matter what it is, they are both considered the same here. Now, for your own purpose or for the sake of others, there is a point here which is very intriguing. We would often see the so called acts of chivalry in the mundane world. People who are chivalrous are quite interesting. People who are chivalrous are most likely to have this problem. When you talk about chivalry, it would be such that since you two are good friends, then he will tell you this...Oh! This is actually deemed well in the mundane world, that he will do anything for you. But this is very terrible. Not only could lying occur because of this, but this could instigate many things, many things. Therefore for us who are Buddhists, there are far too many people who truly ought to understand. The standards used for judgment here, should not be chivalry. For those who practice chivalry, needless to mention Buddhism, they will even break many laws of the mundane world. He will always feel, "Oh-yo! This person..." He will state his reasons! Therefore, in the Song dynasty, the person who wrote the "Outlaws of the Marsh" about the 108 outlaws, what slogan did he create? "Enforce justice on behalf of

Heaven.” That's called chivalry. But actually, after he wrote that, he could no longer have descendants. The bad effects are horrendous. This is what we should understand.

[English Lamrim Text Vol 1, P222; 53A, 07.59; Original Chinese Commentary Script Vol 7, P152, L3]

Therefore here, I wish to explain something in particular. When you make judgments on things as such, you should absolutely not use the concepts of the mundane world to judge the situation. This is very important, very important! We shouldn't be using the worldly standards and therefore I particularly wish to expound on this. We should not be saying something like, "Ah, we do not want to offend others!" Remember this! You do not want to offend Buddha. That is what is important. That is what is important! On the other hand, you should remember this! When you truly wish to help others, you do not try to shield them and indulge them in a worldly matter, quite the contrary, you should be telling him, "So and so, you have made a mistake, you should change!" That is truly helping others! Therefore, normally when we try to not offend others, what is this thing really? You are out for yourself. And this is the classic style of a hypocrite. This is very terrible, very terrible!

[English Lamrim Text Vol 1, P222; 53A, 08.52; Original Chinese Commentary Script Vol 7, P152, L10]

Of course, there is another type of situation where in order for you to take care of things, you will have to conform to a certain order. In this case, you absolutely cannot be too obstinate in your approach, if you are obstinate, then you will be completely wrong. Thus, that is when you inconvenience yourself and bend over backwards in order to not offend others. That would be a great achievement. That is the skillful means of a great Bodhisattva. Therefore, for the same sentence that we spoke of earlier, "Not offending others," you cannot judge whether the action is right or wrong by this sentence. That is, what is the purpose for you to not offend others? That is if you truly have a far-reaching goal, then at that time, you become mild and indirect with what you say in order not to offend someone. Then that is incredible. If you can do that, then this is worthy of great admirations! Otherwise, if you are only doing so for your immediate personal gains, then that is an approach that we Buddhist practitioners cannot adopt. I just wanted to mention this while we are here. Therefore, this part is on afflictions and motivations...etc, then next is the performance.

[English Lamrim Text Vol 1, P222; 53A, 09.55; Original Chinese Commentary Script Vol 7, P153, L2]

In this case it is said that even causing others to engage in the three types of speech—lying, divisive speech, or offensive speech—is the same as doing it yourself.

This says lying, but for the karma of speech, other than lying, there is also divisive speech. There is also offensive speech which is to reproach others. When you cause others to engage in them, these all count. But this is not so with senseless speech, not so with senseless speech.

[English Lamrim Text Vol 1, P222; 53A, 10.23; Original Chinese Commentary Script Vol 7, P153, L5]

Vasubandhu's *Treasury of Knowledge* and *Auto-commentary*³⁹³ explain that all four vocal non-virtues constitute paths of action when you cause others to do them.

Well then, in the *Treasury of Knowledge*, this says that for senseless speech, it would count if you cause others to do them.

[English Lamrim Text Vol 1, P222; 53A, 10.32; Original Chinese Commentary Script Vol 7, P153, L7]

The texts on discipline say that you yourself must speak in order to incur a full infraction.

What does the *Vinaya* say? The *Vinaya* said that in order for you incur a full infraction, you will have to speak yourself. It would not count if others say so.

[English Lamrim Text Vol 1, P222; 53A, 10.49; Original Chinese Commentary Script Vol 7, P153, L10]

The culmination of a lie is someone else's comprehension. The *Treasury of Knowledge Autocommentary* explains that if no one comprehends the words, then speaking them is simply the non-virtuous action of senseless speech. Divisive speech and offensive speech are similar in this respect.

What is "**culmination**"? Culmination is when you lie to others, they believed in the lie and understood what you have said. That is it. Suppose then you had lied but he did not understand, what happens in this situation? The *Treasury of Knowledge* said, since that person did not comprehend the words, then it would only qualify as "**the non-virtuous action of senseless speech.**" Senseless speech is meaningless words. And then this is the same for divisive speech and offensive speech. Divisive speech is such that you wish to break them apart. And the other one is to reproach someone. Since he did not understand, then it only counts as senseless speech instead of this. These are the two differences. So this is regarding lying. What about divisive speech? Let us take a look as well.

[English Lamrim Text Vol 1, P223; 53A, 11.37; Original Chinese Commentary Script Vol 7, P154, L4]

5. Divisive Speech

The bases of divisive speech are living beings who are compatible or incompatible.

Whether they are compatible or incompatible, as long as you have tried to divide them, this would count.

[English Lamrim Text Vol 1, P223; 53A, 11.46; Original Chinese Commentary Script Vol 7, P154, L6]

Of the three aspects of the category of attitude, the perception and the affliction are as before.

No need to explain this.

[English Lamrim Text Vol 1, P223; 53A, 11.49; Original Chinese Commentary Script Vol 7, P154, L8]

The motivation is the desire that living beings who are compatible be separated or the desire that living beings who are incompatible remain so.

The motivation has come from afflictions. When they are gradually becoming compatible, you desire that they become incompatible. When they are incompatible, you desire that they do not become compatible. Anyhow, you would carry these types of attitudes, these are motivations that concord with afflictions.

[English Lamrim Text Vol 1, P223; 53A, 12.10; Original Chinese Commentary Script Vol 7, P154, L11]

The performance is the expression of subject matter that may be either pleasant or unpleasant and may be either true or false. You may speak of these matters either for your own or for another's purpose.

As for performance, whether you have said something that was true or false, or something we would often say, "Oh, but what is said is true!" Sorry! You would have committed the action whether the subject matter was true or false. If it was false, other than divisive speech, you will also have lied. Thus, it does not matter what you have said was pleasant or unpleasant. If it was unpleasant, you would be purposely trying to make them incompatible. But if it was pleasant, meaning you had intentionally said sweet words to produce an effect of separating these living beings, it would still be wrong. You have still committed divisive speech. **"You may speak of these matters either for your own or for another's purpose."** You may have done this for yourself or for the sake of others, but it would all still be divisive speech.

[English Lamrim Text Vol 1, P223; 53A, 12.55; Original Chinese Commentary Script Vol 7, P155, L5]

The culmination is the other's understanding of the divisive words that have been spoken. As the *Compendium of Determinations* says,³⁹⁴ "The end of this path of action is when those who are to be divided understand the divisive words."

What is culmination? That is, ah, he has heard your words and it has produced the divisive effect as you desired. That is it. Okay, we will end here today.

[English Lamrim Text Vol 1, P223; 53A, 13.15; Original Chinese Commentary Script Vol 7, P155, L8]

The Great Treatise on the Stages of the Path to Enlightenment, page 126 (English text, page 223). Divisive speech has been explained earlier. Next is offensive speech.

[English Lamrim Text Vol 1, P223; 53A, 13.29; Original Chinese Commentary Script Vol 7, P155, L9]

6. Offensive Speech

The basis of offensive speech is a living being in whom you can engender hostility. Of the three aspects of the category of attitude, the perception and the afflictions are as before. The motivation is the desire to speak in an offensive manner. [170]

The performance is saying something unpleasant, which may be either true or false, about the deficiencies of someone else's family lineage, body, ethical discipline, or behavior.

As for the culmination, the *Compendium of Determinations* says,³⁹⁵ "The end is speaking in an

offensive manner to that person." The *Treasury of Knowledge Auto-commentary* explains the meaning of this to be that the person to whom the offensive speech is spoken must understand it.

In this case it is said that even causing others to engage in the three types of speech—lying, divisive speech, or offensive speech—is the same as doing it yourself.

This says lying, but for the karma of speech, other than lying, there is also divisive speech. There is also offensive speech which is to reproach others. When you cause others to engage in them, these all count. But this is not so with senseless speech, not so with senseless speech.

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No need to explain this.

The motivation is the desire that living beings who are compatible be separated or the desire that living beings who are incompatible remain so.

The motivation has come from afflictions. When they are gradually becoming compatible, you desire that they become incompatible. When they are incompatible, you desire that they do not become compatible. Anyhow, you would carry these types of attitudes, these are motivations that concord with afflictions.

The performance is the expression of subject matter that may be either pleasant or unpleasant and may be either true or false. You may speak of these matters either for your own or for another's purpose.

As for performance, whether you have said something that was true or false, or something we would often say, "Oh, but what is said is true!" Sorry! You would have committed the action whether the subject matter was true or false. If it was false, other than divisive speech, you will

also have lied. Thus, it does not matter what you have said was pleasant or unpleasant. If it was unpleasant, you would be purposely trying to make them incompatible. But if it was pleasant, meaning you had intentionally said sweet words to produce an effect of separating these living beings, it would still be wrong. You have still committed divisive speech. **"You may speak of these matters either for your own or for another's purpose."** You may have done this for yourself or for the sake of others, but it would all still be divisive speech.

The culmination is the other's understanding of the divisive words that have been spoken. As the *Compendium of Determinations* says,³⁹⁴ "The end of this path of action is when those who are to be divided understand the divisive words."

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As for the culmination, the *Compendium of Determinations* says,³⁹⁵ "The end is speaking in an offensive manner to that person." The *Treasury of Knowledge Auto-commentary* explains the meaning of this to be that the person to whom the offensive speech is spoken must understand it.

"Offensive speech," another term for it is evil speech, evil speech. That is, the words are very coarse, very coarse, very boorish. So, this "offensive" means you have an offensive mindset and you intend to harm others, to harm others. Therefore, when you are doing this, not only are your words boorish, they also harm others. Hence, this [i.e. the basis of offensive speech] is a "living being in whom you can engender hostility." This is something that can make others feel uncomfortable or even hostile, something that can make them feel upset, just like that.

"Attitude" [意乐] is our mental state. This is the same as before. Perception and afflictions [i.e. 2 of the 3 aspects of "attitude"] have been explained earlier. "Motivation" [i.e. 等起, 3rd aspect of "attitude"], motivation is such that when

you are in a situation like this, why do you do it? [Due to the] "desire to speak in an offensive manner." That is, your mind just enjoys doing this, enjoys doing this. Sometimes it might be intentional, sometimes it might be unintentional. It is more difficult to avoid the unintentional ones. Once you have successfully nurtured this habit, it is very terrible. As soon as you open your mouth, [your speech] will be like this. There are so many people whom as soon as they open their mouths, there will be cuss words. And they do not even know what they have just said. That is how difficult it is to break the habit. This is very terrible, very terrible!

[English Lamrim Text Vol 1, P223; 53A, 15.47; Original Chinese Commentary Script Vol 7, P156, L10]

"Performance," that is your action, when you actually offend. When you offend others with speech, it would not matter if it is true or false. For instance, this person may not be good, but you use an offending mind and vulgar words to degrade him. Or perhaps you have said something false. Then, regarding the content of your speech, it could be on matters of **"family lineage."** Lineage is one's birth, in other words, his family background, family background. There are many who are born in more honourable families and there are others with inferior backgrounds. You would then say, "You are from the despicable class!" You would call them the despicable ones, it is true. Well then, now we are all similar in status. But in the old days, there used to be different classes. This

is particularly true in India. They have a caste system of four levels. There is one type that is the lowest of all, the lowest of all, such as slaves. Brahmans and Kshatriyas are upper class. So, when we call someone this, "You are from the despicable class!" That is referring to his family lineage. Or it could be deficiency of his body. That would be something physical, such as not having limbs, or being blind...etc. Or it could be deficiency in his actions, perhaps in his ethical discipline, this we understand. Or it could be deficiency in his behaviour. In all, whatever that is unpleasant.

[English Lamrim Text Vol 1, P223; 53A, 17.18; Original Chinese Commentary Script Vol 7, P157, L4]

What is "**culmination**"? There are two views on this: According to the *Compendium of Determination*, as long as you have scolded someone, then it would count. But according to the *Treasury of Knowledge Auto-Commentary*, just the scolding is not enough. The person will have to understand you. He will have to understand that you have offended him, that you have offended him. For this point, we can also say that it is a distinction based on to whom you explain the teaching. One is from the perspective of Mahayana which makes the judgment based on your mind. This means if you have this thought of harming others, then when you speak it, this is the culmination of the offensive speech. This is the reference point for the *Compendium of Determination*, thus as long you say it, [that is it]. But in Hinayana, it is not complete

by just having the state of mind, but there also needs to be the event. Therefore, the event is such that you will have to scold him and he will need to understand in order to complete the event. This is the difference between these two. For us, in principal, this is what we should understand. In particular, the Nanshan Daoshuan master had explained the substance of ethical discipline through the exposing and disposing of the temporary or partial teaching and the revealing of the final and real truth as in the *Lotus Sūtra* and the *Great Final Nirvana* sutra. The characteristic of the substance of ethical discipline has been explained. Normally, we will go with the stricter determination. Normally, we will follow the stricter determination. However, we should understand that in the lineages, there are these two views. To follow the stricter determination, in other words, it means we would like to abide by what the *Compendium of Determination* had stated that it would count as long as you thought of it this way and you have done the scolding.

[English Lamrim Text Vol 1, P223; 53A, 19.05; Original Chinese Commentary Script Vol 7, P158, L1]

7. Senseless Speech

The basis of senseless speech is speech about a topic that is not meaningful.

These actions are being explained one by one. The last one is "**senseless speech.**" Senseless speech is when you say things that offer no real benefit, no real

benefit. In general, when we create karma, the karma of speech is the most difficult to guard against. Among all the karma of speech, the senseless speech is the most difficult, the most difficult [to prevent]. It is extremely easy to incur senseless speech! It is extremely difficult to prevent it! As long as what you say is meaningless, it counts as senseless speech. Then the attitude is divided into three parts.

[English Lamrim Text Vol 1, P223; 53A, 19.47; Original Chinese Commentary Script Vol 7, P158, L6]

Of the three aspects of the attitude, the perception is as follows. Although Asanga says nothing more than "a perception of that as that," here senseless speech means that you yourself perceive the topic about which you wish to speak and then speak. It does not have to involve someone else who understands it.

The perception in general for speech, for instance it would be to whom are you speaking to? You would have to tell others this. For lying, who are you lying to? For offensive speech, who are you scolding? For divisive speech, who are the two people you are trying to divide? Now the senseless speech does not operate the same way. It is not the same. As long as you wish to say these things and you have said it, it does not matter whether others have understood you or not. Since the words have no real meaning, as long as you have said, it counts. This is the meaning [of the text here].

[English Lamrim Text Vol 1, P223; 53A, 20.30; Original Chinese Commentary Script Vol 7, P158, L12]

The affliction is any of the three. The motivation is the desire to make arbitrary, unconnected remarks.

"The affliction is any of the three," any one of the attachments, hostility and ignorance. "The motivation [等起]" is such that in your mind, due to this desire in your mind that accords with afflictions, your mind just enjoys speaking meaningless things, meaningless things. Therefore, regarding this, usually if we do not examine ourselves carefully, we do not know. But as soon as you examine yourself carefully, [then you will realize that] we do this all-day long. This mind is unfocused and if any little thing should happen, eh, you will say, "Ah! What is going on?", just like this. [When you] say, "What is going on," that is the distraction in your mind. It is very simple. It is this only one thing. Ah, when you hear something from afar, you run there right away and open your eyes wide, "Ah, this is really exciting!" What is this?" It is the distraction in your mind. Therefore, usually, what we should really strive [to practise], what we should truly make effort in, must begin from this place.

[English Lamrim Text Vol 1, P223; 53A, 21.25; Original Chinese Commentary Script Vol 7, P159, L7]

Therefore, when people of the ancient times trained in the teachings, ah, absolutely, they would focus all their attention on it, they would certainly devote all their attention into it. For instance, as we first begin to uphold ethical discipline, our minds are leisurely adrift. Yet we all feel, "Ah, [we] seem to be doing pretty good!" Actually, you have no idea how far you have strayed, this is a point that we should have an accurate understanding of. I will just bring this up now for heads-up, when we formally instruct later, [you will see that] the key to real cultivation is right here. Normally when we speak, we always feel that we are correct, [but] you do not know how wrong you are. The moment your attitude of diligence, your thought of keeping vigilance has been lost, the moment you lose track of your thought, this is the root for becoming careless, you are already wrong, like this! Thus naturally, this habit since beginningless time [will] surface easily at certain encounters. The boundary of senseless speech is very vast, we have to specially take note of this!

[English Lamrim Text Vol 1, P223; 53A, 21.25; Original Chinese Commentary Script Vol 7, P159, L7]

The performance is to undertake the speaking of senseless speech.

"The performance" is when you speak. **"Undertake"** does not mean you diligently strive for, but that as soon as you begin your physical, verbal actions, as soon as you speak it, that is it. That is it.

[English Lamrim Text Vol 1, P223; 53A, 22.43; Original Chinese Commentary Script Vol 7, P160, L4]

The culmination is having finished an utterance of senseless speech.

The time that you speak is the time of culmination. Therefore, it is very easy to incur. In general, when we are not doing much and we see someone, we always feel that, "Ah, I see you!" So in the mundane world, when you see each other, you will of course socialize. It does not matter whether the topic is meaningful or not, you will just have to speak a few words to be social. Therefore, people might say, "Today's weather...ha...ha...ha!" What does the weather have to do with you? Ah! One would just say a few things about it. This is the way of the mundane world. Therefore, this is what we should understand. That is why we renunciates need to leave the world, leave the world. This means we have to not be defiled by the ways of the mundane world. The ways of the mundane world is such that when you see someone, if you have seen him clearly with eye contact, and if you keep walking your way [without any acknowledgement], others would feel, "Why do you not have normal human sensibilities?" Ah, he needs you to have this sensibility and maintenance of relationship. Because of your emphasis on this, therefore, you are destined to dwell in the cyclic existence. Now if you wish to escape [from cyclic existence], then at

this time, it would become an entirely different situation, an entirely different situation.

[English Lamrim Text Vol 1, P223; 53A, 23.43; Original Chinese Commentary Script Vol 7, P160, L13]

Therefore, now that we have understood this, you will understand why I have told you that when you see each other in the morning, just fold your palms, nod, or perhaps say, "Amitabha Buddha," that is enough. Or you can say good morning, that is the most you will need to do. If you see a teacher, you can go toward him, come to a standstill and bow to him. That is it. That is enough. It should not be such that when you see each other in the morning, everyone then begin, ah, talk about this and that! One phrase is already something extra. Often as you begin to talk, you will chat for a lengthy period of time. This is non-concordant, ten non-virtuous actions. Make a note of this! That is why for all the rules that we have here, truly, they offer us the best support.

[English Lamrim Text Vol 1, P223; 53A, 24.22; Original Chinese Commentary Script Vol 7, P161, L5]

I remember reading the sayings of the senior abbot Lai-Guo years back. He had gone to the Gao-Min temple of Yangzhou (in Jiangsu Province). Ah! That place had all sorts of rules and regulations, hard to count how many. Gao-Ming temple had very strict rules. The first day that he had gone, on that day, he was hit with the wooden

stick, the willow stick, he was hit with it a few hundred times. You cannot even imagine this! In one day, if you do not count the sleep time at night, then throughout the day, even including meal times, there are just more or less 10-20 hours. In that amount of time, to be hit this many time in one day, it would mean being hit more than 10 times in order to reach more than a hundred times in a day. If one is to be beaten more than 200 times [in a day], then would not that mean you would need to be hit more than 20 times an hour? That would mean you are hit as soon as you move, as soon as you move! At that time, I thought it was very intriguing. Since I am a person who majored in engineering, people who studied the engineering are often quite fixated on this. Whenever I see a number, I will try to go through and figure out what the number mean myself. If he is hit a few hundred times in a day, would not that mean he would have to be hit maybe 20, 30 or 40 times an hour? Is that possible? I did not quite understand it back then. But now I know more and more how this is absolutely true.

[English Lamrim Text Vol 1, P223; 53A, 25.30; Original Chinese Commentary Script Vol 7, P161, L14]

If you examine yourselves carefully, truly, we do not need to include all the times that we are in class or not in class, even when we are in class, we are still breaking the rules. When we are not in session, at any time, ah, there should be a certain way of walking, a certain way of eating. If you begin to walk casually, that means you have let your

mind wander. As you continue in this manner [when you go into the meditation sessions], the wooden stick will immediately find you. This implies you...you should be able to feel this clearly yourself. For instance, you might be sitting there, if your spirit is high, you will naturally sit there [appropriately]. If you are sitting [inappropriately]...certainly that means your mind has become lazy and careless. Then your efforts will certainly be ineffective. The temples that are truly serious in trainings are very strict. When you act in this way, then "pa," the wooden stick strikes. And you are oblivious as to why you are hit. If this happened to us normally, we would think, "Oh, I'm a person who works hard!" So, if you go to a place like that and you are hit all day long, you would have been long gone.

[English Lamrim Text Vol 1, P223; 53A, 26.22; Original Chinese Commentary Script Vol 7, P162, L7]

That is why the past masters are truly masters. He has been hit. But afterwards, he would consider it carefully, "Ah, why was I hit, there must have been a reason for this!" Now if we are hit, or if you have been scolded, you might think you are the one who is right. You might even retort presumptuously! Then you are destined to not succeed. This is something I have come to gradually realize this myself. In the beginning, I acted this way as well. Oh!

Sometimes the teacher would say some things about me and I would feel indignant. So I would always find some opportunity to protest [its validity]. Then slowly, slowly I

have come to understand. Now for me, I do the opposite. No matter what the teachers say, sometimes, it may even be that I have good reasons for doing something, but after what they say, I always think this way, "Ah! There must be something in what he said!" If I cannot decipher his intention for a long time, I will go and prostrate, and plead with the teachers, "Ah! With what I have done, there must have been something wrong. But I could not figure it out and so I beseech your kindness." Because normally in this type of situation, he will often not tell you, make you think for a long time, and then finally you figure it out. This is absolutely true. So I just thought of this as we are in this section. It is because from the beginningless time, we are in this habitual state of a scattered mind, yet we do not know. If you truly wish to cultivate, this is the place that you want to strive diligently.

[English Lamrim Text Vol 1, P223; 53A, 27.35; Original Chinese Commentary Script Vol 7, P163, L2]

Actually it is not that we are unable to change. If we truly wish to change, it is absolutely very easy! I will just describe a small incident that happened, a small incident! There is a fellow practitioner here whom I normally think projects laziness. Then one morning he was asked to conduct the ritual. He went through it really fast. So I pulled him aside and said, "Do so slowly!" I have only said this once. Then on the second day, it was the day before yesterday, ah, I noticed that he had slowed down. Ah, I was quite surprised! Normally I thought of him as rather

indolent, and perhaps it would take him maybe 8 to 10 times before he can correct this. But after I have said it just once, he quickly corrected himself. Therefore, as long as you are willing, one can change very quickly. Another thing is when he was using the Dharma bell, when he sounded the bell, his pace was really fast. But I did not really talk about this in detail. However, I noticed this the other day again, I did not tell this to him, but his pace for the bell became very steady. I had only said this to the others, "You should sound the bell slower." Therefore, I have come to realize that as long as you are willing, as long as you are willing, then all you would have to do is pay attention!

[English Lamrim Text Vol 1, P223; 53A, 28.39; Original Chinese Commentary Script Vol 7, P163, L11]

Therefore, what is the crucial point here? When you listen to the teachings, there are times when you hear something that does not suit you and you reject it, you defend yourself. Then it is over! Therefore, before we formally listen to the teachings, he has already told us that we have three faults. In our minds, we always feel that we are right. If you have this idea, then even if you learn for a hundred years, you would not be able to learn it. This is because, whenever the teaching points to your faults, you will always defend yourself, then it is over! From the beginning, if we recognize that I am in this great sickness of ignorance, and the Buddhas' and Bodhisattvas' explications are here to help me. If you listen from the

depths of your heart, as long as you are willing to listen, you will be able to change very quickly. This is absolutely the truth.

[English Lamrim Text Vol 1, P223; 53B, 00.08; Original Chinese Commentary Script Vol 7, P165, L1]

If we are to truly strive, then let me tell you this, do not overlook senseless speech. This thing, if we speak of its weightiness in terms of karma, it is the lightest, the lightest. However, all infractions will stem from the root which is this. It is the easiest offense to incur. Therefore, this thing, as soon as you open your mouth you are wrong, as soon as you open your mouth you are wrong. What do you do then? You will have to bring the remedies to mind. Remind yourself at all times, remind yourself at all times. Now it is not that we should be able to accomplish this immediately. But we have the opportunity to understand this now and if you strive to gradually practice, you will slowly, slowly, slowly be able to change, be able to change. Therefore, you first obtain the view and then practice. This is the same also when you are in the phase of studying (listening). You will first obtain the view and then practice. Since we are in the phase of listening now, we should first understand what we have heard. Oh! [That is what it is.] Then, you will have obtained the correct view. Therefore, in order to hear and understand, to obtain the correct view, what will you need? With this attitude of how I feel a certain way and how I need to protect the "ego self", you will certainly have to get rid of it, get rid of it. In

order to be rid of it, you will first need to recognize that the one who has harmed me from the beginningless time is not others, but whom? Me. It is the conceptual thought that apprehends the signs of true existence of the self of person and the self of phenomenon. There are no others!

[English Lamrim Text Vol 1, P223; 53B, 01.29; Original Chinese Commentary Script Vol 7, P166, L1]

Once you recognize this, you realize that what has been truly harming you is this. After you are rid of it, then things down the line become easy. That is when you become willing, ah, you will realize that this is what has been harming you all along. What will save you from this? Buddha's teaching. Then you will be willing to listen to Him. After understanding this point, you then gradually, gradually change your habits. To change your habits, you will need some time. Therefore, if you are not careful and you make a mistake, that is when you know, hey, you have done it again! So you immediately correct yourself. After striving as such, it will work! Through studying (listening), then you reflect, and meditate. When you come to the point where you reach a view that is concordant to meditation, it will be the path of seeing. When you complete the path of meditation which is concordant to meditation, you will become a Buddha. Normally when we talk about the path of seeing or the path of meditation, we always feel, "Ah, these are things for Bodhisattvas!" There is absolutely no mistake in that, but may I ask you this, do you wish to learn or not? Yes.

Then what attitude should you have as you strive in this causal period? Now the complete instructions have been given to us here. Excellent! But this does not absolutely mean, "Ah! Anyhow, I can just stay here and wait until some point in the future, and all of a sudden, I will run into it (Buddhahood). I will just run into it!" No, [this does not happen that way]. Now that you have obtained the correct instruction, then you will take one step at a time in the causal period. When you are studying (listening), you practice as such. When you are reflecting, you practice as such. When you are meditating, you practice as such. Therefore, you will obtain the wisdom of studying, the wisdom of reflection, and the wisdom of meditation. Now let us continue.

[English Lamrim Text Vol 1, P223; 53B, 02.54; Original Chinese Commentary Script Vol 7, P166, L12]

Furthermore, senseless speech has seven bases:

Senseless speech, normally it is divided into these seven bases.

[English Lamrim Text Vol 1, P223; 53B, 03.02; Original Chinese Commentary Script Vol 7, P166, L14]

(1) speaking of fighting, faultfinding, disputes, and divisions;

This is the first one. When we speak, what do we speak? We speak of fighting, fault finding, disputes, and divisions, either about ourselves or others. We may have arguments with others, or we may be talking about others.

[English Lamrim Text Vol 1, P224; 53B, 03.22; Original Chinese Commentary Script Vol 7, P167, L3]

(2) speech such as transmitting and reciting texts with a mind that delights in the treatises of non-Buddhists or in the mantra vehicle of brahmins;

This is the second one. This talks about "**treatises of non-Buddhists.**" These are non-concordant with Buddhism, and we may go as far as "**transmitting and reciting texts with a mind that delights in...**" Actually, this would be all the principles that we speak of other than Buddhism, no matter what. But pay attention to this! There is one thing that is allowed. That is the necessities for living and these things supplement us. This has been said before, that is permitted. But other than this, you want to discard the rest.

[English Lamrim Text Vol 1, P224; 53B, 04.03; Original Chinese Commentary Script Vol 7, P167, L8]

(3) expressions of helplessness, such as wailing;
(4) speaking of laughter, play, entertainment, or enjoyment;

This is next, perhaps it could be [produced from feelings of] suffering, or happiness. When you experience a little pain, you then feel, "Ah.....!" So you make noise such as hah...! So then, it is this type of thing. When you are happy, you act the opposite. This is one kind.

[English Lamrim Text Vol 1, P224; 53B, 04.24; Original Chinese Commentary Script Vol 7, P167, L11]

(5) talking about news of commotion, such as news of kings, ministers, nations, and thieves;

The next one is these. Now in general we will say we want to read newspapers, we read newspapers. But you can see that the topics reported by the newspapers, they all belong to this type. Therefore, through this we recognize that reading the newspapers is something that one cannot go without in the mundane world. But we do not need it here. So in our Nánpǔtuó temple here, as soon as I arrived, I saw no newspapers here. I am very happy about that. I remember when I used to stay in the Lotus Society, the Great Enlightenment Lotus Society, I did not have anything there. I did not have a television, no newspapers, not even a radio. When the lay practitioners came, they asked, "Venerable, you do not have a TV?" "No! Why do I need a television!" "You do not have newspapers?" "No." He said, "I will bring you one." I said, "Do not bring. Do not bring." He probably thought I could not afford it, so he brought it the next day. After he

brought it, I immediately threw it into the trash bin. Just like that. He said, "Did you read it?" I said, "I did not read it!" I said that if I had read it, then it might still be sitting there. But it was precisely because I did not read it that I knew I had not quite let it go yet in my mind. So it got tossed. He had good intentions. But after I threw it out a few times, he stopped bringing it. I feel that for myself, I have yet to be rid of its lure. This is speaking truthfully.

[English Lamrim Text Vol 1, P224; 53B, 05.37; Original Chinese Commentary Script Vol 7, P168, L9]

I think that you have a feel for this as well. When you are free, you are happy when you see things like that. When we ask you to read texts, ah! You would be yawning frequently after a while. But if you are reading the newspapers, you remain quite enthusiastic. But did you really read something? You might sit there and read for one to two hours. But if we ask you, "What did the newspapers say?" You do not know anything. I think you all have had this experience! What does this mean? Do you understand? This is a bad habit from beginningless time. It has numbed our lives like an anaesthesia. Therefore, all that is mentioned here is this. This is why we do not have any of these things here [in the temple]. And then, when you have time off, we ask you not to go out. This is the reason. Fortunately, you all have great virtuous roots and are willing to sincerely practice this. We must strive as such for 8 to 10 years, then there is hope for this life.

[English Lamrim Text Vol 1, P224; 53B, 06.26; Original Chinese Commentary Script Vol 7, P169, L1]

(1) speaking like a drunkard or a lunatic;

This is one type.

[English Lamrim Text Vol 1, P224; 53B, 06.31; Original Chinese Commentary Script Vol 7, P169, L3]

(2) the talk of one who maintains a wrong livelihood.

Disjointed, irreligious, and senseless speech is speech that is jumbled,

This is wrong livelihood. This is what is incorrect, meaningless, and non-concordant to the teaching. It is a meaningless thing. Then finally,

[English Lamrim Text Vol 1, P224; 53B, 06.51; Original Chinese Commentary Script Vol 7, P169, L5]

reveals the afflictions, or is uttered while laughing, singing, or viewing actors and the like.

This is very obvious. We should examine ourselves carefully. With what we say in general, what does not

belong to the category of senseless speech? You should really examine and be cautious, should really examine yourself and be cautious. Thus, to truly cultivate we need to be exactly like this, be exactly like this. We need to absolutely pay attention to this! Do not think that others cannot see it. I can see it clearly myself, I can see it clearly myself! I see it clearly myself!

[English Lamrim Text Vol 1, P224; 53B, 07.31; Original Chinese Commentary Script Vol 7, P169, L10]

That is why you should be extra careful in general, extra careful. I have read a story of this past master, there was such a story. Once there was a Zen master immersed in meditative concentration. Ah! He saw two ghost deities standing there. At first, he saw that the ghost deities were respectfully standing, being very respectful! After a while, the ghost deities stood there and seemed to be not as respectful. They seemed quite casual. At the end, the ghost deities grimaced, showed their teeth, spat and left. Then when the Zen master turned around to look, he saw two monks standing there. So the next day he asked one of them, "What were you two doing yesterday?" Um! The student knew that his teacher had power. So he said, "Ah! The two of us were discussing the teaching at this place." "Were you two speaking the teaching the whole time?" Ah! As soon as he heard his teacher, he thought back and said, "Yes, we did talk about the teaching earlier, but gradually, gradually we strayed to talk about other things. At the end, the topic was not

concordant to the teachings." He (the teacher) then told him, "There, there, there! I had seen this with my own eyes!" At first the Dharma protectors saw the two speaking the teachings and were really respectful. But after the conversation carried on, though it had been about Buddhism in the beginning, it strayed later to be about things that do not concord to the teachings. At the end, it became just chitchat. So then the ghost deities spat and left.

[English Lamrim Text Vol 1, P224; 53B, 08.59; Original Chinese Commentary Script Vol 7, P170, L8]

Therefore, normally we would always say, "Ah, there are Dharma protectors here!" It is true that they come to protect the teaching. But what does he protect? He protects the teaching! May I ask you then, do you concord with the teaching? Do you concord with the teaching or with afflictions? It is very simple. If you concord with the teachings, then he comes to protect you. If you do not concord with the teachings, can he protect you? Make a note of this. Therefore, normally, you need not have to worry. As long as you are willing to strive, they certainly will be here, they certainly will be here! For instance, like our senior abbot here, you should stay close to him, he... This is what I admire most about him. He is just like that, but you can not tell from the external appearance. As long as you are willing. We should not be saying, "I have not had any spiritual sense or intuition!" How can there not be spiritual intuition? It is only you who absolutely have not

concord with the teachings yet. How would the spiritual intuition rise? [On the other hand,] if you sensed anything now, they are all flower effect for entering hell. Just like that. Therefore, I asked you to read, Yújìngyì Gōng's story of meeting the kitchen god. You should read it carefully. By then you will naturally understand this! It tells us exactly this.

【前三語過，】

Lastly the text tells us this.

[English Lamrim Text Vol 1, P224; 53B, 10.10; Original Chinese Commentary Script Vol 7, P171, L3]

There are two systems with regard to the first three vocal faults—one asserts that they are senseless speech and one that they are not. However, what I have stated here is in line with the former.

So the first three vocal faults are lying, divisive speech and offensive speech. Other than belonging to those three categories, they also fall under senseless speech. Some people say that it is so, some disagree. **"There are two systems... However, what I have stated here is in line with the former."** That is, between the two systems, his statement aligns with which. This is the meaning of it. Therefore, regarding this concept, it is something we should understand as well. We are

incurring senseless speech at all times. So then there are these two, these two. So then this concludes the physical acts and speech.

The third portion is on the mind. Among the ten non-virtuous karma, the mind portion would include covetousness, malice and wrong view.

[English Lamrim Text Vol 1, P224; 53B, 11.12; Original Chinese Commentary Script Vol 7, P171, L8]

8. Covetousness

The bases of covetousness are the wealth or possessions of another.

Similarly, this portion includes also the basis, attitude, performance and culmination. What is the basis for this covetousness? It is the possession of others.

[English Lamrim Text Vol 1, P224; 53B, 11.25; Original Chinese Commentary Script Vol 7, P171, L10]

Of the three aspects of the attitude, the perception is perceiving the basis to be what it is. [171]

In other words, the thing that you covet is the thing that you desire for.

[English Lamrim Text Vol 1, P224; 53B, 11.34; Original Chinese Commentary Script Vol 7, P171, L12]

The affliction is any among the three.

Attachment, hostility, ignorance.

[English Lamrim Text Vol 1, P224; 53B, 11.36; Original Chinese Commentary Script Vol 7, P172, L2]

The motivation is the desire to make the wealth or property your own.

Ah, you would just think, “This thing is really good, I wish to make it my own.”

[English Lamrim Text Vol 1, P224; 53B, 11.45; Original Chinese Commentary Script Vol 7, P172, L4]

The performance is

So then the performance of body and speech are the actions of the body and speech. But the performance of the mental karma cannot be seen. It is what you are thinking in your mind. When you see something, ah, you like this thing and you think about how can you obtain it? Like that. This is performance.

[English Lamrim Text Vol 1, P224; 53B, 12.09; Original Chinese Commentary Script Vol 7, P172, L8]

striving at that contemplated purpose.

The thought that you have, you think like this: how can I obtain this thing, how can I obtain it? When you have this kind of thought, then that is it. For instance, to us now, we would say that in general, it is not likely that we covet something great. But the things which we easily will covet, for example, this thing that you see here, “Ah, this thing has...well what can I do about this....” Or regarding food, after you thought of it, um, you think in your mind how will you obtain this? Like that. When you are contemplating it, you are in the performance stage of covetousness.

[English Lamrim Text Vol 1, P224; 53B, 12.45; Original Chinese Commentary Script Vol 7, P173, L1]

The culmination is thinking "May it become mine," about wealth and the like. Asanga describes this as "the determination that it will become yours."

What is culmination? You then think as such, ah, got to do this! This is it. It is only when you have fulfilled these conditions in your mind that this reaches culmination. So then this says next,

[English Lamrim Text Vol 1, P224; 53B, 13.04; Original Chinese Commentary Script Vol 7, P173, L4]

For this to be full-fledged covetousness, five qualities are required:

To have full-fledged covetousness, the subjective aspects of covetousness are explained by these five stages.

[English Lamrim Text Vol 1, P224; 53B, 13.14; Original Chinese Commentary Script Vol 7, P173, L6]

(1) having a mind that is exceedingly attached to your own resources;

In the mind, one is attached and hard to let go of one's own things, "Ah! We feel...ah...." Like that. Unable to let go, enjoy it very much, it is merely this type of mentality. And then,

(2) having a mind of attachment that wants to accumulate resources;

[English Lamrim Text Vol 1, P224; 53B, 13.32; Original Chinese Commentary Script Vol 7, P173, L9]

"Accumulate resources," even when you have it, you do not feel contentent with what you have. Therefore, to accumulate resources, it means to not feel content. This is a little more enhanced than exceedingly attached to your own resources. Before, it was just being attached to your own resources. So to be attached, you are like that.

So those are the things that you already have. Since you have it, then fine! But, here, you do not feel satisfied. That kind of mentality, that kind of mentality is not being satisfied, so then you will want to obtain it. That is why next,

[English Lamrim Text Vol 1, P224; 53B, 14.04; Original Chinese Commentary Script Vol 7, P174, L1]

(3) having a mind of longing due to comprehending or experiencing the good things of others-their wealth and so forth;

For the things that belong to others, you will feel, “Ah, this is great!” It is hard for you to let it go, you are attached. At that time, due to your increased attachment, after it has begun to increase, because the mind has increased to another level, you have an increased desire to obtain this thing. So you now have envy.

(4) having an envious mind,

[English Lamrim Text Vol 1, P224; 53B, 14.39; Original Chinese Commentary Script Vol 7, P174, L6]

That is you are now scheming in your mind, “Um! With this thing, what would I have to do to obtain it?”

[English Lamrim Text Vol 1, P224; 53B, 14.46; Original Chinese Commentary Script Vol 7, P174, L7]

thinking that whatever is another's should be your own;

It is just like that. When you have this thought, when the covetousness gets to this level, truthfully, it is already a full-fledged state. But there is one more mind below.

[English Lamrim Text Vol 1, P224; 53B, 15.04; Original Chinese Commentary Script Vol 7, P174, L10]

(5)having a mind that is overcome,

What does this mean?

[English Lamrim Text Vol 1, P224; 53B, 15.07; Original Chinese Commentary Script Vol 7, P174, L12]

due to covetousness, by shamelessness and an obliviousness about the determination to be free from the faults of covetousness.

This is the remedy for covetousness, the only medicine that truly can be the remedy for covetousness is this. We should feel ashamed of our attachment and difficulty in letting things go. This is the most basic [thing to do] in the mundane world. And then, with respect to the supramundane world, those who learn the teachings should understand the faults: "Ah! This covetousness - all faults, all misfortune & harm come from this." Therefore,

after you have seen the faults of this, you will develop what? A feeling of disenchantment. “Ah! This is truly horrendous, truly horrendous!” You will be disgusted. What you would originally find attractive and difficult to let go, now you want to reject it and wish to be far away from it. This is the remedy for covetousness. As long as you have this remedy, it is not full-fledged covetousness. So now, since there is already the manifestation of culmination and if you do not know to remedy it, then it is over for you. Therefore, the three mental poisons become full-fledged when all five qualities exist, become full-fledged with all five qualities. The last point is really important! When we learn the teachings, the most important thing is here. Having a mind that is overcome, that is our ignorance, our ignorance. We have been obscured and we do not even know.

[English Lamrim Text Vol 1, P224; 53B, 16.37; Original Chinese Commentary Script Vol 7, P175, L10]

If any one of these five minds is not present, there is no actual covetousness.

If any one of these five minds is not present, then there is no actual covetousness, there is no actual covetousness. The most important thing is the fifth one, a mind that is overcome. If you can understand its faults and have developed a feeling of renouncing the world, then not only will this cause the covetousness to be incomplete, but that there will be a remedy, and in the end,

you can uproot it all. The entire Buddhism mainly teaches this one point.

[English Lamrim Text Vol 1, P224; 53B, 17.05; Original Chinese Commentary Script Vol 7, P175, L14]

The *Levels of Yogic Deeds* says to apply these five to all ten non-virtues.

(Translator note: Please note that the English text and the Chinese text differ here. The Chinese text is more like this, “The *Levels of Yogic Deeds* says that there is the component of performance for all ten non-virtues.” This is why Shifu explains this.) This part particular says that since there are actual physical actions of the body and the speech, therefore, you can describe them [as performance]. But you cannot say this about the three mental karmas. However, the *Levels of Yogic Deeds* particular stated performance exists for them. Therefore, this part explains this according to its source. There is a source for stating performance here. So the aforementioned section has already pointed out the subjective aspects of performance for us. Why did it explain this? That is when some people are deciphering and analyzing the karma, they do not consider this part as performance. The reason being you cannot physically see this! So how can it be called performance? However, what we are referring to now is the mental thought, the intending action. That is performance. Continuing on,

[English Lamrim Text Vol 1, P225; 53B, 18.00; Original Chinese Commentary Script Vol 7, P176, L6]

As for the manner in which an action might constitute covetousness that is not full-fledged, it is such covetousness when you give rise to the following desires:

- (1) the thought, "Oh, how nice it would be if the master of the house were to become my servant and things could be however I would wish them";**
- (2) also such a thought with regard to his wife and children, etc. and his physical possessions such as food and so forth;**
- (3) the thought, "Oh, how nice it would be if others knew me to have such good qualities as being dispassionate, retiring, persevering, learned, and generous";**
- (4) the thought, "How nice it would be if kings and ministers and the four types of followers of the Buddha were to respect me and if I were to obtain such necessities as food and clothing";**
- (5) developing desire, thinking, "Oh, may I be reborn in the future as a deity and enjoy the deities' five sensory objects, and may I be reborn from the worlds of the fierce ones and Visnu, as a deity in the Heaven of Controlling Others' Emanations [the highest of the six divine regions of the desire realm]"; [172]**

(6) developing desire for the possessions of parents, children, servants and the like, or the possessions of your fellow religious practitioners.

So it goes on to name some things which may not be full-fledged, but are nevertheless covetousness. The reason the text lists them one by one is to tell us how easily we incur covetousness, so easy to do. With our every thought, if we examine ourselves carefully, we are constantly in this state of mind. In the mundane world, ah, if you see someone is great, you think, “Um, how do I make use of him!” Or we would like to make other people’s possession ours. Just like that.

[English Lamrim Text Vol 1, P225; 53B, 19.40; Original Chinese Commentary Script Vol 7, P177, L2]

If we are practitioners, we always feel that we want to praise ourselves. We praise ourselves. We will exaggerate and pronounce to others our meager good qualities. We would let others know. Just like that. We often unknowingly make this kind of mistake. For instance, we might be fine doing what we are doing here. We might be doing something and feel quite lazy at doing that. But when we see someone passing by, ah, we start to make great efforts at it. Why? We do not know why and we cannot explain it. But actually, it is to let others know that we are working really hard, doing so very seriously. This type of mentality is exactly this. Actually, not only is this mental state concordant to covetousness, there are other problems associated. This is also a mental

state of lying. This is a mental state that not only concords with attachment, but ignorance. If you just carefully examine yourself a bit, ah! We are associated with the ten non-virtues all day long! We are associated with the ten non-virtues all the time. Therefore, for these few points, they may look simple, look ordinary, but actually when you are cultivating, there is a great deal to be learned here, a great deal to be learned here!

[English Lamrim Text Vol 1, P225; 53B, 20.51; Original Chinese Commentary Script Vol 7, P177, L11]

So you need to really understand every place. After you understand it, the foremost important thing to do is weight it against yourself. There is something here you should make a note of! After we weigh it against ourselves, we will discover, “Ah, how come I am so awful!” You will have this type of recognition and that is good. But pay attention here! It is not that we are asking ourselves to be able to accomplish things as we weigh it against ourselves. You should always make a note this: I have weighed it against myself and I recognize it! That is when you have hope. Normally when we do not recognize it, we feel that we are doing okay, still very right in every sense. Then it is over. Then you will forever be without any hope! If you naturally think that you are right, of course, if you are right, what else is there to learn? What will you need to change? Therefore, you must be able to understand that where you have gone wrong, where you have gone wrong. That is when you have a chance to change. Then when

you change, your virtuous karma will be achieved. In the end the benefits are yours. Now that you do not understand yourself, when others tell you about it, you try to evade. Ah, you may even argue over it! Sorry. This karma remains. In the end, this karma, the Lord of Death cannot save you, the Buddha cannot save you either. This is a point that we should understand now. Therefore, after understanding this point, that is when we will sincerely and humbly find our own faults.

[English Lamrim Text Vol 1, P225; 53B, 22.05; Original Chinese Commentary Script Vol 7, P178, L6]

Therefore, he keeps telling you again and again, the first thing to learning the teaching is to know that you are sick. After you know that you are sick, you want to find a doctor. After you have found the doctor, he will prescribe the medicine to you. Then you earnestly make efforts to practice according to the instructions. That is when you use the mirror of teaching on yourself to discover: Ah! My body and mind behave so despicably! That is when we bite down our teeth to fight with it. We do not fight with others. You need not have disputes with others. You should have disputes with yourself and say, “How come I am so inferior, I must fight you!” That is when you become able, that is when you become able. Therefore, for the story that will be told later, the past masters are so incredible, just so incredible! He will bite down his teeth and fight with himself all day long. These few sentences

are there to remind us this point in all sorts of places. This is on covetousness. Next,

[English Lamrim Text Vol 1, P225; 53B, 23.08; Original Chinese Commentary Script Vol 7, P178, L13]

9. *Malice*

The basis, perception, and afflictions are the same as in the case of offensive speech.

With regard to malice, the basis, perception and afflictions are as in the case of offensive speech, as in the case of offensive speech. This is because malice and offensive speech are quite similar. The motivation of offensive speech is hostility. It is certainly toward someone whom you find annoying. Actually, the object whom or which you feel hostile toward would span a broader spectrum. Normally the offensive speech is directed toward another living being. But hostility is not necessarily aimed at another living being. Sometimes you will be mad at anything for no seeming reason. For instance, when you walk on the road and if there is a rock that blocks your path, you start to throw a fit. You can get angry at the rock too.

Therefore, hostility can be quite extensive. This is its basis. So the perception and afflictions are the same as stated previously.

[English Lamrim Text Vol 1, P225; 53B, 24.19; Original Chinese Commentary Script Vol 7, P179, L6]

The motivation is the desire to do such things as strike others,

That is in your mind, there is an initiation of you wanting to act on your hostility.

[English Lamrim Text Vol 1, P225; 53B, 24.29; Original Chinese Commentary Script Vol 7, P179, L8]

thinking such thoughts as, "How nice it would be if they were killed, or bound, or their resources were ruined, either naturally or by another person."

That is, you think as this, "Ah, how can I hurt this person!" Perhaps you would harm him yourself, or you think of ways to make others do the harm. Or perhaps you may think in your mind, "Hum, this person! How do I make him...if he happens..." That is to the one you feel malice toward, the one you resent, you hope that he will suffer some difficulties or misfortunes...etc. These all belong here. It is the desire for others to suffer some loss.

[English Lamrim Text Vol 1, P225; 53B, 25.13; Original Chinese Commentary Script Vol 7, P179, L13]

The performance is having that thought.

This is for the things that are in your mind, you continue to engage in this type of contemplation. That is the performance of malice.

[English Lamrim Text Vol 1, P225; 53B, 25.23; Original Chinese Commentary Script Vol 7, P180, L2]

The culmination is a determination or decision to do things such as beating. Moreover, it is complete if the following five attitudes are present, and incomplete if they are not.

With your thoughts, you feel, “Ah, I will do this at this time!” Or you feel, “Ah, yes, yes!” For instance, you could be thinking, “I hope this person will suffer this misfortune!” Or if you see someone who is going somewhere and you foresee some minor trouble ahead for him and you think, “Ah, he deserves it!” Since he is happy to do that, so you hope that he will go ahead with it. As you watch him go, and he has gone, then you go and see how it went. Ah! It happens just as you had imagined. Perhaps he has gone down the road and hit something. Then you derive a joy from it. That is when your malice has culminated.

[English Lamrim Text Vol 1, P225; 53B, 26.01; Original Chinese Commentary Script Vol 7, P180, L8]

The five are:

There are also five things here. What are the five?

[English Lamrim Text Vol 1, P225; 53B, 26.06; Original Chinese Commentary Script Vol 7, P180, L10]

(1) an attitude of hostility driven by a reifying apprehension of the characteristics of the causes of harm and the phenomena related to them;

That is the hostile seed in your mind sprouting just a little. You will then wish to harm others. It is **“a reifying apprehension of the characteristics of the causes of harm and the phenomena related to them.”**

[English Lamrim Text Vol 1, P225; 53B, 26.18; Original Chinese Commentary Script Vol 7, P180, L12]

(2) an impatient attitude by way of not being patient with those doing the harm to you;

With regards to the harm done to you, you cannot be patient with it. What is the condition of not being patient? It will continue to increase. In other words, it will continue. It is **“not being patient with those doing the harm to you.”**

[English Lamrim Text Vol 1, P226; 53B, 26.32; Original Chinese Commentary Script Vol 7, P181, L3]

(3) a resentful attitude based on repeated, improper attention to and mindfulness of the causes of your anger;

To have a resentful attitude is you not being able to be patient. You have allowed the hostility to exist without quelling it. Now only was this not quelled, you actually increase it, nurtured it. Due to your increased hostility, so what do you do next? You have an envious attitude. You then think of ways to harm him.

[English Lamrim Text Vol 1, P226; 53B, 27.00; Original Chinese Commentary Script Vol 7, P181, L7]

(4) an envious attitude which thinks, "How nice if my enemy were beaten or killed";

This is the type of attitude.

[English Lamrim Text Vol 1, P226; 53B, 27.10; Original Chinese Commentary Script Vol 7, P181, L9]

(5) an attitude that is dominated by

This is the same as before. These five things, one by one, describe the different levels of the attitude. If we just roughly discuss it, we would not be very clear. But if you examine closely, the subjective aspects [or mental behaviour] of the mind are very clear, very clear. Each is a different level. The first one, the first one develops this

thought, “This person is really annoying!” That is all. Then in your attitude of annoyance, when you get to the second and the third attitudes, if you are able to be patient, “Ah, this is not good, not good! Why should I bother to be mad?” Then you will be correct! However, if you get to the third and the second attitudes, and you think, “Um, yes, the more I think of this person the more I find him annoying. Yes!” That is, you did not practice patience! The more you think of him, the more you resent him. If you continue to think this way, then slowly something will surface in your mind. Because the more you think of him, the more you resent him, then you will think about how can I deceive him to do something? That is the envious attitude [a scheming attitude]. These four types of subjective aspects [or mental behaviour], if you apply them to the things that you like, it is attachment [or covetousness]. If you apply them to the things you do not like, that is hostility [or malice], hostility. Just like that. Also, if there are not these two things present, then you are ignorant. Our attitudes, these are the subjective aspects [or mental behaviour] of us going from the subtle to the coarse.

[English Lamrim Text Vol 1, P226; 53B, 28.20; Original Chinese Commentary Script Vol 7, P182, L7]

So then the best remedy is to be able to see its faults. If you cannot see them, then okay, the covetousness, malice and wrong view will become full-fledged. Therefore, number five is to be overcome and dominated

by ignorance. In this case, though you have incurred a sin, you do not know. What is truly most horrendous and most serious for us ordinary beings? That is number five, to be overcome and dominated by ignorance. We do not know that we have this. Therefore, the real magnificence of this treatise is that prior to teaching us the profound principles, it first began to tell us the three faults of a vessel and the six ideas. Do you understand it now? There! This is [required] everywhere. Therefore, before you formally begin to learn, you will first need to become a good vessel, a vessel for learning the teachings. Why? You will have to remove the obstacle first.

[English Lamrim Text Vol 1, P226; 54A, 00.03; Original Chinese Commentary Script Vol 7, P185, L1]

If you cannot remove the coarse obstacles, there is no chance at the subtle ones. You cannot even get close to it. This is what? It is a mind that has been overcome and dominated.

[English Lamrim Text Vol 1, P226; 54A, 00.13; Original Chinese Commentary Script Vol 7, P185, L2]

Speaking of the mind being overcome and dominated, there is a particular point.... Now in this case, we gradually come to understand that those who are truly good to us, whether they are the teachers or fellow students and friends who truly wish to improve together, the teachers will certainly tell you often that you are wrong,

you are wrong. They may even reproach you many times. Some would say, “Ah, is not reproaching a type of offensive speech?” Yes! If you just look from an external perspective, it is an offensive speech. They are the same. But there are a few things in the karma of offensive speech, they are the basis, attitude, performance and culmination. The attitude, what is the attitude? The most important things in attitude are motivation and affliction. Therefore, if you carry hostility and reproach others, that is offensive speech. But if you carry compassion to help others, then it is not [offensive speech]. Do you understand? This difference is right here! Therefore a few days ago I told you that if you see others being wrong, you should let them know. But you should first examine and examine, what is your own attitude? If you are doing this to help others, then sorry, it is a correct thing to do, that is allowed. However, if you are not aimed at helping others, and it is for your own ideas, a thought to demand others to suit your style, then you will be wrong. This concept should be very clear.

[English Lamrim Text Vol 1, P226; 54A, 01.29; Original Chinese Commentary Script Vol 7, P186, L3]

Therefore, for our case, if we are truly learning the teachings, truly, there are many similar cases where we can relate to. Sometimes it could be that they admonish, or if this does not work, then they reproach. Because sometimes, they may tell you, try to persuade you eight to ten times, and it still does not work. So they get loud and

reproach you a bit. Oh! Then you would remember this really well. For things as such, that is because the teacher has been forced to use this method. Among our fellow students here, a real good friend is not someone who would say, “Ah! You got scolded today.” Then he comes to comfort you, to console you. But actually, why does he console you? That is because he has the same issue as you. So then the two of you will pity each other for the same type of affliction. And you think that is great. As a result, both of you enter hell. There is nothing more serious than this. If everyone wishes to be lazy, then you might rant and say that this place is too strict and they demand too much from you. Then the two of you feel good about it. Then it is over! At this time, this is what we truly fellow practitioners should do for each other, we should advise and admonish each other as such, “Ah! These are our beginningless habits. Now that we are in a good environment, this is done to exhort us. We should bite our teeth down and strive!” This is what we should do [for each other]. This is what we should truly understand.

[English Lamrim Text Vol 1, P226; 54A, 02.44; Original Chinese Commentary Script Vol 7, P186, L13]

Why do not we understand this from the beginning? Why is this at the back? This is what? This is the mind being overcome and dominated [by ignorance]. Therefore, to learn the teachings, the most difficult thing to do, the most difficult thing that prevents us from going in depth, the most difficult thing to breakthrough is ignorance. It is

not the ignorance itself, but that we do not know we are ignorant and we think that we are so right. This is the most horrendous and most difficult thing to get through. Therefore, I would often say, at this place here, there are many fellow practitioners, and I would often tell this person his problem. But he would do it over and over again, over and over again. But regardless of how many times he does it again, I still feel very happy to tell him because I understand the habits of sentient beings from beginningless time. But at least he is willing to learn. There are quite a few students here who are just like that. In my heart, for this type of thing, yes, sometimes I just say, “Ah! This thing, I do not know what method I can use to help him quickly change it.” I do have this type of attitude. But rarely will I develop a feeling of disgust. No.

[English Lamrim Text Vol 1, P226; 54A, 03.57; Original Chinese Commentary Script Vol 7, P187, L6]

Another type could be someone who is doing fairly well. But if his mind acts this way, then ah! I only lament in my heart that I do not know when I will have the ability, to help him again. For this type of person, I can only stay far away from him. Otherwise, I might be stained as well. Note this. Therefore, the most important point in learning the teaching is to not be concealed by ignorance. In all sorts of places, we should try to find where the root to our sickness is. Though we cannot change now, but we should develop a great shame here. We should think like

this, “In what ways may I strive?!” So then this is on the attitude dominated by a lack of shame.

[English Lamrim Text Vol 1, P226; 54A, 04.30; Original Chinese Commentary Script Vol 7, P181, L11]

a lack of shame about your malice

If you have made a mistake, you still do not feel shameful and think that you have good reasons, then it is over for you. As soon as you have this thought, it is over! If you cannot correct this point, Buddha’s scriptures tell us, if you cannot correct this point, you had better remove your monk’s robe, go home and confess. Wait until you gain the capacity before you come back. Then it would be okay. Otherwise if you keep wearing this, it will be very dangerous, very dangerous! Then next,

[English Lamrim Text Vol 1, P226; 54A, 04.55; Original Chinese Commentary Script Vol 7, P188, L2]

and obliviousness about the determination to be free of its faults.

Then to go a step further, you will understand its faults. After you know the faults, you will develop a determination to be free of its faults. These are the five qualities of malice. Then the next section tells us the bits and pieces of mental states for malice to help us to examine and analyze.

[English Lamrim Text Vol 1, P226; 54A, 05.20; Original Chinese Commentary Script Vol 7, P188, L5]

Attitudes of simple malice are as follows. To the extent that you reflect, "Someone has harmed me or is harming me," and think about how to bring harm to whoever is doing or did the harm—

So then there is a type which is not a full-fledged malice. He may be thinking, Ah, how come this person has harmed me. Um, he is talking behind my back. This person is acting this and that way. So then I will treat them this way as well." If you develop this type of thoughts, then it is bad! It does not matter how others treat you. You do not worry about that. No need to mention that he may not have meant to do anything to you. But you manage to conjure up all sorts of foolish ideas. Even if he did do something to you, what should you do? Patience! Ah, he has incurred a sin that could make him go to hell! But to me, he is here to accomplish my perfection of patience! Only if I can accomplish the perfection of patience will I be able to become a Buddha! Therefore, the Buddha's scriptures have said this very clearly, today he has helped you to become a Buddha, so you cannot thank him enough. Right? If there are no living beings who act improperly, you cannot accomplish your perfection of patience. If you cannot accomplish your patience, you cannot become a Buddha. This is absolutely the truth!

[English Lamrim Text Vol 1, P226; 54A, 06.33; Original Chinese Commentary Script Vol 7, P188, L13]

Therefore we would often say now, “Oh! He has harmed me. So we must seek revenge.” This is what mundane world people do. If you who learn the teachings act this way, you have no idea where you went wrong. Perhaps you might say, “I am a Hinayana practitioner.” As a Hinayana practitioner I have only time to practice for myself. There is no time to resolve his own issues, why would one worry about others’ business? Is this not simple? Therefore, whether you are in the Hinayana or the Mahanaya, there is absolutely no room for you to be telling him off with some principles, needless to mention for you to go as far as developing hostility! This is what we should understand.

[English Lamrim Text Vol 1, P226; 54A, 07.06; Original Chinese Commentary Script Vol 7, P189, L5]

all this is malice.

When you are in this state of mind, no matter how much you think of it, you persist in malice. Therefore, now there are many people who say they stand on principles, “He has no principles. I have principles!” Sorry, you have got the principles wrong, no matter how great your

principles might be. If you truly have principles which concord with Buddhism, then you would act entirely different, act entirely different. The very fundamental principle is that for him to do this to you now, you should find the reason. The reason he has harmed you today, I am sorry, it is very simple. It is a matter of dependent arising! You have harmed him some time before. That is the real principle. To go a step further on this, you say that you truly wish to practice, so then this becomes a perfect condition. On one hand you want to feel sorry, how come I have hurt him before? On the other hand, it is just right that this helps to accomplish my perfection of patience. What else is there to fight over in principle? This is very clear! Once we understand this point, the malice will very easily subside. Regarding the details of this, when we talk about the perfection of patience in the six perfections, it will be analyzed plain and clear. I will talk about this then.

[English Lamrim Text Vol 1, P226; 54A, 08.25; Original Chinese Commentary Script Vol 7, P190, L1]

Other examples of simple malice are the wish that someone else's relatives, resources, or virtue, etc. might deteriorate in this lifetime and the wish that someone else might go to a miserable realm in a future lifetime.

There are all it. Lastly,

[English Lamrim Text Vol 1, P226; 54A, 08.37; Original Chinese Commentary Script Vol 7, P190, L3]

10. Wrong Views

The bases of wrong views are

What are the wrong views?

[English Lamrim Text Vol 1, P226; 54A, 08.40; Original Chinese Commentary Script Vol 7, P190, L5]

existent objects.

Actually, though true Buddhism expounds that all phenomena are empty, however, this emptiness does not imply no existence! Due to emptiness, therefore, there is a dependent arising existence. Just like that. If you truly speak of the nature of phenomena, there is no actual inherent nature. However, there exist the characteristics of dependent arising. This is what we should understand. For those who have the wrong views, they hold the exact opposite view of this. They will perhaps deny and do not accept emptiness. Or perhaps from the other angle, they may deny dependent arising, the posited existence of things. In other words, for the real phenomena of conventional truth, it is negated. Thus, this opposes the Buddha's teaching.

[English Lamrim Text Vol 1, P226; 54A, 09.43; Original Chinese Commentary Script Vol 7, P190, L11]

Of the three aspects of the attitude, the perception is perceiving to be true the meaning of a mistaken denial of the existence of an existent object. The affliction is any of the three mental poisons. The motivation is the desire to deny the existence of an existent object.

The performance is the initiation of that attitude. [173] Moreover, there are four types of such performance:

With what is denied, you actually..... Regarding what is “true”, when we get to the later section, when we get there, we will explain this in more detail. We need to clearly recognize “dependent arising and emptiness.” For instance, we would say that the Madhyamaka school explains the ultimate emptiness and the conventional existence. The True Aspectarian school describes the exact opposite. What is the reason for this? If you can understand emptiness in Buddhism, that is when you will know what the mistakes are in this world. So then we can go through these few things below, which are the coarser principles. If we can understand these principles of emptiness and dependent arising, then we will be able to make a distinction.

[English Lamrim Text Vol 1, P226; 54A, 10.41; Original Chinese Commentary Script Vol 7, P191, L5]

mistaken denial of causes, effects, activities, and existent entities.

Regarding these things, he denies them. I will explain this a bit more.

[English Lamrim Text Vol 1, P226; 54A, 10.48; Original Chinese Commentary Script Vol 7, P191, L7]

Mistaken denial of causes is thinking that right or wrong behavior do not exist, and so forth.

What is denying the cause? In Buddhism, all things are what? They are empty and arise dependently. There is no inherent nature. Therefore, some would say that a person's nature is inherently good, or inherently bad, it is not true! One will need to have created virtuous karmic cause before to issue virtuous and wonderful effects in this life. Contrarily, we can speak of bad effects in such a way. There has to be this type of cause to issue this type of effect. Through a marvelous cause, a marvelous effect is issued. Now there are those who would say, "Hum! There is no use for you to do good deeds." This is to deny the cause, to deny the cause. And then?

[English Lamrim Text Vol 1, P226; 54A, 11.35; Original Chinese Commentary Script Vol 7, P191, L13]

Mistaken denial of effects is thinking that the fruitions of these sorts of behavior do not exist.

To deny the effect, similar to the previous sections some focus on the cause of the law of the cause and effect, while others focus on the effect of the law of cause and effect. Actually, other than Buddhism, those of the mundane world would say this, “What is cause and effect? You have done good deeds, what is that? Who can see this?” Everyone would say this. True, “who can see this?” Many find it difficult to answer this question. Actually, this is very simple and it is absolutely not difficult. You just turn around and ask, “Have you met your ancestors? None of us have met our ancestors, right? We might have seen our grandfathers, or perhaps our great grandfathers, but not beyond that. So then you must not have ancestors.” Can you say this? Does this make sense? It absolutely does not make sense! Is this not extremely simple! Therefore, for the things that we cannot see, we can only illustrate this: we cannot prove that it does or does not exist, but we absolutely cannot say that this proves non-existence! This principle is very obvious, right? Therefore, here, we would not discuss this point. If we are to really discuss it, I will explain it to you. Now there are many who wish to discuss this base on science – but this is not even how science would approach it. [To be claiming something like] this would be most unscientific, most muddle-headed. Therefore, there are these two points, denying the cause and denying the effect.

[English Lamrim Text Vol 1, P226; 54A, 13.06; Original Chinese Commentary Script Vol 7, P192, L11]

Mistaken denial of activity is of three types:

What is called “activity”? That is in between from the cause to the effect, there has to be such cause which will produce such effect. “Activity” is that which produces the effects, the mechanism between the cause and effect of the three lifetimes. This is called the activity. So then, of which three types are there?

[English Lamrim Text Vol 1, P226; 54A, 13.24; Original Chinese Commentary Script Vol 7, P1921, L14]

(1) Mistaken denial of the activities of planting and retaining seeds is thinking that there are no fathers and mothers.

So then we would say, why would anyone deny this? Ah, no, what they truly mean is really this: true Buddhism tells us this, how did our lives come about? From three things, the seed of our consciousness plus the union of our parents. These then lead to the existence of life. The existence of life will invariably depend upon a prior cause maturing some time later into a particular effect. Now we say this does not exist, we deny this point. People in the mundane world do not accept this concept. This is called,

“Mistaken denial of the activities of planting and retaining seeds.” This says,

[English Lamrim Text Vol 1, P226; 54A, 14.11; Original Chinese Commentary Script Vol 7, P193, L6]

(2) Mistaken denial of the activities of going and coming is thinking that there are no former and future lives.

What is going and coming? That is how one goes from previous life to the next. The connection between the “before” and the “after”, within the process of the cause and effect.

[English Lamrim Text Vol 1, P226; 54A, 14.23; Original Chinese Commentary Script Vol 7, P193, L8]

(3) Mistaken denial of the activity of birth is thinking that living beings cannot have spontaneous birth.

It is just like that. Therefore, this is also part of the various different types of activity within the cycling of the three lifetimes. In Buddhism, there exists “**spontaneous birth.**” But there has to be a previous life. This was an effect caused by his past karma. One [who denies] spontaneous birth denies the concept of the cause and effect, such as “He has fallen from the sky, or perhaps he was created by God.” In summary, a particular cause will issue a particular effect. Therefore, those who negate the

principle of “emptiness and dependent arising”, all those views other than that of Buddhism’s, belong to this category. Many people in this world who are muddle-headed and do not have strong views and opinions. But for those who are deeply rooted in reasoning, they usually get stuck on this. Therefore, for those who emphasize science...etc. In reality, they all belong to this kind, all belong to this kind.

[English Lamrim Text Vol 1, P226; 54A, 15.21; Original Chinese Commentary Script Vol 7, P194, L1]

The fourth type of performance of wrong view, mistaken denial of existent entities, is thinking that arhats and such do not exist.

“**Existent entities**” are that...the previous section was on the relationship of cause and effect of the three lifetimes within cyclic existence, here when you achieve cessation of this type of cause and effect, the truly existent entity that you obtain is “**arhat**”. Therefore, to go along with the type of cause and effect and drift [in cyclic existence], this is what one could negate as said previously. Of course, then he also negates cessation, the other type of cause and effect. If you follow along the type of cause and effect to drift in cyclic existence, you will develop the cause, the effect and the activities for it. And then, if you take the path of cessation, you should obtain a sacred/noble effect. However, here is where the denial is. These are all wrong views.

[English Lamrim Text Vol 1, P226; 54A, 16.07; Original Chinese Commentary Script Vol 7, P194, L6]

The culmination is the certainty that you have denied something.

He feels certain that it is this way.

[English Lamrim Text Vol 1, P226; 54A, 16.11; Original Chinese Commentary Script Vol 7, P194, L8]

A full-fledged wrong view is associated with these five attitudes:

What are the five attitudes?

[English Lamrim Text Vol 1, P226; 54A, 16.15; Original Chinese Commentary Script Vol 7, P194, L10]

(1) an attitude of confusion

This is the attitude, this is it. This is what we all have in general.

[English Lamrim Text Vol 1, P226; 54A, 16.21; Original Chinese Commentary Script Vol 7, P194, L12]

due to not knowing objects of knowledge exactly;

To his.....[with regards to] reality of things, one cannot truly understand its real characteristic or real nature.

[English Lamrim Text Vol 1, P226; 54A, 16.36; Original Chinese Commentary Script Vol 7, P195, L2]

(2) a violent attitude, due to delighting in sins;

Yet with regards to this, not only does he have no understanding, he feels that, um, this is correct, this is good.

[English Lamrim Text Vol 1, P227; 54A, 16.46; Original Chinese Commentary Script Vol 7, P195, L4]

(3) an attitude that continuously operates in the wrong way because of pondering on improper teachings;

By then, his every arising thought, every arising thought becomes an improper thought instead of a proper analysis. This point is particularly important. In our world, other than Buddhism, for most people, especially for the scientists with much knowledge, oh, they are very elaborate in their studies. When they research, they conduct the researches very rigorously. If we compare ourselves to them, they are so much more superior in this aspect. But how are these researches done? They operate in the wrong way because of pondering improper

teachings. This is quite regretful and this is why our Buddhism is much declined, the reason is this. Those people on the outside are so seriously engaged in what they do. For us who learn and cultivate the teachings, though Buddhism is the most supreme wisdom of the mundane world, we remain so muddle-headed and unskilled [in the teaching]. Just like that. Therefore, though we have the best teaching right here, we do not understand it. But the non-Buddhists are very diligent in their observations. Since they have an in-depth analysis of things, thus when we all sit down to discuss, they will just have to say a few lines and you are completely speechless. This is really a pity!

[English Lamrim Text Vol 1, P227; 54A, 18.00; Original Chinese Commentary Script Vol 7, P195, L13]

The previous sections cover the five attitudes to become full-fledged. The attitude of confusion, this is confusion without understanding, without knowing objects of knowledge exactly. So then the second one is beyond just not knowing objects of knowledge. [However,] this is a fundamental question, the taproot to all wrong views. So then for us, what objects of knowledge should we know exactly? The root to them would be the selflessness of the two things (selflessness of persons and selflessness of phenomena). So when we get to this point, it would be easy for us to have this misunderstanding, we would say, "Ah! To know the selflessness of these two things is really difficult! No need to mention the selflessness of

phenomena, this is something we cannot do. But even to attain the selflessness of person, one would need to become an Arhat! For us in the degenerate age, we would not be able to do this. So all we can do is to recite Buddha's name!" This is absolutely true. But I am not saying that we should have the ultimate breakthrough in this now and attain Arhatship. This is not the meaning. But you should understand that this is the root to rebirths. For us who are learning the teachings, the first step is to recognize this. Once you have a correct understanding, you will be successful in whatever you are cultivating. **[English Lamrim Text Vol 1, P227; 54A, 19.02; Original Chinese Commentary Script Vol 7, P196, L8]**

So to go a step further, what are the things that we should really be doing now, what are we practicing? To recognize where our faults are and how to change them. If you can recognize this – you understand your mistakes and correct your mistakes through your understanding, then these will become the karmic cause for your cultivation. This is what we should do now. If you do not understand this and you do not do this, may I ask then, what are you cultivating? It is precisely because you understand this point, you say, "Ah! I understand from this that it is very difficult to thoroughly uproot it. Therefore, I should no longer listen to my own wild and unruly thoughts. I should focus my entire attention on reciting Buddha's name. That is the defining characteristic of the method of reciting the Buddha's name. It is only based on this particular understanding that the Pureland Teachings

has been developed. Thus, [this method would often] emphasize faith. But what is it that you take faith in? The faith is still of this. This is a principle that we should understand. This is the state of mind of “**knowing the object of knowledge exactly.**”

[English Lamrim Text Vol 1, P227; 54A, 20.11; Original Chinese Commentary Script Vol 7, P196, L15]

However, at this point, here we are talking about karma, about karma. So then, we should take a step back. Actually, the reality of things is further divided into two parts. One is called confusion about the karma and its effect, and the other is the confusion of the meaning of reality. What is “confusion about the karma and its effect?” That is how one thing moves from the cause to the issued effect. If one creates such a karmic cause, a corresponding karmic effect will certainly be issued. Having no knowledge of cause and effect, that is what we ordinary beings should strive to understand [cause and effect]. This is what “**not knowing objects of knowledge exactly**” is referring to. However, why is there cause and effect? That is because all phenomena do not have inherent true nature. There is no inherent nature. If there is such cause, then such a dependent arising phenomenon will thus arise. The reason for the existence of cause and effect is truly dependent upon the meaning of emptiness and dependent arising. Thus, if you go another layer deeper in your investigation of karma, you will obtain this result. This is what we should understand.

[English Lamrim Text Vol 1, P227; 54A, 21.25; Original Chinese Commentary Script Vol 7, P197, L7]

If we learn only the teachings of the human and deity vehicle, then you only need to understand the shallower portion and it would be correct. However, what is the end result of the human and deity vehicle? The plight of the three lifetimes. It is very not worthwhile. After you have been busy practicing for a while, with the same practice, you still will end up going to hell. Now, as long as you can understand a little deeper, a little more, then you will not need to add much to your practice, and with this type of practice, you can escape cyclic existence. To the extent that you can even further alleviate the sufferings of all sentient beings. The mistake is just on the view. Therefore, at this place, though we speak of the shallower meaning, ah, we should understand the deeper meaning. At the same time, we now understand that the reason this place speaks of the shallower meaning is to lead us to the deeper, the ultimate and the quintessential stage. When we do not understand this, we are in confusion. Not only is there the attitude of confusion, there is also the violent attitude. This means the mind delights in sins.

[English Lamrim Text Vol 1, P227; 54A, 22.25; Original Chinese Commentary Script Vol 7, P197, L14]

So then the third, **“an attitude that continuously operates in the wrong way because of pondering**

improper teachings.” This is where we were earlier. That is once you understand, you can reflect properly to analyze the root to all virtues and happiness. If you do not understand, then it is bad! If you are not skilled in your analysis, then at most you would be muddle-headed. In this world, that is how everyone is in the world, most would not be able to create great sins. However, if you ponder improper teachings, then many great problems will develop. Therefore, for the great non-Buddhists in the world, if you take one step further on this, there are many scientific concepts now which are very distinguished, and you can say that they belong to this kind too. However, for this point, we do not want to be just randomly talking about it because if you are not careful, this can develop into all sorts of disputes, disputes. The method used by science is absolutely correct. Like that. That is if you wish to truly know something, it is not something that you just do because someone else had told you to do it. So this coincides with the spirit of Buddhism completely, completely. As for the subtle distinction between them, I will not go into this for now, not go into this now. But what this place is trying to say is not only confusion, not only a delight in sins, but that you would follow a mistaken paradigm to analyze things in depth. However, if we can ponder properly then we will be right.

[English Lamrim Text Vol 1, P227; 54A, 23.57; Original Chinese Commentary Script Vol 7, P198, L10]

(4) an attitude that is impaired because of a mistaken denial that thinks that such things as gifts, religious offerings, burnt offerings, and right behavior do not exist;

This is to say that you will do all sorts of, or it is much like what was said earlier which is scheming. This is, ah, you just feel this way. You become certain of your view and make the denial based on what is wrong. Like that. This is when the wrong view becomes full-fledged. It is full-fledged without any remedy. Number five.

[English Lamrim Text Vol 1, P227; 54A, 24.24; Original Chinese Commentary Script Vol 7, P198, L13]

(5) an attitude that is dominated,

This is without remedy. Therefore, similarly,

due to these wrong views, by shamelessness

[English Lamrim Text Vol 1, P227; 54A, 24.27; Original Chinese Commentary Script Vol 7, P199, L2]

There is no shame for having the wrong view and one may even feel pleased with himself! The truly horrendous thing is right here. One is obviously wrong but feels pleased with himself; one is obviously wrong but feels that he stands on principles; one is obviously wrong but does not admit to it, and he will find 120 excuses for it. This is

the most difficult to breakthrough in learning Buddhism. It is right here. You absolutely need to pay attention to this! Therefore, the first thing that we should truly know is that we should know ourselves – I am an ordinary person who is stricken with the virulent sickness of endless ignorance. Even if you do not understand, but if you often remind yourself this, this will help you greatly.

[English Lamrim Text Vol 1, P227; 54A, 25.03; Original Chinese Commentary Script Vol 7, P199, L7]

and obliviousness about the determination to be free of its faults.

You are of course oblivious. Since you do not know, of course it is over for you! That is it.

[English Lamrim Text Vol 1, P227; 54A, 25.11; Original Chinese Commentary Script Vol 7, P199, L9]

If these five are not present, a wrong view is not full-fledged.

Although it is certainly the case that there are other wrong views, only this is called "wrong view," for it is the greatest of all wrong views in that it is through this wrong view that you sever all your roots of virtue. Further, it is this wrong view that is conducive to your doing whatever sins you want.

There are many types of wrong views, all sorts, but here it specifically indicates this one. What is the reason for that? That is once this wrong view arises, you sever all your roots of virtue. Through this wrong view, all sorts of sins will ensue. Therefore, this is the greatest, the greatest root. With the law of cause and effect, if you should break it, then it is over! Speaking of "cause and effect," these two words, it is easy to talk about them, but it is not very easy to understand them! Let us think this over carefully.

[English Lamrim Text Vol 1, P227; 54A, 26.04; Original Chinese Commentary Script Vol 7, P200, L3]

Speaking up to this point, we can just casually talk about anything we do now, as soon as you think of cause and effect, all the problems in front of you should be resolved. But have we resolved our problems now? We have not solved them. What does this indicate? Though we talk about cause and effect, truly in our hearts we have not generated a correct understanding of "cause and effect" in the proper measure. The good part is that at least in concept, we know there is cause and effect and we accept the principle of cause and effect. At this time what we should do immediately is to examine ourselves. After we have accepted this, have we put it to use? If we can examine as such, we will then quickly improve. Just to accept it is already a difficult task, but if you do not strive to examine yourself, then you will quickly lose it. Since a human life is easily lost and without you knowing,

you will have already created many non-virtuous karma, many non-virtuous karma. You will have followed your old habits and you will fall again, fall again [into the miserable realms].

[English Lamrim Text Vol 1, P227; 54A, 27.00; Original Chinese Commentary Script Vol 7, P200, L10]

Especially for many renunciate practitioners, if you wear this robe without concordance, wow! This is extremely frightening! This is what we should understand. Yet the other side of this is, it is a marvellous thing. As soon as you wear this robe, what little virtue that you do, sorry, between a renunciate and a householder, if they both do something good, even if the amount of good are completely equal, for the one who wears the robe and upholds the vows, his merit becomes greater, incredibly greater, incredibly greater. That is why we often will give this example, much like when you walk, if you just use your two legs to run normally, then no matter how much you try, you can only travel a short distance. However, if you obtain an excellent tool, such as an airplane, for just a brief amount of time, you can travel a greater, greater distance. Just like that. Therefore, vows have such an inconceivable power. Now let us continue.

[English Lamrim Text Vol 1, P227; 54A, 27.57; Original Chinese Commentary Script Vol 7, P201, L3]

With respect to these ten non-virtues, you may undertake killing, offensive speech, and malice with any of the three mental poisons, but you bring them to culmination with hostility.

Well then here it examines the issue a little more. For killing, offensive speech, and malice, any affliction can initiate you. You can kill for attachment, kill for hostility or kill for ignorance. So then, the most ultimate and severe one is what? A kill done with hostility is most ultimate.

[English Lamrim Text Vol 1, P227; 54A, 28.22; Original Chinese Commentary Script Vol 7, P201, L6]

You may undertake stealing, sexual misconduct, and covetousness with any of the three mental poisons, but you bring them to culmination only with attachment.

For stealing, it could be associated with attachment, hostility and ignorance. But a steal done with attachment is the most severe and ultimate. This is the same for sexual misconduct and covetousness. Next,

[English Lamrim Text Vol 1, P227; 54A, 28.47; Original Chinese Commentary Script Vol 7, P201, L6]

As for lying, divisive speech, and senseless speech, you may both undertake them and bring them to culmination with any of the three mental poisons.

For the rest of them, it is the same for initial and culmination.

[English Lamrim Text Vol 1, P227; 54A, 28.59; Original Chinese Commentary Script Vol 7, P201, L11]

You may undertake wrong view with any of the three mental poisons, but you bring it to culmination only with delusion. [174]

This is easy to understand.

[English Lamrim Text Vol 1, P227; 54A, 29.03; Original Chinese Commentary Script Vol 7, P202, L1]

Among these ten, intentions are actions (Skt. *karma*), yet they are not paths of action (Skt. *karma-patha*). The seven non-virtuous actions of body and speech are not only actions but are also paths of action because body and speech are the bases of the intended operation. The three mental non-virtues—covetousness and so on—are paths of action but are not actions.

Then if we divide this even more thoroughly, karma is divided into actions and paths of action. What is "action"? What is "path of action"? Let me explain this. "Action," in other words, it is the things that you do. What are the things that you do? Just like that. When we really do

things, they must certainly be what? They must certainly be this, which is a type of action, a type of action.

[English Lamrim Text Vol 1, P227; 54B, 00.04; Original Chinese Commentary Script Vol 7, P203, L1]

Therefore, although physical action is a type of action, speech is a type of action, the subjective aspects of the mind is also a type of action, a compositional activity, a compositional activity.

So "path" is the road where your actions traverse. For example, when I contemplate, intention is a compositional activity of the mind. However, this intention must be based on something before this intention can generate efficacy, generate efficacy. For example, I wish to walk, so I get up and walk. Ah, that is it! Thus, your intention has successfully generated efficacy. Thus this place says, **"intentions are actions (Skt. *karma*), yet they are not paths of action (Skt. *karma-patha*)."** **"The seven non-virtuous actions of body and speech are not only actions but are also paths of action because body and speech are the bases of the intended operation."** It is a type of action and it is also a basis for generating efficacy. Covetousness, malice and wrong view are **"paths of action but are not actions."** Covetousness, malice and hostility are the paths that the actions traverse upon, where the contemplative mind composes (or forms thoughts). It rides on covetousness, malice and wrong view in order to generate efficacy.

[English Lamrim Text Vol 1, P227; 54B, 01.13; Original Chinese Commentary Script Vol 7, P203, L8]

Here we may not be able to clearly distinguish between actions and paths of actions now, distinguish between actions and paths of actions. I will not go into details of this now. You can carefully reflect and analyze for yourself. In the future, you will be able to understand the difference between actions and paths of actions. Once you understand this and apply the remedy, you will then know the correct method in applying the remedies. The aforementioned section is part one which explains exactly what the main karmas are, the main karmas. So secondly, the next step.

[English Lamrim Text Vol 1, P227; 54B, 01.52; Original Chinese Commentary Script Vol 7, P204, L3]

(ii) Distinctions of weight

Distinctions of weight are explained in two parts:

This explains that among the actions, which ones are lighter and which ones are weightier. Once we understand, then in all sorts of places we will know how to apply the remedies and understand the great stakes in these actions.

[English Lamrim Text Vol 1, P227; 54B, 02.06; Original Chinese Commentary Script Vol 7, P204, L6]

1.The weights of the ten paths of non-virtuous action

The first one specifically describes the weights of the ten paths of non-virtuous action.

2.The criteria for powerful actions

The next section says there are a few doors (gateways) of creating karma which are particularly powerful. For those which are particularly powerful, when you incur a little action, this will produce a tremendous karmic effect.

[English Lamrim Text Vol 1, P227; 54B, 02.28; Original Chinese Commentary Script Vol 7, P204, L11]

(a') The weights of the ten paths of non-virtuous action There are five causes that make an action weighty.

The first one is the weights of the ten paths of non-virtuous actions.

[English Lamrim Text Vol 1, P227; 54B, 02.33; Original Chinese Commentary Script Vol 7, P205, L2]

As exemplified by killing, they are as follows. Actions of killing that are *weighty due to attitude* are those done with intense forms of the three mental poisons.

Similarly for killing, among the actions of killing, which ones are weightier and which are lighter? The first one describes the ones that are weighty due to attitude. We know when we kill, or when we do any action, it is divided into basis, attitude, performance and culmination. Therefore for everything, when you engage in the action, due to the varying weightiness of these characteristics, therefore, it will lead to varying weights of karma. When you kill, your mental state will also determine [the weightiness]. If the action was done with intense forms of the three mental poisons, then the karma will be weightier. For example when you kill, let us say a bug bit you, and without bearing an intense form of attachment or hostility, ah, you see it! Through instinctive reflex, "pa", you smash it. At this time, yes, you have committed the karma of killing, but this killing will not be as weighty. Then when you see your enemy, oh! You become bold with evil, you think of all sorts of ways [to harm your enemy], your hostility is very strong. Then this action will become very weighty. Similarly, for the scenario with the bugs, if you normally find the bugs very annoying, then when you see the bugs, your mind will develop great hostility. So with the same smash, it may be the same bug, the karma of the latter scenario will weigh more. The more intense the three mental poisons, the weightier are the actions. Number two,

[English Lamrim Text Vol 1, P228; 54B, 03.57; Original Chinese Commentary Script Vol 7, P205, L12]

Killing that is *weighty due to performance* includes:

This is your performance.

[English Lamrim Text Vol 1, P228; 54B, 04.00; Original Chinese Commentary Script Vol 7, P206, L1]

This is when you are in the middle of killing, or when you are about to kill.

[English Lamrim Text Vol 1, P228; 54B, 04.05; Original Chinese Commentary Script Vol 7, P206, L3]

- (1) killing with a mind delighting in and being glad about having taken life, taking life, or taking life in the future;**
- (2) engaging in the action yourself, causing others to take it up, and praising it;**
- (3) doing it with a mind that is pleased when such a thing is seen, and doing it after prolonged premeditation and preparation;**
- (4) doing it constantly and diligently, and each time killing a great deal;**
- (5) killing your victim by torture;**
- (6) killing after frightening your victim into performing inappropriate actions;**

(7) killing while your victim is weak, suffering, or impoverished, or while the victim is moaning, or piteously reciting laments.

So then number two is performance. When you are performing the action, at the moment, you feel delightful, you delight in your kill, you are quite eager when you kill. Not only do you do this yourself, but you cause others to take it up. With killing, you even praise it, "Ah! It is a good kill! This is great! This is right!" Like that. Then when you see others doing it, in your mind, "Um, um, um, um, this is good!" When you kill, your mind has long premeditated on all sorts of methods, [increased] resentment, and so your actions are done after this long process. Then when you do it, you do so "constantly". What is constantly? That is when you engage in the action, you carry this hostility in your mind, and continue to do so while you kill. And during the action, you are very eager and diligent. The text here says "diligent". Here you may just read the text as if you just read it through [without much awareness]. But if we try to get a feel this, you will become aware of it. Sometimes when you do something, you do not seem to think much, your mind is unfocused. However sometimes, your mind seems to have a very strong desire, and that is what diligence is. **"Each time killing a great deal,"** for living beings of a great size, we would not kill them in masses. But for the small size living beings, we often will. Ants and bugs, we will often kill many of these beings at once.

[English Lamrim Text Vol 1, P228; 54B, 06.11; Original Chinese Commentary Script Vol 7, P207, L4]

I remember it now, I had seen this when I was little. Now that I think of it, I am truly frightened. The adults, I had seen the ants, and they would pour hot water on the ants. They would pour hot water into the ant mound. Ah! Now that I think about it, it was truly appalling and tragic to see, just tragic to see. I remember this other time when I had already been ordained. We were in Xingzhu, living in the Fuyan Abode. They were digging up soil in the back, digging up soil. Speaking of this, for myself, I still continue to feel quite disturbed! The sickness that I have now, it is very possible that it is due to...most likely affected by this. Back then I had thought since there was no water source there so we should perhaps build a water tank. So then we dug into the soil. But when we dug out the soil, we saw so many ants. We certainly have harmed them. Though I did not personally do so myself, but as a result, it was done and the workers were there to do it.

[English Lamrim Text Vol 1, P228; 54B, 07.01; Original Chinese Commentary Script Vol 7, P207, L11]

There was another time that I saw this, have you seen this type of ant? This type of ant will live in the trees, have you seen that? They are big and black right? Ah! They number in the tens of thousands, countless ants. After the tree toppled over, the ants had fallen with it. When a worker saw this, he used fire to burn them. I did not stop

them either. Since they were being burned, ah! I felt that was too cruel and asked the workers not to burn them! The workers would not listen to me. They just burned the ants. Ah! In my mind, I just did not know what to do. Soon after, this worker was burned himself. He used to be very strong, oh, he had great strength! Ah, but he was burned all over his body! I would see him walking down by our house every day. Ah, he became so thin and still could not recover after half a year. By then I thought, ah! You see this! That is a flower effect, a flower effect! Just like that! Therefore, to kill a great deal at one time, this kind of tragedy is beyond words.

[English Lamrim Text Vol 1, P228; 54B, 07.59; Original Chinese Commentary Script Vol 7, P208, L4]

Now we would often see, for example, in wars, there are often these great inconceivable effects. For instance, with the atomic bomb in Japan, all of a sudden, tens of thousands of people perished. Also, much like the great earthquake of Tokyo, ah, the entire area engulfed in flames, the fire...the great wars often come from karmic causes as such. When you examine this, you can see that very clearly. Therefore, we do too many such things. Though in this event, the worker had thrown the fire in there, but I know that in a future disaster, I will be one of the many in the great fire. You want to pay attention to this.

Therefore, for [one's own] karmic causes and karmic effects, one cannot escape from any of them.

The only method is to confess. [Oh,] right! I remember now, I asked you a question yesterday. I asked that once you have done a karma, you cannot escape [its effect], so then how does confession work? I was going to use this to test you. I still wish to test you. I did not forget. You should really spend some time to think about it. So this is on **"killing a great deal."** And then? **"Killing your victim by torture,"** or **"killing after frightening your victim into performing inappropriate actions."** All sorts of things. Also, killing those who are weak and suffering, those who should be pitied, like that, that type of situation.

[English Lamrim Text Vol 1, P228; 54B, 09.19; Original Chinese Commentary Script Vol 7, P208, L14]

Speaking of killing and harm, I just remembered something very interesting. This spring, I watched a movie, a movie on the video tape. The name of the video was called *The Face of Death*. There were a total of 3 chapters. Once a fellow student brought it to me, he said, "Shifu, you might want to watch this." [So I said] I'll watch it. He had told me that he is a vegetarian. How did he become a vegetarian? It is true that he is a Buddhist, but what is the real reason? He saw *The Face of Death*. I said, "It exerts such influence?" So I asked him to rent it for me. As I watched it, sure enough! Ah! Who...for many of you who may watch it, you will not want to touch meat even someone asks you to. Why do I say this? You have not seen it yet, I do not know if there may

be an opportunity. I really hope to introduce it to our group here.

[English Lamrim Text Vol 1, P228; 54B, 10.23; Original Chinese Commentary Script Vol 7, P209, L6]

There are many things that we cannot seem to accomplish, what is the reason? It is because we have not developed a true feeling for it! Once a real awareness develops in you, this feeling will become indestructible! Let me just give you any example. For instance, let us say there is a person, since we are all here, let us say there is one person among us who is a real scoundrel. He only does bad things. But on the surface, ah, he seems to be nice to others, and you really like him. But after you have been deceived once, you now know this person, he is a real scoundrel. So then you would tell someone else, "Ah, he is a scoundrel." But this person would not believe you. But for you, there remains a lingering impression in your mind. You will even think that this guy will eventually be deceived one day. However, when you try to convince him, he just would not believe you. Have you had this experience before? I think you very possibly have had this type of experience. Why? Why? This is very interesting. This principle is what we are learning now. Let me briefly explain this to you here.

[English Lamrim Text Vol 1, P228; 54B, 11.17; Original Chinese Commentary Script Vol 7, P209, L14]

The sixth consciousness that we normally speak of, how does the sixth consciousness function? There are a few functions - for the five sensory consciousnesses, say once you see something, then immediately the sixth consciousness begins to pursue it. When your ears hear something, it will follow. When you taste, touch, and then for the so called "eye, ear, nose, tongue, and body," these five sensory faculties will encounter the sensory objects and thus engage the mental consciousness. Then secondly, you will focus on the "mental object." The mental object is something in your mind that you contemplate. However in general, because the five sensory consciousnesses are very strong and coarse, therefore, your ability to focus on mental objects is very weak, very vulnerable. Though you have heard the teachings, but after hearing it, you have not produced a strength that is empowered by an in-depth reflection and analysis, thus this concept is not steadfast in your mind. However, if you personally see it with your own eyes, wow! The impression is very great, very great, and that is when it produces an effect. Therefore, the examples that I have provided earlier are all like this.

[English Lamrim Text Vol 1, P228; 54B, 12.21; Original Chinese Commentary Script Vol 7, P210, L7]

So then when we practice, why do we need to reflect and analyze often? I might as well talk about this while we are here. Though we see many karma stories of retributions and things that relate by cause and effect, but

we have not gone in depth to reflect and analyze. Why is it that we have not gone in depth to reflect and analyze? It is because our immediate five sensory consciousnesses are very strong and coarse. Our mental consciousness follows them around all day long. We wish to sit here and read for a little, ah, the mind runs off with all sorts of thoughts. Why is your mind distracted with all these thoughts? Have you thought about it? Why? It is that your eyes have just seen something and this leaves a deep impression. Your ears have just heard something and a deep impression lingers. You have tasted it with your mouth and this deep impression lingers. Just like that. These are the things that remain.

[English Lamrim Text Vol 1, P228; 54B, 13.09; Original Chinese Commentary Script Vol 7, P210, L13]

So when the time is about right and you hear that it is 12 o'clock, ah! The wooden board sounds, time to eat, and you will be salivating. Then if you see someone and he happens to be your good friend, as soon as you hear him, you know, ah, you stand up to chat. If this person is someone you dislike, then you would think, "This person, he is talking behind my back again." This is a situation that is very easy for you [to understand], this explains that we normally focus on the prior, the coarse five sensory consciousnesses, and the sixth mental consciousness goes along with it. Thus, this is the reason that we are distracted. Even if you understand the principle, you cannot go in depth to reflect. Thus at this time, you will

continue to create [bad] karma. After you create this karma and have to suffer in hell, then you will have no way out! Even for something that you should have the capacity to do while alive [as a human], you could not do this. By the time you enter hell, will you have a chance at it?

[English Lamrim Text Vol 1, P228; 54B, 14.01; Original Chinese Commentary Script Vol 7, P211, L6]

Therefore, what is the only thing to do now? That is, you must exclude the external objects. After the exclusion, you can then deeply reflect so that the mental consciousness' focus on the mental object generates a strong and powerful efficacy. That is when your mind develops a force of its own. How strong would this have to be? That is when you are contemplating a certain thought, you continue without any break in your contemplation until you are able to withstand the mental consciousness generated by the five sensory consciousnesses. In other words, you pay attention properly and bring it to mind to produce an intensity that is as strong as if you are physically seeing it. That is when you can barely manage to withstand what you are actually seeing and not be lured. In fact, you will need to surpass this. When you truly go beyond it, that is when a force has been developed. I do not know if my explanation is clear to you? Yes, some of you may think it is clear. If you are not clear, you need to understand it. This is the first key step for us to truly practice now. It is the first key point.

[English Lamrim Text Vol 1, P228; 54B, 14.58; Original Chinese Commentary Script Vol 7, P211, L13]

Therefore, in case you cannot do this, actually, this is something that most of us cannot do. So what should we do? We need an environment to protect us which is why we need to become renunciates. When we ask you to be respectful, it is hard for you to generate respect. Oh! But when everyone sees how the rules here are very strict, that is when you naturally stand in respect. Is this not so? When we normally ask you to pay respect, you cannot do it by yourself. But when people who have faith come to the temple, oh, their respect naturally arise. Right? When you do something not virtuous, it is because you have been exposed to the five external sensory objects and your mental consciousness will just follow along. Similarly, with virtues, you will also follow along. Now do you understand? This is why when we practice we often will say we do not need the external environment. This is completely wrong! In the very beginning of one's practice, the first step is to certainly depend on a good environment. Where does this good environment come from? Speaking of this, it is still truly an issuance of karma and dependent arising!

[English Lamrim Text Vol 1, P228; 54B, 15.48; Original Chinese Commentary Script Vol 7, P212, L5]

Therefore, we often say there is no good environment now. May I ask for the effect of a good environment, have you planted the cause for a good environment? Have you? This is where we should do some self-criticism! Therefore, if we feel that we do not have it, we should quickly be sincere and earnest to sweep more floors, clean more tables and help facilitate the environment. Hey, we will immediately obtain benefits and in the future, you will certainly be in a good place. Do you believe this? Therefore, now I often see how people are with their own things, oh, they would protect it really well. But no one cares about the things of the temple. This is the reason we are doomed to become worse and worse. Therefore, remember this: personal asset is like dirt, but the communal asset is like one's life. Ah! Remember this: official business first, official business first, after the official business is done can you then do personal business. If you can truly do this, you will certainly achieve.

This is something that I had inadvertently brought up. Like that. But this was the same for me as well. Hey, after that fellow practitioner watched it, he went around asking others to watch it too. As a result, many of the ones he asked, at least for a week after watching the movie, when they saw meat, they did not want it. Ah! After I watched this movie, the impression remains so deep, incredibly deep! If I describe it to you, it probably would not affect you as much. I will just briefly describe one [scene], just one. We have heard of people eating monkey brains.

Have you heard that? Eating monkey brains? Now when we hear this, it seems fun? Hey, eating monkey brains! That is it. After I have seen how monkey brains are eaten, ah! Until now, the impression is indelible! There were these four people, two men and two women. They were all westerners, dressed nicely. I do not know what place they were at. I do not know the place. Anyhow, it certainly was not in Europe, and it was not America. It could be Puerto Rico or Africa, or somewhere else. I do not know.

[English Lamrim Text Vol 1, P228; 54B, 17.49; Original Chinese Commentary Script Vol 7, P213, L6]

So they were sitting there, preparing to eat. In the middle of the table there was a hole. The middle of the table had a hole. There were these four people and four plates. Next to the plate there was a spoon, and a little hammer. Ah, speaking of this, it was extremely cruel! The waiter carried in a little monkey. The little monkey was really small and was carried in. It was wrapped tightly, wrapped in a white cloth. It was dragged in there. The little monkey started to make noise, "zhi, zhi, ga, ga." The little monkey was most likely very frightened. Ah! I was watching it. As soon as this began, I already could not bear to continue watching. I thought, "What if I am this little monkey?" Ah! As soon I thought of [what is going to happen to] the little monkey, I really could not watch it. I was afraid and closed my eyes. Then I opened my eyes again to watch. So the little monkey was seized, was seized. Then it was squeezed underneath, underneath.

There was a very nifty lock in that hole and "kada!" The monkey was tied down and the entire body was bound below.

[English Lamrim Text Vol 1, P228; 54B, 18.43; Original Chinese Commentary Script Vol 7, P213, L14]

You think about it, if you are the monkey, what would you be thinking? So the servant used some cleaning solution, of course it was pretty clean already. Then for the head, the hair on the monkey's head, they shaved it clean, "gadan, gadan." Then they took the hammer, "Ko! Ko! Ko!" Ah! If you had seen this, I do not know, I think anyone who gets to this point...there were quite of few of them as I saw. They tried to open the skull, open the skull, just like that! Finally, the skull of the head was hammered open. After it was open, the person was really skilled at this, and the others would not dare to touch it. In the beginning, these people who were like gentlemen were ready to eat. Towards the end, whether the men or the women, ah! They felt, they made faces, and looked at each other. In the end, after the skull was hammered open, the crown came off, "bo!" Ah! The monkey kept screaming, "zhi, zhi, ga, ga." It was not dead! Then they actually used the spoon to spoon it out, the white brain matter. Ah! Just like that! Mankind is so cruel! This is the cruelty of man!

[English Lamrim Text Vol 1, P228; 54B, 19.45; Original Chinese Commentary Script Vol 7, P214, L8]

So now when we look at this mundane world, there are many inconceivable things, ah! I just feel the cruelty. This is just too cruel! If you watch it yourself, there are a few other things described. I also saw how people are killed. I have never seen that before. That was the first time I had seen it myself. The Arabs, when they get a hold of their enemy, they will just take a knife, "deng!" One slash, the head just falls. When the head fell, he did not die yet. The head fell and was rolling around. Ah! I could not bear to watch what happened next. I did not watch it. That is the reality to death. Just like that. Then after watching it, if it is time to eat, no one has the appetite. Needless to say eating meat, even if you are eating vegetarian food, you would not feel like eating. When you think about eating this animal, in the future, you might have to repay in the same manner, how would you possibly do that?! But it is absolutely the truth, absolutely the truth!

[English Lamrim Text Vol 1, P228; 54B, 20.32; Original Chinese Commentary Script Vol 7, P214, L15]

Therefore I said "performance," this is what we should pay attention to normally. If you treat others a certain way, I am sorry, that is how it will be returned to you in the future, you will have to repay. This is so even if you become a Buddha! You will still have to do so when you are the Buddha. I had told you about the retribution of the golden spear and the horse grain. Later I will have more

opportunities to tell you the ten, the ten great plights that Buddha had to personally experience. Bad karma is something you absolutely cannot create. So these are the actions that are weighty due to performance. Then number three, the absence of an antidote.

A killing that is *weighty due to the absence of an antidote* is one that is done:

[English Lamrim Text Vol 1, P228; 54B, 21.01; Original Chinese Commentary Script Vol 7, P215, L5]

It is the antidote which is foremost important in cultivation. The first four, among covetousness, malice and wrong view, there were the attitudes of being overcome or dominated by shamelessness. Once you are dominated by shamelessness, there can be no antidote. If you can apply the antidotes, then it will be fine. So then what are the antidotes?

[English Lamrim Text Vol 1, P228; 54B, 21.19; Original Chinese Commentary Script Vol 7, P215, L7]

- (1) while not taking any precepts on a daily basis;**
- (2) while not doing such things as observing one-day vows on the new moon, or on the eighth, fourteenth, or fifteenth days of the month; while not occasionally being generous, collecting merit, speaking about the teaching, making obeisance, rising when a respected person enters your**

presence, pressing your palms together in respect, or having an attitude of veneration;

(3) while not from time to time becoming ashamed, embarrassed, or having a preponderance of contrition;

(4) while not having reached either a state of freedom from worldly attachment or clear knowledge of the teaching.

It is exactly this, these are the antidotes. Cultivation is to confess and to remedy your bad actions. **"While not...on a daily basis,"** what is most important in cultivation, what do you need to do at all times? You need to take up a precept. What is precept? They are the exact opposite of non-virtuous action. For us who are learning the teachings, these are the correct things, what we should do. Not doing such things as observing one-day vows on the new moon, or on the eighth, fourteenth, or fifteenth day of the month...these are the least one should do. Like that. Normally, for the new moon, on the eighth day, you actually do not just uphold one precept, but that you normally do the special precepts such as the vows of the eight precepts...etc. That is why it says **"observing one-day vows."** Or to **"occasionally being generous, collecting merit, speaking about the teaching, making obeisance,"** these we understand. **"Rising when a respected person enters your presence, pressing your palms together in respect, or having an attitude of veneration"** Pay attention! Veneration, it begins with the mind! Therefore, among the six points of reverent

harmony (veneration) in a monastery, the view is the most important. The view is a matter of the mind. Though we are here, we may appear to be sitting here, but if our minds do not concord, that is not good! On the contrary, even your actions are not right in appearance, but as long as your views remain correct, you feel shame, and say that you need to strive, then it is good!

[English Lamrim Text Vol 1, P228; 54B, 22.57; Original Chinese Commentary Script Vol 7, P216, L5]

Therefore I had just said this earlier where it is not that you could not do this, not that you could do this, you just need a small shift in your mindset. Yesterday a fellow practitioner told me, "Ah! I feel so delighted after having heard the treatise! I could not overcome the blind spot. I always felt that I was right, I just felt that way. Now all of a sudden, I broke through it." He then realized that as soon as he had this breakthrough, the issue became incredibly simple! I then told him, yes! True, absolutely! We always feel that, "Ah! This can only be done by Buddha. It is too hard if you ask us to do it!" Actually, the real difficulty is not who is doing this, Buddha or you, but the most difficult barrier is the view. The day you obtain the correct view, accept it, and obtain a breakthrough, ah! The entire situation will open up. That is when you will feel the delight! Normally we feel that we have all the reasons in the world to back ourselves up. By then you will feel, ah, you got all the apologies in the world to make. That is when you are correct! What is that like then? You will be right!

[English Lamrim Text Vol 1, P228; 54B, 23.52; Original Chinese Commentary Script Vol 7, P216, L13]

Therefore he tells us next, "**from time to time becoming ashamed, embarrassed, or having a preponderance of contrition.**" Before this sentence he says, "while not," which means not having applied the antidote. If you can do this, you will be applying the antidote. This says, "I feel so ashamed and embarrassed! I used to think that I am right, now I feel, ah! I am wrong, I am wrong!" What I had done before was wrong. "**Contrition**" means I feel that I have done wrong before and I am now disgusted with what I did. For the non-virtuous acts, if you contrite, then you will be on the right track. This is the antidote. Before, you used your mind to commit the non-virtuous act. Now, you use the same mind to abhor, to resent, and develop a dislike of the mentality you previously had. This is the exact antidote. Then you will be right!

[English Lamrim Text Vol 1, P228; 54B, 24.38; Original Chinese Commentary Script Vol 7, P217, L3]

What is the next step? "**...a state of freedom from worldly attachment or clear knowledge of the teaching.**" This contrition, shame and embarrassment are common to the mundane world, and also common to the supramundane world. The first step to learning the teaching begins from here. To go further, you will need to

reach a state of freedom from worldly attachment. You will need to know its faults, and be able to reach "**clear knowledge of the teaching.**" To reach clear knowledge means to even attain emptiness. However, reaching "clear knowledge" is not attaining emptiness yet. But it is included in the process from "conduct" to "experience".

(Translator note: unsure of the translation for 行/證) Thus, if you truly attain emptiness, then this problem is solved. This is the antidote. If you do not apply the antidote, the actions will be weighty. On the other hand, if you do apply the antidotes, the karma will be less severe! In cultivation, it is the greatest encouragement to us once you see this point. Not only is it an encouragement, actually, when we truly begin to learn, we begin from here.

[English Lamrim Text Vol 1, P228; 54B, 25.29; Original Chinese Commentary Script Vol 7, P217, L9]

Killing that is *weighty due to clinging to the perverse* is that done in reliance on any sort of wrong view.

[175] For example, there are those who kill out of a desire to be religious, relying on the views of those who make animal sacrifices.

Clinging to the perverse - the place that we are in now, it is the sublime teaching that is venerated here at the temple, however, the places which venerate the perverse rely on the wrong views. Thus they would worship all kinds of deities, all kinds of deities, the gods venerated by non-Buddhists, etc. They will uphold various types of wrong

views. With these wrong views, they will kill. This is the most serious. One would say, "Ah! It is time for worship!" So they would kill a large pig or a large cow. Ah! This is very terrible, very terrible! It is weighty due to this.

[English Lamrim Text Vol 1, P228; 54B, 26.15; Original Chinese Commentary Script Vol 7, P218, L1]

They think that there is no fault in slaughtering livestock because the Lord of All Beings created them to be used.

There, this is it. "Ah! These animals are created by Lord of All Beings for us to eat. So go and kill them!" That is a type of wrong view and an extremely weighty sin. Similarly, though we do not have this type of clinging, and yet when we are obviously wrong, we still feel that, "I am right, I should act this way!" We will often feel that in this world, we should abhor evil like a foe, "I feel like I am a person of integrity and so I must abhor evil like a foe." Sorry! This is a wrong view. It is very horrendous! I would often hear disputes among people here. After the dispute, one would still think that, "I am right. He is not. He is wrong." Sorry! You are already steeped in the wrong view. This is incorrect for the non-Buddhists but for us who are learning the teachings, if we cling to this, it is frightening. This is something we should become aware of, we should become aware of. Number five.

[English Lamrim Text Vol 1, P228; 54B, 27.17; Original Chinese Commentary Script Vol 7, P218, L9]

Killing that is *weighty due to its basis*

For the few categories mentioned earlier, they were weighty due to something within your mind or performance. Here it is due to the basis which is to whom are you doing this action toward.

[English Lamrim Text Vol 1, P228; 54B, 27.29; Original Chinese Commentary Script Vol 7, P218, L12]

is taking the life of a large animal, a human, a fetus, your parents, your aunt or uncle, someone such as a guru, a close friend, a learner, a bodhisattva, an arhat, or a *pratyekabuddha*. Also, it is killing which is weighty due to its basis when you know that a *tathagata* cannot be killed, and you bring forth blood from a buddha with an intention to harm.

Killing that is done with the opposite of these five causes is a light killing.

This says the weightiness will depend on the various beings you kill. Of course stealing and others would be similar to this. "**Taking the life of a large animal,**" beginning from this, the weight becomes more and more as you go down the list. With a little ant, this type of

animal is comparatively small. Then the bigger ones such as dogs...etc, they would be a lot greater. Then elephants and cows would be even greater. Then **"a human, a fetus,"** these are even greater in weight. Among humans, if the person is a member of your family, this would be more serious. Among your close kin, if this person is your elder, it would be even more serious. What is **"a close friend"** here? A close friend here means the source of faith, the renunciates, those who bear the insignia. If it is a learning Bodhisattva, it would be even more horrendous. Pratyekabuddha is a noble being with no more to learn. It can also be the Tathagata. If you incur this action against the latter bases, the result will be incredibly horrendous, incredibly horrendous. These are called the five deeds of immediate retribution. Beginning from your parents, if you incur against these bases or on down the list, these qualify as the five deeds of immediate retribution. **"Killing that is done with the opposite of these five causes"** would be considered light killing.

[English Lamrim Text Vol 1, P229; 54B, 28.44; Original Chinese Commentary Script Vol 7, P219, L7]

You should understand that the weight of the remaining nine non-virtuous actions is similar to killing, except for the bases, which are as follows.

These have been described for killing but it is similar for the rest of the non-virtuous actions.

[English Lamrim Text Vol 1, P229; 54B, 28.51; Original Chinese Commentary Script Vol 7, P219, L9]

Stealing is weighty due to its basis if it involves taking a great deal, or taking good things; or is stealing after deceiving those who trust you;

"Those who trust you" means the property of the Three Jewels.

Therefore, the property of the Three Jewels is something you absolutely cannot touch! Speaking of this, those of us here are often careless with the properties of the temple. Sorry, though you have no desire to steal, because the basis [i.e the property of the Three Jewels] itself is incredibly weighty, therefore, if you just use it a little inappropriately, it becomes an extremely serious mistake, an extremely serious mistake!

Therefore, when we revise at night, I will tell you [some stories]. There are far too many of these classical cases in history. There was a very good renunciate, but he had fallen due to inappropriate usage.

[English Lamrim Text Vol 1, P229; 55A, 00.03; Original Chinese Commentary Script Vol 7, P223, L1]

I still remember this one case. There was a person who built this big temple. He was a really good person. So once there was someone who had offered a piece of rock. It was meant to be used for some type of stone

tablet. But the tablet was not made. The rock was offered and not put to use! So then it so happened that a house was being built and needed a stepping stone. So he thought since there was no need to make a tablet, he gave it away to make the stepping stone. Just like that. So then it was made, and after it was made, he died. After he died, he fell into hell and had to endure boundless suffering. However, since he was a practitioner, through some special causes and conditions, he was able to go into his disciple's dream and told him, "I made this one mistake while alive, and now I am tormented in this great stone hell. It is incredible suffering! There is this one thing, please help me to atone this" So then the rock was dug out and put on display. Through countless repentance by many people, then he was finally released. You see, there are too many this type of stories!

[English Lamrim Text Vol 1, P229; 55A, 00.58; Original Chinese Commentary Script Vol 7, P223, L9]

Therefore, for us now, this is truly horrendous when you talk about it! I will just bring something up that I had thought of, just mentioning it while we are here. It was my first time visiting the Jìng lǚ temple. That temple has a good rule. Whoever makes a phone call will need to pay for it. So I had gone there and made a phone call. My fellow practitioner here is truly great, Venerable Jìng Tōng. He did not tell me, but after the phone call, he put money in. I did not know it at the time. Then I thought about it afterwards, there seemed to be a box for coins. I went to

take a look, exactly as I had figured. So then I thought, "This place even wants money for a phone call." However, I was fortunate to have the blessings of the Three Jewels, I said, "Oh, I should not, I should not [be thinking this way]!" But I still had all kinds of reasons. I had gone there to teach, since I feel a great respect for my teachers and will give them everything, so when I come to teach and make a phone call, why would I need to toss a coin in for that. But then I thought, "I need to immediately repent, ah, this thought is absolutely wrong!" I immediately took out a coin and put it in. Later I looked at this again and realized, no, no, no, this needs not only just one coin. I need several coins to make a call to Taipei. So then every time I saw it thereafter, I still felt annoyed! Yet later I thought, "Ah! This is my mistake." I confessed this several times. Finally I became very happy doing this and every time I'll check, if I think the coin may not cover, I would rather throw in a few more.

[English Lamrim Text Vol 1, P229; 55A, 02.19; Original Chinese Commentary Script Vol 7, P224, L12]

As I speak of this, I am not trying to say something about myself, there are many situations where it can be viewed objectively. What did I explain? Things as such, normally for myself, though I often teach, I cannot even accomplish this myself. This is why I know it very well that in places like these, you absolutely need to pay attention, absolutely need to pay attention! People here are all too lax, so for you to be striving to advance like this now, this is

already very hard to come by. I very much praise that. I do know that if I press you too hard all at once, it would not be your fault, but that I would be causing you harm. Everyone here is trying to advance and striving to improve step by step, and this is why we are able to bring this up today. I just wanted to mention this. In the future, I will try to change things for the better. The reason for the change is absolutely not for me, you all know this. I have come in this manner and will leave the same way. The reason for doing this is to protect everyone.

[English Lamrim Text Vol 1, P229; 55A, 03.09; Original Chinese Commentary Script Vol 7, P225, L4]

Therefore, for "**those who trust you**," if this is a place of the Three Jewels, you can make no mistake. Do not think that this does not cost money so you can just sit there and call for half an hour. If you do not have anything to do, you cannot even make a phone call [for free] for official business, needless to say when you are bored and are just chatting with others. Absolutely not, absolutely not! For anything of the Three Jewels, you need to absolutely pay attention! Therefore, here it speaks of "stealing and take what you should not." But here I will just mention that, because of the temple here, in the future, it is true that some of you have money. But if you do not have money, the temple can provide things for you, there is no problem with this, certainly no problem with this. With what you need to use, you need to use it. But

this indicates that you need to pay attention to little things, you absolutely need to pay attention to this.

[English Lamrim Text Vol 1, P229; 55A, 00.03; Original Chinese Commentary Script Vol 7, P223, L1]

Stealing from the lowly, the impoverished, renunciates, or other Buddhist practitioners; or involves stealing what is highly valued; or stealing the property of learners, arhats, *pratyekabuddhas*, the community, or *stupas*.

This is stealing, this is stealing. I remember it now, speaking of stealing, there is something called a human-skin drum on the Wutai Mountain. Have you heard of it? Perhaps some have. How come the drum is made of human skin? No. Wutai Mountain is Manjushri Bodhisattva's place of teaching. Numerous inconceivable events have occurred at this teaching site. There was a grand temple and a person was once the abbot there. Many worshippers visited the temples on the Wutai Mountain to light candles and incense. There were many worshippers. However, many of the temples gradually turned into "descendent temples." And this led to some disorder and manipulation. Since no one sees where the collective money goes so he would pocket it himself. After he pocketed the money, not necessarily [did he spend it on himself]. Which renunciate spends lots of money? After he took the money, he passed it to his disciples. After he gave the money away and died, he reincarnated

as an ox to work for the temple. This ox had incredible strength. Since the people there had to cultivate the fields themselves, they would hire workers, but the tools and other things all belonged to the temple, including the ox. This ox was particularly hard working, particularly hard working.

[English Lamrim Text Vol 1, P229; 55A, 05.29; Original Chinese Commentary Script Vol 7, P226, L7]

Later, there was a time when the disciple dreamt of his teacher who said this, "When I was alive, I infringed upon the temple and took money to buy this field. Since the field is here, I had to reincarnate as an ox to repay for this." When will this debt be cleared? He said, "This field, when it turns into sea, meaning even if the field changes into sea, after several changes as such, sorry, my sin will not have been redeemed." Think about it, how long does it take to turn fields into seas? I do not know how many millions of eons, but his sins will still not be cleared.

[English Lamrim Text Vol 1, P229; 55A, 06.08; Original Chinese Commentary Script Vol 7, P226, L12]

We are now greedy for some little thing, ah! Pay attention! It is so easy for us to be greedy for something very small now, but the future karmic effect, this is where we need to really talk about karma. We talk about it, it is easy to just talk about it. You should reflect thoroughly. When you think of this point, the money that you have, you

absolutely do not want to store it in your drawers, or keep it in the bank. [When you give to] the temple, you would rather give more, this will only benefit you, there is absolutely no fault to that. This is something we should absolutely pay attention to, absolutely pay attention to! This is on stealing. Sexual misconduct comes after stealing.

[English Lamrim Text Vol 1, P229; 55A, 07.02; Original Chinese Commentary Script Vol 7, P227, L4]

Sexual misconduct that is weighty due to its basis is sleeping with those whom you should not have intercourse with—your mother, those who are her relatives, the wives of men who are close friends, nuns, probationary nuns, or female novices. In terms of an inappropriate body part, sexual misconduct that is weighty due to its basis is oral intercourse. In terms of improper time, it is intercourse with one observing a one-day vow, a pregnant woman at the end of term, or one who is ill. In terms of an inappropriate place, it is intercourse in the vicinity of a *stupa* or within the compound of the community.

Lying that is weighty due to its basis is, through desiring to delude and deceive, telling lies with many purposes; telling lies to those who have helped you—from parents through the buddhas, to good persons, and to friends; and telling a lie that gives rise to one or more of the three weighty actions—killing, stealing,

and sexual misconduct. Telling a lie in order to split apart the community is the weightiest among all of these. [176]

"Telling a lie in order to split apart the community," this is the weightiest of all. To truly split apart the community, for us now, truly, we are not really capable to do that. This only happened during the Buddha's time. However, the cause for splitting apart the community is easy for us to make. This is a point that we need to particularly pay attention to. When we are in this organization, due to some minor faults, everyone would engage in divisive speech. This must absolutely not be done. When I was first ordained, my teacher told me this, "Those who do not know how to speak would add fuel to the fire between the two parties." and "Those who do know how to speak would withhold detrimental information between the two parties." I continue to benefit from this until now. I continue to benefit from this until now! It is unavoidable that people may run into things that make them unhappy. Then we would often appease them by telling them, "Right! You are right, you are right!" You should not say that he is right. When you say that he is right, he will feel that way. This would add fuel to the fire. If you pity him, you will have harmed him and yourself. What should you do then? When you encounter situation like this, you might want to say this, "Actually, he did not mean it. I know. After he did that, I talked to him about it, he actually felt quite apologetic to you." If you say this after the incident, he will gradually declutter his mind. Right? Therefore, you would have imperceptibly done a virtuous

deed. Thus, you should remember this, "Those who do not know how to speak would add fuel to the fire between the two parties." "Those who do know how to speak would withhold detrimental information between the two parties." If you are speaking on behalf of your own interest, then it is even more horrendous, more horrendous!

[English Lamrim Text Vol 1, P229; 55A, 09.14; Original Chinese Commentary Script Vol 7, P229, L7]

Other than this, we will often for our own interest use Buddhism to say this is not right and that is right. What is the reason for arguing the validity of something? Why? It is for yourself. For instance, if it is my turn to work in the kitchen, or when I see others in the kitchen, eh, in order to suit my taste, I will come up with all kinds of reasons to demand this or that. Then I will demand this person to behave this or that way. Thereafter, this will escalate into some kind of upheaval in the community. Though it may seem small right now, but this will make...no matter what reasons you have, if you so set discordance in an otherwise harmonious environment, then that becomes the cause for splitting apart the community. This is the most serious lying and divisive speech. As we are learning the teachings now, as soon as we speak we revolve ourselves around this premise. This is where our problem lies. Absolutely! That is why I place particular emphasis on this - I do not permit you to casually talk nonsense, talk about this or that. There is no other purpose than to protect everyone. You want to absolutely be careful! This point is

something you need to absolutely pay attention to, absolutely pay attention to! It is very difficult for us to climb up, but it is extremely easy to fall [into the miserable realms] because we carry this habit from beginningless time. You just sit there and casually say a few things, all of a sudden without you being aware, you have created great sin.

[English Lamrim Text Vol 1, P229; 55A, 10.28; Original Chinese Commentary Script Vol 7, P229, L2]

Divisive speech that is weighty due to its basis is speech that splits apart those who have been friends for a long time, teachers, parents, parents and their children, or the community; and divisive speech that gives rise to weighty actions—the three physical actions.

This.

[English Lamrim Text Vol 1, P229; 55A, 10.43; Original Chinese Commentary Script Vol 7, P229, L5]

Offensive speech that is weighty due to its basis is speaking offensive words to parents and the like, or to someone like a guru;

This is to tell us that it is very easy for us to do this, it is too easy. In the world...where does it come from now. It was told in the Mahāratnakūṭa sutra which has just been recently taught. The honorable Mahākāśyapa said,

"Normally when we develop one moment of hostility toward the Bodhisattva or any behavior of malice, this will produce an incredible karmic effect!" However, do you know which person is a Bodhisattva? We do not. How do you know if one is a Bodhisattva? There are certainly too many Bodhisattvas in this world and we certainly would not be able to recognize them. I have learned the teachings for more than 20 years, after much guidance from the excellent teachers, I finally see the various signs and traces which indicate who, and there are so many. We all now know that the late Guǎng Qīn abbot was one who had come again. We would only say this after his passing. We would not have talked about it before he left. There are many obvious facts and they continue to happen. If this is the case, how do you know that they are not here now? Therefore, for us to be casually making preposterous criticisms, making preposterous criticisms, is extremely harmful to ourselves. This where you need to pay absolute attention! If we can in general think, "I am amidst ignorance. I am in a preponderance of ignorance." If you can do that, it is always to your benefit! Let us continue.

**[English Lamrim Text Vol 1, P229-230; 55A, 12.05;
Original Chinese Commentary Script Vol 7, P230, L1]**

speaking offensive words with untrue and inaccurate lies; and directly scolding, criticizing, or reproaching.

Senseless speech that is weighty due to its basis is as follows. The weight of the senseless speech of the three other non-virtuous vocal actions—lying, and so forth—is as above. Other actions of senseless speech that are weighty due to their bases include senseless words based on fighting, faultfinding, disputes, and divisions; such activities as reading the treatises of non-Buddhists with an attitude of attachment; and ridiculing, taunting, or speaking inappropriately toward parents, kinspeople, and someone like a guru.

This is something we will most readily incur, most readily incur.

[English Lamrim Text Vol 1, P230; 55A, 12.41; Original Chinese Commentary Script Vol 7, P230, L5]

Covetousness that is weighty due to its basis includes desiring the offerings made to the community and stupas; and with arrogance about your own good qualities, desiring to receive, from kings and the like or from learned religious companions, profit and services for your knowledge.

This covetousness, what is weighty for this? [Desiring] the offerings made to the temple, this is most serious. From the perspective of accumulating merits, this is the best avenue, incredibly great. On the contrary, it would be very serious. Any little advantages you covet for yourself will be horrible! Then, "arrogance about your own good

qualities," for instance, when we are now together [in the community], when others say something, or about other people's good qualities, we always feel that, "What is so great about that!" Oh! This one sentence is extremely horrendous! We should at all times think, "Ah, I am not as good as them! Ah, I need to praise them!" The reason is right here. The reason is right here. Next is malice.

[English Lamrim Text Vol 1, P230; 55A, 13.48; Original Chinese Commentary Script Vol 7, P230, L13]

Malice that is weighty due to its basis includes malice directed toward parents, kinspeople, gurus, those without fault, the poor, the suffering, the pitiful, and those who have done something wrong to you but confess this to you from the depths of their hearts.

[English Lamrim Text Vol 1, P230; 55A, 14.16; Original Chinese Commentary Script Vol 7, P231, L4]

Wrong views that are weighty due to their bases are the rejection of all the fundamental religious tenets (this is weightier even than other wrong views) and

This is most serious among the wrong views. All wrong views come from this wrong view which leads to the rejection of the true laws of cause and effect, dependent arising. This is most serious.

[English Lamrim Text Vol 1, P230; 55A, 14.35; Original Chinese Commentary Script Vol 7, P231, L7]

also the view that in the world there are neither arhats, those who have reached reality, nor those who have entered reality. Understand wrong views that are the opposite of these to be light.

Those opposite the above would be light. This is what we should understand. The aforementioned section presented the weighty actions. Regarding the weighty and the light actions, you need to carefully examine this and reflect upon them yourself. Normally, for us who train in the teachings, the very beginning step is to really focus on this. There often can be some minor acts, some minor virtue or sin which could bring forth immense karmic effects. In particular for us who are learning the teachings now, this is especially true for upāsaka and upāsikā (lay practitioners who closely serve the temple), lay practitioners, and even for the renunciate practitioners. This point is absolutely true, absolutely true! This robe, it is truly a great fortune, a great fortune to be wearing this robe, there are immense merits! However, if you get this wrong, then as you wear this robe, the sins which you create will be horrendous, incredibly horrendous, incredibly horrendous! Thus Buddha's scriptures persistently tells us this, "Those clothed in white (common people), it is not as easy for those clothed in white to fall into hell. But for renunciates, ah, it is exceedingly easy to do! Of course the opposite of that is to accumulate merits

and it would work in a similar fashion. This is the reason we should pay attention to this. For us now, from dawn to dusk, we wear this robe and all the people around us are the same. We face none other than the Buddha jewel, the Teaching jewel, or the Sangha community jewel. I think we will stop here for today.

[English Lamrim Text Vol 1, P230; 55A, 16.17; Original Chinese Commentary Script Vol 7, P232, L5]

The Great Treatise on the Stages of the Path to Enlightenment, page 131. (English text, page 230)
Regarding the weightiness of the karma, though we might be doing the same thing, yet as a result of not knowing this, even if you have done something very small... we say karma will magnify, which is true. However, the magnification of karma is limited to our mind. This is still relatively easy to understand and easy for us to control. Yet there are many things, due to their specific nature, they will manifest a great difference in the weight of the action. This is a point that we should make sure to understand. Therefore, we could often be doing something very, very small and if this is virtue, it would issue an immensely good effect. If this happens to be non-virtue, it would also issue an immensely bad effect. The aforementioned section has already explained which actions are weighty, which ones are weightier. Next it will cite the *Levels of Yogic Deeds* to further explain to us.

[English Lamrim Text Vol 1, P230; 55A, 17.40; Original Chinese Commentary Script Vol 7, P232, L12]

The *Levels of Yogic Deeds* speaks of six ways in which actions are weighty:³⁹⁶

These six ways are most weighty, most weighty.
What are they?

[English Lamrim Text Vol 1, P230; 55A, 18.06; Original Chinese Commentary Script Vol 7, P232, L14]

(1) conditioning-actions motivated by intense forms of the three mental poisons or by their absence;

This is the first one. The actions that are weighty due to conditioning-actions or these actions are perhaps done due to the three mental poisons, motivated by intense forms of the three mental poisons. They are done out of great attachment, great hostility and ignorance. Now that we know the subjective aspects of attachment, hostility and ignorance, if we concord with the three mental poisons, that is the most weighty bad karma. The latter part, "**or by their absence**" is virtuous karma. It is exactly the opposite. This is number one. Then number two.

[English Lamrim Text Vol 1, P230; 55A, 18.50; Original Chinese Commentary Script Vol 7, P233, L5]

(2) habituation-frequently doing or becoming used to and deeply involved in either virtuous or non virtuous actions for a long time; [177]

This is habit. Long time means from the beginningless time, whether we have our eyes open or closed, whether we are very clear or are unclear in our minds, all these times are included in there. Once a habit develops, it is very difficult to change indeed. Now we often find an excuse for ourselves, "Ah! This habit is difficult to change, Buddhas and Bodhisattvas tell us habits are difficult to change." So we take it like a token of authority, [since] Buddhas and Bodhisattvas say it is difficult to change habits, so you do not try to change. This is completely wrong. You want to learn to become like the Buddhas and Bodhisattvas, since you wish to learn to become like the Buddhas and Bodhisattvas, when the Buddhas and Bodhisattvas tell you that this is very difficult to change, you need to pay attention! We need to understand what was said. If you do not understand, then for something that was meant well, you would have twisted its meaning. This is telling you, "It is difficult to change, therefore, you need to strive desperately to change, before you can actually change!" This is what was intended by the Buddhas and Bodhisattvas. So now that we have gotten this all wrong, we would say that it is hard to change, ah, so you just do not try to change it. Then what are you learning the teachings for? This is what we need to understand, what we need to understand.

[English Lamrim Text Vol 1, P230; 55A, 20.09; Original Chinese Commentary Script Vol 7, P234, L1]

Therefore, habits are the most important [to focus on]. Moreover these habits carry on unconsciously, we are not even aware of it. You are trapped by this all day long. Therefore, as we begin to cultivate, we must certainly and truly strive to overcome these habits. To overcome these habits, we certainly need to gain the correct understanding. We must know what we did wrong and what is correct. This wrong or right is not just an understanding of words. What the words describe are the subjective aspects [or behaviour] in our mind, and these are what you must recognize. When you correct [these], it does not mean in terms of words only. You may be speaking impressively about the Dharma and after you have finished speaking, you might become a great Dharma Master. Oh, you become renowned and so many people endorse you. These are of no value at all. If you cannot purify your mind, then all these become defilements. This is a point that we should understand.

[English Lamrim Text Vol 1, P230; 55A, 21.04; Original Chinese Commentary Script Vol 7, P234, L8]

(1) nature—

Its nature is just this way.

[English Lamrim Text Vol 1, P230; 55A, 21.08; Original Chinese Commentary Script Vol 7, P234, L10]

in that among the three physical and four vocal actions the former ones are weightier than the ones after them, and among the three mental actions the latter are weightier than the former;

Among the seven physical and vocal actions, killing is most weighty, followed by stealing then sexual misconduct.. The former ones are weightier than the ones after them. As for the mental actions, among the three, covetousness, malice and wrong view, the latter ones are weightier than the former. This is what we should recognize. It is easy to understand the two actions of covetousness and malice. In particular for wrong view, it is most difficult to understand. No need to mention the wrong views of the non-Buddhists, even for us who are learning the teachings now, we are not even clear of the fundamental concepts, are not even clear of the fundamental concepts.

[English Lamrim Text Vol 1, P230; 55A, 21.58; Original Chinese Commentary Script Vol 7, P235, L2]

I have heard too many types of ways of sayings that are spurious. Just this morning a fellow practitioner talked to me about this issue. Actually, I have heard this for so many times. Too many people have the same problem. He would often say that for this aspect, for instance, if we strive to do something, he always feels that there will be Dharma protectors. If he does not do something right,

then Dharma protectors will support him by rejecting what he did. He essentially shoved all the responsibility to the Dharma protectors. So some people may seem to be successful, but actually, they have done wrong, they have only done what is aligned with the mundane world. One would say if he has not done right, why would Dharma protectors support him? Do you think this concept is correct? It may seem right on the surface, may seem right on the surface, but actually, a great problem lies within.

[English Lamrim Text Vol 1, P230; 55A, 22.49; Original Chinese Commentary Script Vol 7, P235, L8]

The Dharma protectors will certainly support, but Dharma protectors only support the Teachings. They do not support things like the way we imagine they would. Suppose the Dharma protectors support everything, then this should be the era of the sublime teachings, right? Is this not very clear? It is very obvious that if Dharma protectors are supposed to support the Teaching, would not they not be supporting Buddhism? Why did the Teachings decline from the era of sublime teaching, to semblance teaching, and then the degeneration of the teaching? Where did the Dharma protectors go? Does this not explained very plainly and clearly of this phenomenon? Therefore as we often talk about Dharma protectors, who are Dharma protectors then? That is, if you can truly do things according to the Teachings, the Dharma protectors will certainly support you. This is the definition of Dharma protector. If your conduct is in utter

confusion (not in accordance to the teachings), the Dharma protectors may not necessarily support you! The Dharma protectors are here to protect "Dharma". If you do not accord with the Teachings, what is there for the Dharma protectors to support? We need to understand this.

[English Lamrim Text Vol 1, P230; 55A, 23.44; Original Chinese Commentary Script Vol 7, P235, L15]

On the contrary, if one only uses the standards of the mundane world to measure the deeds of the Dharma protectors, then Lú Shèng Yàn should be right. His ventures are so great in scale. Look at how he has achieved this large scale venture all by himself. Also Yīguàndào's ventures are also large, would that mean that Dharma protectors are protecting him? He is also prostrating to the Buddha! This concept is very obvious. Therefore, you should not be muddleheaded. Between the wrong view and the correct view, these two words, it is not something we understand by looking at just the words. Ah! As if we can just casually talk about it and observe a little of our subjective aspects [and we can tell]. There is a profound meaning behind it. Thus for us who begin to learn the Buddha teachings, the first thing that we should correctly understand is that we are in this long dark night of ignorance. We need to truly strive. Our every arising thought, there truly can be great problems! This is one point that we should particularly, particularly pay attention to. Next.