



**THE ASIAN CLASSICS**  
**INSTITUTE**

**5**

**HOW KARMA WORKS**  
**Level One of Higher Knowledge (*Abhidharma*)**

**DHARMA ESSENTIALS**





## Class One Outline

- I. Introduction to the Dharma Essentials Series and to this Course
- II. Root Text and Commentary Used in the Course
  - A. *Abhidharmakosha*, by Master Vasubandhu (ca. 350 A.D.)
  - B. *Illumination of the Path to Freedom*, by His Holiness the First Dalai Lama (1391-1474)
- III. Meaning of the Term “*abhidharmakosha*” and Contents of the Text
- IV. The Four Attributes of a Reputable Buddhist Book (Subject Matter, Purpose, Ultimate Goal, Relation)
- V. Where Do Things Come From?
  - A. Proofs against a Creator God to blame for your troubles
  - B. “Deeds cause the multitude of worlds”
- VI. Two Kinds of Karma
  - A. Mental karma (“movements of the mind”)
  - B. What mental karma motivates (acts of body and speech)
    1. “Communicating” vs. “non-communicating” karma
    2. Five characteristics of “non-communicating” karma
- VII. Meditation Assignment

Spend fifteen minutes each day on where you think the bad and good things and experiences in your life come from. Is it reasonable to think that they are all just happening randomly, or are the micro-managing activity of a Creator God? Can you reason your way into believing that your own actions have future consequences? And if so, what kinds of actions would be good to cultivate, and what kinds of actions would be good to avoid?

## Class Two Outline

- I. Three Kinds of Karma
  - A. Virtuous
    - 1. The three root virtuous mental functions (non-desire, non-hatred, and non-ignorance)
  - B. Non-Virtuous
    - 1. Avoiding non-virtuous deeds through shame and consideration
  - C. Neutral
- II. The Ten Major Karmic Misdeeds
  - A. The three bodily misdeeds
    - 1. Killing
    - 2. Stealing
    - 3. Sexual Misconduct
  - B. The four misdeeds of speech
    - 4. Lying
    - 5. Divisive speech
    - 6. Harsh words
    - 7. Idle Speech
  - C. The three mental misdeeds
    - 8. Craving (“being unhappy about the happiness of others”)
    - 9. Ill-will (“being happy about the unhappiness of others”)
    - 10. Wrong views
- III. When Can Karmic Seeds Ripen?
- IV. Four Types of Deeds that Will Definitely Ripen in the Future
  - A. Deeds committed with strong emotion
  - B. Deeds committed towards very holy objects
  - C. Deeds committed repeatedly
  - D. Killing your mother or father
- V. Four Kinds of Karmic Consequences

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- A. "Ripened" result
- B. "Corresponding experience"
- C. "Corresponding habit"
- D. "Environmental" result

### VI. Meditation Assignment

Meditate for fifteen minutes each day on your worst current problem, its possible karmic causes, and how to avoid creating the causes for having this problem in the future.

## Class Three Outline

- I. How Karmic Seeds are Planted
- II. Where Karmic Seeds are Stored
- III. The Six Causal Steps for Creating Karma and Perpetuating Suffering
  - A. Due to seeds from past lives, you are born with two wrong tendencies
  - B. The two tendencies assert themselves
  - C. You see things wrongly
  - D. You react to those things wrongly
  - E. You do, say, or think negative things as a result, which collects karma
  - F. Karma causes you to cycle around in the circle of suffering life
- IV. Karma Creates Your World: The Example of the Glass of Liquid
- V. Black, White, and Mixed Karma
- VI. Creating Powerful Karma: The Four Principal Parts of a “Path of Action”
  - A. The basis or object
  - B. The thinking involved
    1. Identification
    2. Mental affliction
    3. Motivation
  - C. Undertaking
  - D. Completion
- VII. Meditation Assignment

Meditate fifteen minutes each day by first reviewing the steps for creating the most powerful karma, and then thinking about what activities you could undertake that would produce the most efficient karmic causes for reaching particular goals in your life.

## Class Four Outline

- I. Collections of Merit and Wisdom and their Results
  - A. The physical bodies of a Buddha (*rupa kaya*)
  - B. The mind of a Buddha (*dharma kaya*)
- II. How to Lose Your Collection of Merit
- III. Restoring Your Collection of Merit
- IV. “Projecting” and “Finishing” Karma
  - A. Four permutations
- V. The Five Heinous “Immediate” Misdeeds and their Order of Severity
- VI. More Advice for Creating Powerful Karma
  - A. The four kinds of giving, exceptional givers, gifts, recipients
  - B. “Committed” versus “collected” karma
- VII. Prioritizing Virtue: How to Maximize the Results of Your Efforts
- VIII. Meditation Assignment

Spend fifteen minutes each day meditating on how to prioritize the activities in your life so as to insure that you are doing what are truly the most important things.



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Reading One:

Introduction to Abhidharma; History and Structure of *The Treasure House of Knowledge (Abhidharmakosha)* and its Commentaries; The Nature of Karma, and What it Produces; The Detailist Concept of "Non-communicating Form"

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The verses below [marked in bold] are from the *Treasure House of Knowledge*, written by the Master Vasubandhu (350 AD). The commentary is from *Illumination of the Path to Freedom*, written by Gyalwa Gendun Drup, His Holiness the First Dalai Lama (1391-1474).

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Now the *Treasure House of Knowledge* utilizes eight chapters as a means of expressing its subject matter of five basic types. Our explanation of the work has four divisions: an explanation of its title, the translator's obeisance, an explanation of the body of the text, and an explanation of the conclusion. In explaining the title we will first translate it, then elucidate its meaning.

In Sanskrit, the *Abhidharmakosha Karika*.  
In Tibetan, the *Chu Ngunpay Dzu Kyi Tsikleur Jepa*.  
[In English, *The Treasure House of Knowledge*,  
*set in verse.*]

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In Sanskrit, the title of this work is *the Abhidharmakosha Karika*. In Tibetan, this translates as *Chu Ngunpay Dzu Kyi Tsikleur Jopa* [or, in English, *The Treasure House of Knowledge, set in verse.*] *Abhidharma* refers to "knowledge," *kosha* to "treasure house," and *karika* to "set in verse."....

We now turn to the second part of our detailed treatment of the text's subject matter: an explication of caused phenomena. In this regard we examine the actual content of the text only after discussing its structure in three divisions: a listing of the eight chapters, a demonstration of their interrelation, and a description of the subject matter presented in each of the eight.

Master Purnavardhana presents the eight chapters of the *Treasure House* as follows:

Eight chapters were written to elucidate in detail what is indicated only briefly by the opening words of the texts: "All phenomena, stained or without stain." The first two of the chapters are devoted to a general treatment of stained and unstained phenomena.

A detailed presentation of stained phenomena is left to the next three chapters. The third, for example, relates (1) *who* it is that is so very afflicted, (2) *where* they live so very afflicted, and (3) *how* they are so very afflicted. It does so with respective presentations on (1) the five types of beings in the three realms—the world of living beings; (2) the external world—the "vessel" which holds these beings, and (3) the four modes of birth and twelve links of dependent origination. The fourth and fifth chapters describe *what* it is that makes beings so very afflicted—stained deeds and the mental afflictions.

The final three chapters give a detailed treatment of unstained phenomena. Chapter Six covers *who* it is, what kind of person, that is purified; *where* it is, the place, that he is purified; and *how* it is, by what stages of realization, that he is purified. Chapter Seven concerns *what* it is that makes the person pure: as sutra says, "Affliction is something wisdom must destroy." Chapter Eight concerns meditation—that which provides a base for wisdom to rely on—for as sutra states again, "The mind in meditation gleans pure reality."...



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**Knowledge is unstained wisdom, and its accessories.** [I.5]

Master Vasubandhu has promised "To write this commentary, the *Treasure House of Knowledge*." But what does he mean by "knowledge"? There are two types of such knowledge; we may describe the first in the form of a logical statement:

Consider the following three paths without stain: those of seeing, habituation, and no further learning.  
They are actual knowledge, because  
They constitute **unstained wisdom and its accessories....**

**Those used to achieve it, and the commentaries.** [I.6]

There are a number of accessories to knowledge, which are merely nominal. **Those** include first the wisdoms of learning, contemplation, and meditation, which are practiced in order "**to achieve it**"—actual knowledge. Second there is that amount of wisdom with which one is born. Finally there are **the classical commentaries** which take these very types of wisdom as their subject matter. These include *The Practice of Wisdom* and similar works.

Let us use the form of a logical statement:

Consider the accessories to knowledge just mentioned.  
They may be given the name "knowledge," because  
They constitute the means or cause of one's achieving actual knowledge....

Where does the word "knowledge" [Sanskrit: *abhidharma*] come from? A phenomenon [*dharma*] is that which possesses [*dhr,*] a nature. And knowledge brings to [*abhi*] you, or leads you to [*abhi*] that highest of all existing phenomena: nirvana....

**"Treasure house" of knowledge because they all fit here  
In its points, or since they are its home.** [I.7-8]

Master Vasubandhu has stated: "I shall write this commentary, *The Treasure House of Knowledge*." Just how is it a **treasure house of knowledge**? The very most prized points of the Seven Works on Knowledge **all fit here in the**

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**points**, in the subject matter, of the Master's commentary. The scabbard in which you sheathe a sword, for example, is called the "scabbard of the sword," and the place where you deposit your riches is termed the "treasure house of riches."...

Next comes a demonstration that the teachings on knowledge are the word of the Teacher, preceded by a statement of purpose.

**There's no way to put the mental afflictions to rest without an Ultimate analysis of every existing phenomenon, and this Affliction is what keeps the world adrift here in the ocean of Life. Thus the Teacher has spoken it, they say. [I.9-12]**

Giving an explanation of knowledge has the following purpose. **Without** wisdom, which **analyzes every phenomenon in an ultimate way, there is no way of putting to rest** all that the mental afflictions imply. **And this affliction is what keeps** those of the world adrift here in the ocean of life. It is therefore necessary to plant, in students' minds, wisdom which can make this ultimate analysis of phenomena. **Thus** the explanation.

The Master, moreover, has good reason to honor the exposition of knowledge. He knows that, first; it plants the wisdom of ultimate analysis in the minds of students, secondly; it has been **spoken by the Teacher....**

Now the lines beginning with "There's no way to put the mental afflictions to rest..." also indicate that Master Vasubandhu's commentary possesses the four requisite attributes of a reputable work. Again we may use the form of a logical statement:

Consider the act of making a statement of purpose, and of a relation of the text to that purpose, here at the beginning of the commentary.

It has a purpose of its own, because

It conveys to disciples the fact that the commentary possesses the four attributes of a reputable work. Once they realize that these attributes are present, disciples will be inspired to study the text.

Here are the four attributes:

- 1) The *subject matter* of the text concerns stained and unstained types of phenomena. It is indicated in the verse with the words "every existing phenomenon."

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- 2) The *purpose* is to utilize this subject matter to plant, in students' minds, that wisdom which analyzes phenomena in an ultimate way. It is indicated by the words "ultimate analysis."
- 3) The *ultimate goal* is to have these students achieve nirvana, both with and without anything remaining. It is indicated indirectly by the entire phrase running from "There's no way..." up to "...without," and on from "this affliction..." up to the word "Thus."
- 4) A *relation* exists in that the purpose must be achieved through the subject matter of the work, and the ultimate goal through this very purpose.

One may also state the relation as being between the subject matter of the work (that is, all existing phenomena) and the means by which this subject matter is expressed (i.e., the commentary itself)....

**Deeds cause the multitude of worlds. [IX.1]**

One may begin with the following question: "You have just described a multitude of worlds—both the great vessels of the outer worlds and the living beings they contain. Where do they all come from?" They do not come from no cause at all, and they do not come from causes that are inconsistent with their own nature. This is because they stay for some time, then go away; and as the root text said itself, "Not an almighty one or the like, because of stages and such."

What then *does* cause them? It is the past **deeds** of living beings that **cause** all **the multitude of worlds**—both the places and the people....

**They're movement of the mind and what it brings.  
Mental movement is a deed of thought;  
What it causes, deeds of body and speech.  
These are either communicating or not. [IV.2-5]**

"In the line above," one might continue, "you said that 'deeds cause the multitude of worlds.' Just how many types of deeds are there?" **They**—deeds—**are** of two different types: deeds consisting of **movement of the mind**, and the deeds that **it brings**—those that the mind motivates.

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One may ask about each of their basic natures. **Mental movement is a deed of the thought**, for it consists of a deed linked with consciousness of the thought. **What it causes**—that is, deeds motivated by the mind—are of two kinds: these are **deeds of the body and deeds of speech**. These two themselves can be further divided into two types each: they **are either** what we call "**communicating**" or not....

"You mentioned," one might start, "a line just now saying 'these are either communicating or not.' Can you describe the types of bodily deeds that are said to be 'communicating'?" **Communicating** deeds of the **body** are **held** in the present school **to be the shape** that the physical body takes under motivation by movements of the mind present for the duration of specific actions such as prostrating oneself before a holy object or taking the life of a sentient being....

**Even during distraction, while mind is stopped,  
Virtue or not, continuing after,  
Taking the great elements as its causes,  
This form we say does not communicate. [I.41-4]**

Someone may begin:

What about the line above that ends with the words "...and non-communicating"? What do you mean by "non-communicating form"?

**This form** which **does not communicate** possesses five distinctive features. The first is a feature of period: this type of form is present **even during** periods when one is **distracted**, or **while** one is engaged in a controlled meditation where **mind is stopped**.

This much is also true of the eye and so on, so that we must mention a feature of essence: this form is either **virtuous or not**. The description so far could apply to communicating form as well, so a feature of time is included: non-communicating form **continues** on **after** a deed, in a perfect stream. As much could also be said of virtuous and non-virtuous holds, and thus we note that this form takes the **great elements as its causes**.

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Reading Two:

Types of Deeds, and the Nature of Motivation; The Correlation of Deeds and their Results

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The verses below [marked in bold] are from the *Treasure House of Knowledge*, written by the Master Vasubandhu (350 AD). The commentary is from *Illumination of the Path to Freedom*, written by Gyalwa Gendun Drup, His Holiness the First Dalai Lama (1391-1474).

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**A very gross abbreviation of them  
All was stated as the ten paths of  
Action, whether virtuous or not. [IV.262-4]**

**A very gross abbreviation of all of them**—of all right and wrong activities—**was stated as the ten paths of action, whether** we are talking about the ten **virtuous** types or the ten types which are **not** virtuous....

**...Freedom**

**Is the ultimate virtue. The roots as well as  
Shame and a conscience are so in themselves.  
Those that are linked with them, by a mental link;  
Actions and the like, by motivation.  
Their opposites, non-virtue. The ultimate  
In the ethically neutral, those described. [IV.30b-6]**

One may ask whether virtue and the rest are established only on the basis of the motivation involved. They are not; in fact, there are four different divisions, beginning with what we call "ultimate" virtue. How do we describe them?

First consider **freedom**—nirvana. It **is the ultimate virtue**, for it is the highest state of happiness, free of every single suffering. It's like a totally healthy person. Next consider **the three roots** of virtue, **as well as** a sense of **shame and a conscience**. They are virtue by nature, for they are virtue **in** and of **themselves**, without relying on anything else. They are like medicinal herbs.

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Still further let us take **those** instances of mind and mental functions **that** are joined in a mental **link with them**—with these virtues. They are "**mental-link**" virtue, for we establish them as virtue **by** the fact that they share a **mental link** with virtue. They are, for example, like the liquid in which you mix your medicinal herbs.

Next consider physical and verbal **actions and the like**—the things that are motivated by the mental elements just described. They are what we call "motivational" virtue, for they are considered virtue **by** reason of the virtuous **motivation** involved with them. We can compare them to the milk that a mother produces after she has drunk the liquid mixed with the medicinal herbs described.

**The opposites** of each of the above are what we call "**non-virtue**"; the process is as follows. First take the cycle of life. It is the ultimate non-virtue, for it is the highest form of unhappiness—total bondage in suffering. It is like an illness.

Next consider the three root non-virtues, as well as shamelessness and the lack of a conscience. They are non-virtue by nature, for they are non-virtue in and of themselves, without relying on anything else. They are like poisonous herbs.

Then consider instances of mind and mental functions, which share a mental link with these non-virtues. They are "mental-link" non-virtue, for we establish them as non-virtue because they share a mental link with non-virtue. These we can compare to a liquid in which the poisonous herbs were mixed.

Let's next take the deeds of body and speech motivated by the mental elements described. These are "motivational" non-virtue, for we establish them as non-virtue through the non-virtuous motivation involved. These types resemble the milk that a mother gives after she has drunk the liquid mixed with the poisonous herbs.

**The ultimate in the** things that are ethically neutral consist of **those** instances we have **described** previously: non-analytic cessations and un-produced space....

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The *Treasure House of Chim* [Chim Jampey Yang's commentary to the *Abhidharmakosha*] states:

Sutra describes three kinds of karma: virtuous karma, non-virtuous karma, and neutral karma. Virtue is that karma which, in the short term, brings you a karmic ripening which is desirable (that is, a feeling of pleasure), and ultimately protects you from suffering (that is, helps you achieve nirvana). Non-virtue is that karma which brings you a karmic ripening which is undesirable (that is, a feeling of pain). A neutral deed, something neither virtuous nor non-virtuous, is that karma which brings you something which is neither desirable nor undesirable....

**Deeds for the pleasant, unpleasant, and other--  
Virtuous, non-virtuous, and other.** [IV.177-8]

"Just how," one may ask, "do you describe virtuous, non-virtuous, and ethically neutral **deeds**?" Deeds that lead to a **pleasant** experience are **virtuous** deeds. Those that lead to an **unpleasant** experience, an experience of suffering, are **non-virtuous**. Deeds that lead to some "**other**" type of experience—that is, which bring on a neutral experience—are themselves the "**other**" type of deeds: those which are ethically neutral.

Our second group includes divisions of deeds according to their results; we begin with a brief introduction and continue to a more detailed treatment.

**Merit, non-merit, those which are un-shifting;  
The three including those which lead to pleasure.** [IV.179-80]

Now deeds may be divided into three different types; deeds which represent **merit, non-merit, or those that are un-shifting**. They can also be divided into a different set of three; **the three including those which lead to an experience of pleasure** and so on.

Our more detailed treatment of these points will proceed in two steps: first a presentation of merit and the rest; secondly, a description of the mentioned pleasure and so on....

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**These are either definite or not;  
The definite's three types because of those  
Experienced as something seen and such.  
Some claim that the kinds of deeds are five,  
Others that the combinations are four.  
Three of them act to project a discrete being. [IV.197-202]**

Now there are three types of deeds that lead to a future experience through a process of ripening. **These** types of deeds themselves **are** grouped into two: they are **either definite, or not**. The "definite" group is of **three different types, because** it includes (1) those deeds with results that are **experienced as "something seen"**—that is, deeds which ripen into an experience in this very life; (2) deeds with results that are experienced after one's rebirth—that is, in the very next life; and (3) deeds with results that are experienced in "some other" life—which is to say, in any life after the next....

**Those are definite which involve fierce  
Mental affliction or faith, an object of special  
Qualities, anything done on a  
Continual basis, killing father or mother.  
Deeds with results which are something seen,  
Due to features of the object or thought;  
Anything which was something certain to ripen,  
Where completely free of the level's desire. [IV.213-20]**

"Just what," one may ask, "do you mean when you mention types of deeds that are certain to ripen?" **Those** deeds **are definite** (will definitely ripen into a future experience) **which involve** any of the following:

- 1) **fierce** emotions, of either **mental affliction or faith**;
- 2) **an object of special qualities**—that is, deeds performed with respect to the Gems;
- 3) **anything done on a continual basis**; and
- 4) **killing one's father or mother**, even when this is done with meritorious intent.

"In the lines above," one may continue, "you mentioned that 'one is the type with results that you see.' Can you describe this further?" **Deeds with results which are something seen** in the same life are this way **due to** special



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**features of the object or thought** involved.

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The following selection is from the *Great Book on the Steps of the Path*, composed by Lord Tsongkapa (1357-1419):

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Here is the third section, a presentation on the consequences of the various kinds of bad deeds. We proceed in three parts, beginning with what are called the "ripened" consequences.

Now each one of the ten paths of karma can itself be divided into three kinds—lesser, medium, and greater—depending on the intensity of the three poisons. The *Main Stage of Levels* states that, from the ten greater instances of killing and the rest, one is born into the hells. It says that from medium instances of each of the ten you take birth as an insatiable spirit; and from the ten lesser instances, you are born as an animal . . .

The "consistent" consequences are as follows. Even if you do manage to escape the realms of misery and take birth as a human, the following respective results occur to you:

- 1) Your life is short.
- 2) You don't have enough to live on.
- 3) You have problems keeping your partner from others.
- 4) People don't believe what you say, even when you're telling the truth.
- 5) You lose friends easily.
- 6) You hear things as bad sounds.
- 7) No one listens to you.
- 8) Your personality is dominated by desire.
- 9) Your personality is dominated by anger.
- 10) Your personality is dominated by stupidity.

The *Chapter on the True* and the *Sutra on the Ten Levels* state that there are two such consequences for each of the ones given here, even if you do manage to take birth as a human.

- 1) Your life is short, and you get sick easily.
- 2) You don't have enough to live on, and what you do have is all just

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- common property with others.
- 3) The people who work around you are "inconsistent," which here means unreliable, and you find yourself having a lot of competition for your partner.
  - 4) No one believes what you say, even when you are speaking the truth, and others are always deceiving you.
  - 5) The people around you are always fighting against one another, and have an undesirable character.
  - 6) You hear many unpleasant things, and when others talk to you it always seems to you as if they want to start a fight.
  - 7) No one respects what you say—no one thinks that what you say has any particular value, and you are afflicted with a lack of confidence.
  - 8) Your personality is dominated by desire, and you are never satisfied with what you have.
  - 9) You are always finding yourself without help, or never find the help you need; and you are always hurting others, or always being hurt by others.
  - 10) You become a person who keeps harmful views, or a deceitful person.

Great lamas of the past have expressed the position that it is a consequence of consistent *action* where as a karmic result of killing you become someone who takes pleasure in killing and the rest. It is a consequence of consistent *experience* then when you have to undergo the results just listed.

Next is what we call the "environmental" or "dominant" consequence.

Here for example the consequence of killing expresses itself in the outer world around you. Food, drink, medicine, the crops in the fields, and other such things have very little power; they are always inferior; they have little nutrition or potency; they are hard to digest, and they cause disease in you. Because of this the majority of the living beings around you die before reaching the end of a full life.

Because you have stolen, then the crops are few and far between; the crops have no power to remove hunger; they spoil; they never come up; dry spells stay on too long; it rains too much; the crops dry up, or die off.

Because you have done wrong sex, you live in a place where there is piss and shit all around, and mud and dirt and filth, and everything stinks, and everywhere seems unpleasant and distasteful.

Because you have lied, you live in a world where, when you undertake farming

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or some work in cooperation with other people, in the end the work fails to prosper, and the people can't work well together, and for the most part everyone is cheating one another, and is afraid, and where there are many things to be afraid of.

Because you have split people up with your talk, the very ground in the place you live is all uneven, covered with crags and gullies, full of highs and lows, so that you can travel only with difficulty, and where you are always afraid, and there are many things to be afraid of.

Because you have spoken harsh words, the ground where you live is covered with obstacles like the trunks of fallen trees, and thorns, and stones, and clods of dirt, and lots of sharp broken pieces of glass; it's rough, and dreary; no streams, or lakes, or springs of water; the whole earth is parched, poisoned with salt and borax, burning hot, useless, threatening; a place where there are many things to fear.

Because you have talked meaninglessly, fruits refuse to grow on the trees, or they start to grow at the wrong times, never at the right times, and seem ripe when they're still not ripe, or their roots are frail, or they can't stay long; there are no places to take your leisure, no parks, no glades, no pools of cool water, and many things around to make you afraid.

Because you have coveted what others have, then each and every good thing you ever manage to find starts to get worse, and less and less, never more, each one of them, with the passing of each of the four seasons, and in every month, and even day by day.

Because you have wished bad things on others, you live in a world of chaos, where diseases spread, and evil is everywhere, and plague, and conflict, and fear from the armies of other nations; where there are many lions or leopards or other dangerous animals; where there are everywhere venomous snakes or scorpions or poison biting worms; you live surrounded by harmful spirits, and thieves or muggers, and the like.

Because you have held wrong views, then you live in a world where the single highest source of happiness is steadily disappearing from the earth; a world where people think that things that are unclean and things that are suffering are actually nice, and happiness; a world where there is no place to go, no one to help, nothing to protect you.

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Reading Three:

How Karma is Carried According to the Mind-Only School; How Emptiness Allows Karma to Work According to the Middle-Way School; Black and White Deeds; The "Path of Action"

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The first reading is taken from *Illumination of the True Thought*, written by Lord Tsongkapa (1357-1419).

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They [the Mind-Only school philosophers] speak first of the mental seed, the energy, from which the "mind of the eye" (which refers to the consciousness of the eye) comes forth. Another case of consciousness, as it is in the process of stopping, in the next moment plants this mental seed in the foundation consciousness....

Here is the second part [of a different] discussion [about where the Madhyamika school believes the mental seeds from karma are planted, since they do not accept the concept of foundation consciousness]. One may begin with the following question:

Suppose you deny then the existence of a foundation consciousness. Nonetheless you must accept that mental seeds from virtue or non-virtue do get planted, and that consequences do arise from the ripening of these mental seeds. After all, the auto-commentary to *Entering the Middle Way* does state, "For time without beginning, in the suffering cycle of life, the mental seeds for things have been planted, and have then ripened, and have then been interpreted by people as the things themselves." There are as well many other quotations that mention the same thing. And it would be incorrect to say that there existed no basis or place where these mental seeds were planted. What then, according to your view, provides this place for the seeds to be planted?

According to those who accept the idea of a foundation consciousness, the thing called "afflicted mind" focuses on foundation consciousness and holds it to be "me"; they say that this foundation consciousness then is the place where the mental seeds stay. In our [Madhyamika] school too we have a similar concept; we say that the base which is stained with the mental seed is exactly that thing

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that you focus on with your simple, natural awareness of yourself and call "me."

One may ask the following:

The auto-commentary to *Entering the Middle Way* states that the stream of the mind is the basis where the mental seeds are planted. How does this fit into what you have just said?

The very thing we call the simple "me" is something which results from a label being applied to the *mind*, or consciousness. It also goes on in a *stream*. From this point of view then we can also refer to it as the "stream of the mind." And even if what you mean by a "stream" is the continuation of later, similar instances of mind itself, you can say that it too is the basis that is stained by mental seeds of particular occasions . . .

Here is how the mental seed for ignorance works. The auto-commentary to *Entering the Middle Way* says,

... It's similar to what happens with sesame butter or flowers; you may already remove these things from the scene, but the vase in which the flowers were, or the piece of cloth that the butter stained, still retain some subtle trace of them due to the previous contact.

How then could there be any sense to saying that there is another basis, a second one, on top of the one mentioned here, where other types of mental seeds, like those of virtuous deeds and non-virtuous deeds and the rest, are planted? ...

Here is the second point [of still another discussion]. One may ask the following:

Those who believe that entities have no natural existence [meaning the Madhyamika Prasangika (or Consequence) School] do not accept the concepts of a foundation consciousness and the like; how then is it that they can still assert that all the workings of karma and its consequences are totally right and proper?

All the Buddhist schools, whether higher schools or lower schools, accept the principle that the consequences of pleasure and pain and so on arise from virtuous and non-virtuous karma or actions, even though the original karma and its eventual consequences may be separated by a very long period of time. The problem though is that, if the karma stays around during the entire period up to

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the point at which it gives its consequence, it would have to be unchanging. An unchanging thing though is incapable of affecting anything, and so you could never have a relationship where karma gave rise to any consequence.

From the moment after you complete a karma or deed, that deed is finished and gone. During the entire period from that point up to the point at which the consequence actually occurs, the deed no longer exists. A deed, which is already gone, is no longer a thing that can have any affect on anything. How then does a deed or karma ever produce any kind of consequence? Here is how we explain this problem:

Let's consider the deed or karma, as it exists up to the point right after the moment in which the deed is completed; that is, let's consider the deed as it approaches its end. The energy of the deed has to be stored somewhere, and so some thinkers have invented the idea of some kind of foundation consciousness for it to stay....

According to someone now of the Madhyamika Consequence school, the deed or karma is not something which arises in and of itself, and so, for this very reason, neither is it something which finishes through any nature of its own. Nonetheless it is no contradiction to say that something which never finishes through any nature of its own can still produce a consequence. As such a consequence can come from a deed even if we never accept the idea of a foundation consciousness or the like.

You must understand then that this is why the two kinds of karma can already have finished in the mental continuum of any given sentient being, and yet still after a long time—even after the passing of many millions of years—these deeds can nonetheless produce their consequences "perfectly," which is to say, without any confusion. [That is, good deeds lead to pleasure, and bad deeds lead to pain, and there is never any case where this law somehow goes wrong, and good deeds lead to pain, or bad deeds to pleasure.]

Given all this, the connection between deeds and their consequences is, in this school, purely and totally correct....

And so it is spoken, that all the living beings of the universe are produced by karma. And if somehow you could stop all minds, then karma itself would cease to be, for it is only through mind and what comes along with it that karma can be collected. Therefore karma itself depends on the mind. So the statement from the

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*Sutra of the Ten Levels*, where it says that there is no great master of all things, and no great maker of all things, conveys one meaning of the word "only" in the expression "mind-only"; the point is that there is no other creator of things than the mind itself . . .

Thus we can see that it's the mind which is the one single principal cause that sets all life into motion. The principal cause is not something other than the mind. Therefore when the sutras speak of "mind only," they are making the point that mind is the main thing, and not matter. Although we do of course admit that physical matter exists, this matter is not the one prime creator of sentient beings in the way that mind is.

Therefore all these scriptural references are denying that the opposite of the mind, something other than the mind, could be the creator. They are not though saying that there are no outside physical objects at all.

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The next selection is from the *Overview of the Middle Way*, composed by Master Kedrup Tenpa Dargye (1493-1568).

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... This then is the ultimate idea within the root text and the commentary of the *Higher Line*, [written by Maitreya and Asanga]:

Due to the mental seeds for the two kinds of tendencies to grasp to some self-nature, these two tendencies themselves spring up.

Due to the fact that they have sprung up, an impression with a wrong way of looking at things springs up, and some things seem as though they are pleasant from their own side, and other things seem as though they are unpleasant from their own side.

Due to the fact that this impression has sprung up, the emotion of liking springs up, where you focus on a pleasant object and don't want to lose it. And the emotion of disliking springs up, where you focus on an unpleasant object and want to avoid it.

This then forces you to collect karma.

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And karma forces you to spin around in the wheel of suffering life....

Someone else might make the following claim:

Suppose a pleasure being, a human, and a craving spirit sit down together and look at a glass filled with water: the thing that we define as "wet and flowing." Since to the perceptions of each different type of being it is real, the glass full of wet and flowing water is in reality pus and blood to the eyes of the craving spirit, and in reality water to the eyes of the human, and in reality ambrosia to the eyes of the pleasure being.

We ask you then a question: in the situation you've just described, is it that the visual consciousness of all three beings are a valid perception, or is it that only one or two of them are a valid perception? Suppose you say all three are valid. Well then, the glass of wet and flowing water must be full of something that is all three different things: pus and blood, and each of the others. And then too it must be possible for there to be multiple and yet still valid perceptions which see one thing in two completely incompatible ways. And finally there must be such a thing as a valid perception which correctly perceives that the glass is filled with something which is simultaneously water and yet not water. Why so? Because, according to your view, the three differing cases of visual consciousness possessed by the three different beings would all have to be valid perception.

And if you try to agree to these absurdities, you are wrong, for the quality of being pus and blood is incompatible with the quality of being either one of the other two substances mentioned. Moreover, the quality of being water and the quality of not being water are directly incompatible in such a way that, if something exists and lacks one of these qualities, it must then possess the other....

Here secondly is the section where we establish our own position. Now suppose three different types of beings—a pleasure being, a human, and a craving spirit, each with their own karma—sit down together and look upon a glass filled with water, the thing we define as "wet and flowing." The glass of water is not at this point one thing which is simultaneously three different objects. Neither is it necessary in this situation for there to be three identical valid perceptions. And when the glass full of wet and flowing water occurs, it occurs with three different, distinct parts to it.

It is not though the case that, from the time it first started, the glass of water



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came with the three different parts, or that they stay with the glass of water until it eventually ends. What happens is that one of the parts of the glass filled with wet and flowing water provides a material cause, and the karma of the craving spirit provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being blood and pus.

Another part of the glass of water again provides a material cause, and the karma of the human provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being water.

Yet another part of the glass of water provides a material cause, and the karma of the pleasure being provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being ambrosia, and so on.

At this point, the glass full of wet and flowing water is something with three different parts. Nonetheless, it is not the case that all three different beings see all three parts. The craving spirit is forced by the bad karma he has collected to see the glass of water as pus and blood; and he doesn't see the other two things. One should understand that a similar case holds with the latter two types of beings.

What we just described as happening is only with reference to where a glass of something wet and flowing is an object shared by the three different beings, as they look at it together. When the craving spirit himself though picks up the glass in his hand and begins to partake of its contents, the glass of liquid is no longer something that exists with three different parts. Since at this point it is something that the craving spirit is experiencing exclusively, its continuation starts being pus and blood.

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The following selections are from the First Dalai Lama's commentary to the *Treasure House of Knowledge (Abhidharmakosha)*, entitled *Illumination of the Path to Freedom*. They include the root text of Master Vasubandhu.

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**Non-virtue as well as virtue itself taken  
In by the form and desire represent  
Respectively deeds which are black, white, and both.  
The unstained is what brings it to an end. [IV.237-40]**

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Just how do we describe these four types of deeds? **Non-virtue represents** a type of **deed which is black** and ripens into something **black**. It is black in that its very nature consists of something afflicted. It also ripens into something black, for it ripens forth into an undesirable result.

**Virtue taken in by the realm of form represents** a type of **deed which is white** and also ripens into something white. This is first of all because of its basic nature: it is unmixed with afflicted types of things, within the mental stream in question. And it ripens forth into a desirable result; with the one mental stream, it is not mixed together with any suffering.

**Virtue taken in by the realm of desire represents** a type of **deed which is both** white and black, and which also ripens into something both white and black. Since its basic nature is free of affliction it is white but—since within a single mental stream it is also mixed with afflicted things—it is black as well. It ripens into something white because it gives forth a pleasant result but—since within the particular mental stream this is also mixed with suffering—we can also say it ripens into something black.

Deeds which are **unstained** never ripen into anything either white or black. Their nature is to be **what brings "it"**—that is, the black kind of deed—**to an end....**

One may ask why the expression "path of action" is used **in** reference to **"them"**—to the group of ten [of the major misdeeds] just listed. The name derives first of all from the fact that the **three** involved with thought [i.e., coveting, ill will, and wrong views] **are paths** by which the "action" or deed of mental movement is expressed. Moreover, the **seven** involved with body and speech [i.e., killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, and idle speech] are action or **deeds** themselves, **as well** as paths through which mental movement is expressed. Thus they are all "paths of action."

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The following selections are from the *Great Book on the Steps of the Path*, composed by Je Tsongkapa (1357-1419).

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Here is the first. One may ask, "How do you define the act of killing?" The *Abbreviation* says that five parts are involved: the object, the conception, the thinking, the bad thought, and the conclusion. These five can be shortened into four: the middle three can be included into the thinking, and we can add the stage of undertaking; this makes the presentation easier, and in no way violates the intention of the original text.

Now the object for killing is a sentient being: anything with life. The *Levels of Practitioners* does state "another living being," but is only referring to the fact that, when the murderer is murdering himself, there is a wrong deed of undertaking, but not one of completion.

The part of the thinking has three components of its own. Conception can be of four different types: to conceive of the object, say a living being, as being a living being; to conceive of a living being as something other than a living being; to conceive of something other than a living being as being other than a living being, and to conceive of this same thing as a living being. The first and third types of conception here are unmistakable; the second and fourth are mistaken.

This is a particular feature of the motivation. Suppose, for example, that you think to yourself, "I only want to kill John," and undertake the deed. Then you mistake Joe for John, and kill Joe. In this sort of case, there is no "actual commission" stage; so we can see that, for this stage, the conception you have must be unmistakable. If on the other hand you undertake the deed with some general kind of motivation, if you think to yourself, "I'll kill anyone I happen to meet," then this detail of the conception having to be unmistakable need not be complete. You should understand that this point applies to the other nine as well.

The second component of the thinking is the bad thought involved. In this case, it can be any of the three poisons.

A third component is the motivation; here, it is the wish to kill.

Here are the different aspects of the undertaking. As far as the one who undertakes the deed, it doesn't matter whether you perform it yourself, or get someone else to do it for you, it's all the same. The essence of the undertaking is when the deed is initiated, either with some kind of weapon, or poison, or spell, or whatever the case may be.

The conclusion occurs when, due to this undertaking of the deed, the other

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person dies, either at the time of the undertaking, or later on. As the *Treasure House of Knowledge* says,

There is no actual stage for those who die  
Before or together, for another body's been born.

Three of the ten—killing, harsh words, and harmful intent—can be initiated by any of the three poisons, and are brought to a conclusion by disliking.

Three of them—stealing, sexual misconduct, and coveting—can be initiated by any of the three poisons, but are brought to a conclusion only by desire.

Three more—lying, divisive speech, and meaningless speech—can be initiated and brought to a conclusion by all three.

One of the ten—wrong views—can be initiated by any of the three poisons, but is brought to a conclusion only by dark ignorance.

The movements of the mind are an action (karma) but not a path of action. The seven of body and speech are both an action and—because they are the basis in which the movement of the mind engages—are also a path of action. The three of coveting and so on are a path of action but not themselves action (karma).

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Reading Four:

Most Basic Virtue; The Projecting and Finishing Energy of Deeds;  
The Five Immediate Misdeeds; The Relative Severity of Deeds,  
and What Causes It

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The following selections are from the First Dalai Lama's commentary to the *Treasure House of Knowledge (Abhidharmakosha)*, entitled *Illumination of the Path to Freedom*. They include the root text of Master Vasubandhu.

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**Most basic lost by the view they don't exist;  
Taken in the desire, had from birth.  
Through the one denying cause and effect,  
And through all. In stages, among humans,  
Lost by those who are male or female, by the  
Intellectual. This is not to have it. [IV.313-8]**

One may ask just what kind of non-virtue can make one lose his most basic virtue. The **most basic** virtue that a person possesses is **lost by the view** that certain important objects **don't even exist**.

One may next ask how the process occurs. Most basic virtue which is **taken in** by **the** realm of **desire** can be lost, but not that which is taken in by the form or formless realms. This is because the types of views required can never appear in the mental streams of the beings of these realms.

Even among the most basic virtues included in the realm of desire, only those which one **had from birth** can be lost—never those which have been acquired by applying some efforts in practice. This is because these latter types of virtue are gone by the time the mistaken views involved have even reached a minor stage of minor intensity. They have been lost because the hold retaining them was lost.

As for the type of mistaken view involved, a person loses his most basic virtue **through the one denying** the principles of **cause and effect**. It is not however the view that realized beings do not exist which causes one to lose his most basic virtues.

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Now some make the claim that views involving unstained phenomena or levels which are not comparable cannot cause a person to lose his most basic virtues. The fact though is that this virtue can be lost **through all** the forms of this view: through those that focus on levels that are comparable or those which are not; through those that focus on unstained phenomena or on those with stain.

How exactly does the loss occur? Some claim that a person loses his most basic virtue all at once, the same way he loses all the undesirable objects that the path of seeing eliminates, once he gains this path. What actually happens though is that the virtue is lost **in stages**, the same way one loses the undesirable objects eliminated by the path of habituation.

One may next ask what kind of being can lose his basic virtue. Such a loss can occur **among humans** of the three continents, but not among other types of beings. The afflicted mental capacity of hell beings lacks the necessary stability, and the same lack of stability characterizes the non-virtuous thoughts of humans on the continent of Terrible Sound. Pleasure beings in the realms of desire and form are beings who see the three conditions directly; the principles of cause and effect are evident to them therefore, just after their birth.

Even among humans, basic virtue is **lost by those who are male or female**—not by those who have lost their sexual organ, or who never had one. This is because non-virtuous thoughts in the minds of such beings are never very stable.

Humans in general can be divided into two types: **the more intellectual**, and the more sensual. It is the former of the two that can lose this virtue, for they are capable of sustained intellectual activity marred by mental afflictions.

The basic nature of **this** loss or what we call "cut-off" of a person's most basic virtue **is simply not to have it...**

**Regained by suspecting, view there are;  
Not in this, when immediate's done. [IV.319-20]**

"What," one may ask, "can help a person regain his most basic virtue after he has lost it?" This virtue can first be **regained** simply **by suspecting** that the principles regarding deeds and their results may actually exist. It can also be regained by gaining the correct **view**, whereby one actually perceives that **there** really **are** such principles.

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One may ask whether it is always certain that a person will be able to regain his most basic virtue in the same life that he lost it. The answer is that he does **not** regain the virtue **in this** same life **when** he has **done** any of the "immediate" type of wrong deeds....

**A single one projects a single birth.** [IV.377]

Does a single deed project but a single birth, or many different births? And do a number of deeds project a number of births, or just a single birth? The answer is that **a single deed projects a single birth**; it cannot project a number of births. And since they would function to project a whole group of similar births, a number of deeds on the other hand is never something that projects but a single birth. This by the way is all the Detailist system....

**Those that act to finish them off are many.** [IV.378]

It is but a single energy of deeds that projects a birth having a nature consistent with the deed; **those** deeds though **that act to finish off** the finer details of this future life **are many**. A master painter for example can sketch out the canvas with a single piece of chalk, and then a number of other people can come and fill it in with various different colors.

Any given group of people is similar in being human, but some of them who've had the details of their lives finished by virtuous deeds will have more attractive bodies, all their senses complete, greater material wealth, freedom from illness, positions of greater authority, and so on. Others in the same group who've had the details of their lives finished by non-virtuous deeds will have bodies with a repulsive appearance and so on.

Thus we can say that all four combinations between the two are possible: projection of a life by virtue but finishing by non-virtue, the reverse, a case where both are virtue, and a case where both are non-virtue....

**As objects of assistance, qualities,  
Since you reject and also eliminate them.** [IV.409-10]

One may ask the following: "Why is it considered an 'immediate' misdeed only when a person performs one of the actions such as killing his father or mother? Why isn't it the same kind of deed when a person commits an act, such as the killing, towards someone else?" The answer is that killing one's father or mother

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is an "immediate" misdeed **as** they are very special **objects**, due to the great **assistance** they have rendered one: they have given you a body, a body with which you can attain freedom. And by thinking to kill them **you reject them**; by actually undertaking the deed, you **also eliminate them**.

The case with enemy destroyers, the community of monks, and Buddhas is similar. They are objects possessed of exceptional **qualities**; by thinking to do the particular deed towards them **you reject them**, and by actually undertaking the various deeds involved you create conditions which are not at all conducive to their continued life....

**Lying to divide the community**  
**Accepted as most heinous of misdeeds.** [IV.417-18]

One may ask, "Which of all these immediate misdeeds is the most serious?" **Lying** in order to **divide the community** of monks into two parts is **accepted as the most heinous of misdeeds** among all the immediate. This is because a person has thereby struck a blow to what is known as the "reality body" of the One Thus Gone. And as long as the community remains unreconciled, there is a general stop in the world to certain great virtuous deeds: no one finds the true certainty, no one achieves the results, no one gains freedom from desire, and no one brings an end to all stains....

The next most grave of the immediate misdeeds is the fifth; then come the third, the first, and second—in that order. Thus the murder of one's father is explained as the least serious of the five....

**Giving is that which benefits oneself,**  
**The other, both, and neither one of them.** [IV.453-4]

As for the different divisions of **giving**, the first is **that giving which benefits oneself**. This would be for a person who had not yet freed himself from desire for desire-realm objects, or for a common person who had done so but through the "path of the world," to make offerings to a shrine.

Giving that benefits **the other** would be any act of giving performed by a realized person free of desire towards another living being not so freed. This assumes by the way that we do not consider any results that the former individual will experience in this same life.

Giving that benefits **both** would be for a realized being who was not yet free of



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desire, or for a common being who was not thus free, to present something to another living being who was not yet free from desire either.

Giving that benefits **neither** would be for a realized being who was free of desire for the desire realm to make offerings to a shrine. This is because the only point of the offering is for this being to express his deep respect and gratitude. Here again incidentally we are not counting any results of the offering that he will achieve in the same life....

**Exceptional types of it from exceptional  
Givers, given thing, whom given; of these the  
Giver's exceptional through faith and the rest,  
Performs his giving with respect and the like.  
As a result one gains the honor, a wealthy,  
The timely and a freedom from hindrances. [IV.455-60]**

Very **exceptional types of "it"**—of this giving, come **from** exceptional kinds of **givers**, exceptional kinds of **things** which are **given**, and exceptional kinds of objects to **whom** the things are **given**. **Of these, the giver is made exceptional through** a motivation of **faith and "the rest"**—which refers first of all to the rest of the "seven riches of realized beings": morality, generosity, learning, a sense of shame, a conscience, and wisdom. The phrase also refers to having little desire for things.

As for how he undertakes the act, the exceptional giver **performs his giving** (1) **with** an attitude of **respect and "the like."** These last words refer to handing the object to the other person with one's own hands; (2) giving something when it is really needed; and (3) performing the actual deed in a way that does no harm to anyone else. Examples would be where one had stolen the object from someone else in the first place, or where one presented a sheep to a butcher. Included here too are cases where the object given hurt the recipient—examples would be giving someone poison or unhealthy food.

Concerning the consequences of such giving, the person has performed his charity with an attitude of respect and so on, as listed above. **As a result he gains** the following (and here the list follows the three numbers above). In his future life he wins (1) **the honor** and respect of those who follow him, as well as a **wealth** of material things (which because of his former faith he enjoys at his total discretion). In this next life he also gains (2) the **timely** fulfillment of his own needs, as well as (3) complete **freedom from any hindrances** to his wealth: enemies, loss of his things in a fire, and so on....

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**Exceptional—those you give to—by the being,  
Suffering, aid, and by good qualities.  
The highest someone freed by someone freed,  
By a bodhisattva, or the eighth.  
Gifts made to a father or a mother,  
To the sick, a spiritual teacher, or  
A bodhisattva in his final life  
Cannot be measured, even not realized. [IV.465-72]**

**Those to whom you give** a gift can be **exceptional** by virtue of four different reasons, first **by the** type of **being** involved. As *Gautami's Sutra* states,

Ananda, you can look forward to a hundredfold result ripening back to you, if you give something to an individual who has reached the animal's state of birth. But you can look forward to a thousandfold result if you give something even to a human who's immoral.

The object towards whom you perform your giving may also be distinguished by his **suffering**. Suppose for example that you take all the things that a person can give in one of those types of acts where the merit derives from a substantial thing. It is stated that if you give these things to a sick person, or to someone nursing a sick person, or to someone when it's cold outside or whatever, the merit is immeasurable.

The recipient may furthermore be distinguished by the **aid** he has given one in the past. Here we include one's father and mother, or anyone else who has been of special help to one....

The person to whom one gives his gift may, lastly, be exceptional **by** virtue of his **good qualities**. *Gautami's Sutra* provides some examples:

If you give to someone who has kept his morality, you can expect it to ripen into a result a hundred thousand times as great. If you give to someone who has entered that stage known as the "result of entering the stream," it ripens into something which is immeasurable. And if you give even more to someone who has entered the stream, the result is even more immeasurable.

Now **the highest** kind of giving is for **someone** who has **freed** himself of the three realms to give something to **someone** else who has **freed** himself as well.

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This is because both are the highest kind of individual....

We can also though take a giver who is a **bodhisattva** and who gives any object at all, for the sake of helping every being alive. Although this is an act of giving by a person who is not yet freed and is directed to another person not yet freed, it is still the highest kind of giving. This is because the act has been performed for the sake of total enlightenment and every living being. And this is because one has given something in order to become the savior of every single being.

Now a certain sutra gives the following list of eight types of giving:

- 1) Giving to close ones;
- 2) Giving out of fear;
- 3) Giving because they gave to you;
- 4) Giving because they will give to you;
- 5) Giving because one's parents and ancestors used to give;
- 6) Giving with the hope of attaining one of the higher births;
- 7) Giving to gain fame;
- 8) Giving to gain the jewel of the mind, to gain the riches of the mind, to win what great practitioners collect together, to achieve the ultimate goal.

We can alternately describe the highest type of giving as **the eighth** in this list: giving to gain the jewel of the mind and so on.

As for the meaning of the expression "giving to close ones," certain masters of the past have claimed that it refers to giving to someone when they are standing close by, or to someone when they approach close by. "Giving out of fear" means that a person decides he will give the best he has, but only because he perceives some great imminent danger to himself. And "giving because they gave to you" refers to giving something to a person with the thought that "I'm doing this because he gave me something before."

The remaining members of the list are easily understood. "Jewel of the mind" refers to the ability to perform miracles, while "riches of the mind" refers to the eight parts of the path of realized beings. "What great practitioners collect together" refers to perfectly tranquil concentration and special realization. The "ultimate goal" can be described as achieving the state of an enemy destroyer, or the state of nirvana. This is how the Master Jinaputra explains the various types of giving....

Beyond the above, we can say that there are other acts of giving where, **even**

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though the recipient is **not a realized** being, the resulting merit still **cannot be measured** in units such as a "hundred thousand times greater" or such. These would involve **gifts made to one's father or mother** (recipients who had given one great aid), **to the sick** (recipients who are in a state of suffering), **to a spiritual teacher, or** to a bodhisattva in his final life.

**A deed is called "collected" from its being  
Done intentionally, to its completion,  
Without regret, without a counteraction,  
With attendants, ripening as well. [IV.477-80]**

Now sutra also mentions a number of concepts including "deeds which are done and also collected" as well as "deeds which are done but which are not collected." One may ask just what these are.

**A deed is called "done and also collected"** from its being done with six different conditions, described as follows:

- 1) The deed must be done **intentionally**; that is, it cannot have been performed without premeditation, or simply on the spur of the moment.
- 2) It must have been done **"to its completion"** – meaning with all the various elements of a complete deed present.
- 3) The person who committed the deed must feel **no regret** later on.
- 4) There must be **no counteraction** to work against the force of the deed.
- 5) The deed must come along **with** the necessary **attendants**.
- 6) The deed must **as well** be one of those where one is certain to experience the **ripening** of a result in the future.

Deeds other than the type described are what we call "done but not collected." From this one can understand what kinds of deeds are meant by the expressions "collected but not done" and "neither done nor collected."

As for the phrase "to its completion," in some cases a single act of right or wrong leads one to a birth in the states of misery or to a birth in the happier states. In other cases, all ten deeds of all three doors lead a person to the appropriate one of these two births. In either case the deeds have been done to their completion.

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The phrase "without a counteraction" refers to deeds done (1) with mistaken ideas, misgivings, or the like; (2) without confession, future restraint, or such.

A deed "along with its necessary attendants" means a deed of virtue or nonvirtue along with attendants of further virtue or non-virtue. Admittedly, the *Commentary* does explain these as "Any deed which you rejoice about having done." Nonetheless the attendants here are the preliminary undertaking and final conclusion stages of the deed.



## Appendix

From Patanjali's *Yoga Sutra* (2.35-45)

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः २:३५

ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ  
ahimsā pratiṣṭhāyām tat sannidhau vaira tyāgaḥ

IF YOU MAKE IT A WAY OF LIFE  
NEVER TO HURT OTHERS,  
THEN IN YOUR PRESENCE  
ALL CONFLICT COMES TO AN END. (2.35)

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् २:३६

satyapraṭiṣṭhāyām kriyāphalāśrayatvam  
satya pratiṣṭhāyām kriyā phalā śrayatvam

IF YOU MAKE IT A WAY OF LIFE  
ALWAYS TO TELL THE TRUTH,  
THEN ANYTHING YOU UNDERTAKE  
WILL HAVE A SUCCESSFUL RESULT. (2.36)

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् २:३७

asteyapraṭiṣṭhāyām sarvaratnopasthānam  
asteya praṭiṣṭhāyām sarva ratna upasthānam

IF YOU MAKE IT A WAY OF LIFE  
NEVER TO STEAL FROM ANOTHER,  
THEN THERE WILL COME A TIME  
WHEN PEOPLE JUST COME TO YOU  
AND OFFER YOU ALL THE MONEY YOU NEED. (2.37)

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः २:३८

brahmacaryapraṭiṣṭhāyām vīryalābhaḥ  
brahmacarya praṭiṣṭhāyām vīrya lābhaḥ

IF YOU MAKE IT A WAY OF LIFE  
ALWAYS TO KEEP SEXUAL PURITY,  
THEN YOU WILL ALWAYS HAVE STRENGTH. (2.38)

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः २:३९

aparigrahasthairye janmakathantāsambodhaḥ  
aparigraha sthairye janma kathantā sambodhaḥ

IF YOU PERSEVERE  
IN OVERCOMING POSSESSIVENESS,  
YOU WILL BE ABLE TO SEE  
YOUR OTHER LIFETIMES. (2.39)

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः २:४०

śaucāt svāṅgajugupsā parairasamsargah  
śaucāt svāṅga jugupsā parair asamsargah

IF YOU STAY CLEAN,  
THEN YOU WILL NEVER FIND YOURSELF  
IN CROWDS OF THE FILTHY. (2.40)

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च २:४१

sattvaśuddhisaumanasyaikāgrayendriyajayātmadarśanayogyatvāni ca  
sattva śuddhi saumanasya ekāgraya indriyajaya ātma darśana yogyatvāni ca

TRUTH, PURITY, SWEET THOUGHTS,  
SINGLE-POINTEDNESS, AND  
MASTERY OF ONE'S SENSES  
ARE ALL QUALITIES THAT MAKE YOU  
SUITABLE FOR SEEING YOUR TRUE SELF. (2.41)

सन्तोषादनुत्तमः सुखलाभः २:४२

santoṣādanuttamaḥ sukhalābhaḥ  
santoṣād anuttamaḥ sukha lābhaḥ

IF YOU STAY CONTENTED,  
THEN YOU ACHIEVE  
HAPPINESS WHICH IS UNSURPASSED. (2.42)



कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः २:४३

kāyendriyasiddhiraśuddhikṣayāttapasah  
kāya indriya siddhir aśuddhi kṣayāt tapasah

EMBRACING SPIRITUAL HARDSHIPS  
DESTROYS YOUR IMPURITIES,  
ALLOWING YOU TO MASTER  
BOTH BODY AND SENSES. (2.43)

स्वाध्यायादिष्टदेवतासंप्रयोगः २:४४

svādhyāyādiṣṭadevātāsamprayogah  
svādhyāyād iṣṭadevātā samprayogah

IF YOU ENGAGE IN REGULAR STUDY,  
THEN YOU COME TO BE WITH  
THE ANGEL OF YOUR DEEPEST DREAMS. (2.44)

समाधिसिद्धिरीश्वरप्रणिधानात् २:४५

samādhisiddhīśvarapraṇidhānāt  
samādhi siddhi īśvarapraṇidhānāt

IF YOU SEEK YOUR MASTER'S BLESSING,  
YOU ATTAIN FINAL MEDITATION. (2.45)