

Embodied Buddhism Class 4 Reading

2 Selections:

1. Great Book on the Steps of the Path

lam rim chenmo (Tibetan)

Je Tsongkapa (1357-1419)

2. The Noble Application of Mindfulness of the Sacred Dharma

(Found in the Tibetan Kangyur)

Āryasaddharmasmṛtyupasthāna (Sanskrit)

'phags pa dam pa'i chos dran pa nye bar gzhag pa (Tibetan)

Great Book on the Steps of the Path

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The following presentation defines the misdeed, and for each misdeed lists the "**consistent result**" (the personal consequence you experience because you have done that specific misdeed), and the "**environmental result**" (the characteristics you perceive in your environment because you have done the misdeed).

Results of Doing the Ten Non-virtues:

1. **Killing** any living being. It includes suicide (ruining a body that could have reached nirvana in this life).

Personal Result:

Your life is short; and you get sick easily, have little energy.

Environmental Result:

Food, drink, medicine, crops, have very little effect, are always inferior, are not nutritious; are hard to digest, cause disease in you. Most beings around you die before reaching the end of a full life.

2. **Stealing** anything of value; includes shady business deals, cheating on rent, taxes, or bills, underpaying what's due to local government or society, etc.

Personal Result:

You don't have enough to live on or to make ends meet; and what you do have is all just common property with others.

Environmental Result:

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

3. Sexual Misconduct. It mainly means adultery—cheating on your partner, a person to whom you are exclusively committed. It also includes some specific secondary behaviors.

Personal Result:

The people who work around you are "inconsistent" (unreliable); and you find yourself having a lot of competition for your partner.

Environmental Result:

You live in a place where there is urine and feces all around, and mud, dirt, filth; everything stinks, and everywhere seems unpleasant and distasteful.

4. Lying, giving someone else a wrong impression about what you've seen, believe, or know; unless it would save someone's life or prevent real suffering. If you lie and get something, the benefit comes from past good deeds, not from the lie.

Personal Result:

No one believes what you say, even when you're speaking the truth; others are always deceiving you.

Environmental Result:

Your work in cooperation with others fails to prosper and people around you don't work well together; everyone generally is cheating one another and is afraid, and there are many things to be afraid of.

5. Divisive Talk, splitting people up with your talk; saying things to alienate or separate two different people, (regardless of whether or not your words are true);

causing one person to like another person less; it's usually subtle, like in your tone of voice.

Personal Result:

You lose friends easily; people around you are always fighting one another; and people around you have an undesirable character.

Environmental Result:

The ground you live in is split up, uneven, covered with crags and gullies, highs and lows, so travel is difficult and you are always afraid and there are many things to be afraid of.

6. **Harsh Talk**, with bad intent and effect; it includes sarcastic "nice" words and swearing.

Personal Result:

You hear many unpleasant things, you hear things as bad sounds; and when others talk to you it always seems to you as if they want to start a fight.

Environmental Result:

The ground where you live is covered with obstacles like fallen tree trunks, thorns, stones, sharp broken glass; it's rough, dreary, no streams or water springs; the ground is parched and poisoned, burning hot and threatening; there are many things to fear.

7. **Idle Talk**, meaningless chatter; criticism, disputes, useless joking, whining, complaining, speaking out of the motive of attachment or craving; gossiping about politics, sports, etc., or about people engaged in wrong livelihood; reciting prayers while not thinking about their meaning. Gossiping about other's values or spiritual practice. you It may be useful at times to discuss mundane topics with others for their benefit, but keep the ultimate goal in mind, and don't be drawn into worldly conversations.

Personal Result:

No one listens to you; 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, and self-esteem.

Environmental Result:

Fruits refuse to grow, or grow at the wrong times, seem ripe when they're not, have frail roots; there are no leisure places around like parks, or pools of cool water; many things around make you afraid.

8. Craving/Coveting, Wanting others' possessions and personal qualities, like their intelligence, health, fame, youth, spiritual achievements. It comes in five stages: you're attached to your own possessions, desire to accumulate more than you have, discover another's possessions, like to make them your own, and the desire becomes unmanageable and you "lose shame" (then you act).

Personal Result:

Your personality is dominated by desire; and you are never satisfied with what you have.

Environmental Result:

Every good thing you manage to find starts to get worse, decrease as days, months, and seasons pass.

9. Ill-Will is to wish bad things upon others; being pleased when others fail or have misfortune; competitiveness, like, "Oh, how did they mess up? Tell me more..." not feeling as bad for an unfortunate person as you would feel for yourself if you were them.

Personal Result:

Your personality is dominated by anger; 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.

Environmental Result:

You live in a world of chaos, diseases spread, evil is everywhere, plague, conflict, fear of harm from the military, dangerous animals, you're surrounded by harmful spirits, thieves or muggers, etc.

10. Wrong View, "Incorrect world view" means not thinking that our actions create results in our world. Basic cause and effect. This leads to doing misdeeds #1-9.

Personal Result:

Your personality is dominated by stupidity; you are a person who keeps harmful views; and you are a deceitful person.

Environmental Result:

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

A selection from:

The Noble Application of Mindfulness of the Sacred Dharma

(Found in the Tibetan Kangyur)

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Found at the website 84000.co

“Having turned away from the path of these ten unvirtuous actions, how does one instead engage in defiled or undefiled acts? Spiritual practitioners who carefully observe inner phenomena see this either through knowledge derived from hearing or by means of the divine eye. Unvirtuous actions lead to bondage in cyclic existence and the exhaustion of Dharma. Virtue, on the other hand, is what causes liberation. Giving up killing, one gives freedom from fear to all the beings in cyclic existence. One will be praised in the present life, have a beautiful countenance, enjoy bright faculties, and carry out acts that engender longevity... If you want to experience the effect of such ripening, then know that such experience is proportionate to your diligence.

1.80

“Life is the root of all qualities. Hence, protecting life is a gift that grants all forms of happiness. Among all forms of generosity, the mental state of wishing to give life is supreme. Among all forms of discipline, the discipline of giving life is the supreme way to gain rebirth in the higher realms... This great compassion is the seed of the sacred Dharma. It is a protection against cyclic existence and a lamp for those who are lost in the darkness of cyclic existence. Such is the practice of refraining from killing. By giving up killing one cultivates love and becomes a compassionate being. Deciding to refrain from killing brings purity and joy. When one is unable to actually save others, one should remain impartial. This will make one's mind rest in the four abodes of Brahmā...

1.81

“In essence, the roots of virtue that ensue from having given up killing are inconceivable because they accomplish whatever aim one may dedicate them to in whatever applicable way. As an analogy, when an expert goldsmith works with fine gold, he can turn it into anything he wants: ornaments, vases, human figures, or buddha figures. Similarly, someone who guards against killing and maintains that practice unerringly without violating it may accomplish whatever aim he or she is dedicated to in whatever applicable way. Thus, those who give up killing are close to the transcendence of suffering. They will enjoy the company of spiritual teachers and possess the fortune of benefiting themselves and others...

1.82

“What goodness comes of refraining from stealing? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By giving up stealing one will escape the net of great avarice for objects owned by others. One will find relief in the present life. Taken into confidence by kings and ministers, as well as by courts, households, noble families, monastic congregations, and priestly gatherings, one will be regarded as delightful, dear, attractive, and authoritative. The enjoyments of such a person will be constant. And without bringing harm to others, one will have no fear of rulers, water, robbers, or fire. Unanticipated, such enjoyments will arise spontaneously. Once these have arisen, one will be a field of merit, embody discipline, embark upon a good path, and develop close ties with worldly beings... Likewise, those who delight in discipline will attain their respective forms of awakening.

1.83

“What are the effects of giving up sexual misconduct? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Giving up sexual misconduct leads to good deeds and virtuous action. One will be praised and trusted in the present life. One will not feel nervous around women. Kings and ministers will take one into their confidence. One’s spouse will never be stolen by someone else, but always act with respect and in accordance with one’s own intentions. Even in hard times there will not be any mockery, disrespect, or inclination to attack one another. One’s spouse will not be blamed by anyone and she will act like a mother or sister to the whole world, being free from any anger at the world...

1.85

Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

By giving up lying one will be trusted even by people who have never seen or heard of oneself. Should one be lacking in terms of wealth, all one's wishes will be fulfilled by both the people and the king. Like the moon that shines brightly in the midst of the other planets and celestial bodies, those who speak the truth will shine brightly amid all worldly people. Among all jewels, the great jewel of the truth is supreme and sublime. Among all that liberates us from all cycles of existence, the liberator of the truth is particularly exalted. Among all that turns us away from the lower realms, the repellent of the truth is supreme. Truth is the lamp of all lamps and the guide of all guides. Among all forms of substance, it is the substance of truth that removes the sickness of others. Truth is the force among all forces, the protector among all protectors, and the most exalted among all friends...

1.87

“As one practices virtuous actions, what are the effects of giving up divisive talk, as they ripen in this life and beyond? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

The ripened effect that is experienced in this life due to giving up divisive talk is to have steadfast friends, acquaintances, relatives, spouses, male servants, female servants, workers, and employees. One will not be led along by others, and none among one's friends, the members of the royal court, or discordant relatives will be able to create any factions. Should one lose one's wealth, one will not become destitute. Neither will one suffer any loss when encountering famine, isolated places, mountains, precipices, or temporary adversities. Should one criticize others, one will not be persecuted. At the royal court one will prevail, and one will not have any fear of water, weapons, or animosity. Such are the qualities associated with giving up the great stain that is divisive talk...

1.88

“Speaking harsh words is an unvirtuous action that saddens the entire world. What are the effects that ripen by giving up harsh words? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

Those who give up harsh words come to witness what is virtuous. Such people are naturally honest and a source of comfort. [F.99.a] They are esteemed by the whole world. They speak gently and pleasantly, while refraining from harming anyone and bringing everyone comfort. When such people are seen in the distance, everyone wants to approach them. Such people have many friends, and even if they lack material wealth, everyone will act like servants toward them. Even if they should happen to disturb anyone, others will not abandon them. All their objectives will be accomplished without any trouble. Such people will never have to fear animosity, the authorities, water, fire, or weapons...

1.89

“Which effects of giving up the unvirtuous action of chatter will be attained in this life, and what form of rebirth does such relinquishment lead to? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

Those who give up chatter will be of a pure family and held in high esteem. Their words will be meaningful and greatly appreciated by everyone. They will never be punished for verbal mistakes. Their speech will be perfectly articulate and respected in the world. Thus, their words will be calm, beautiful, clear, meaningful, gentle, profound, and never in conflict with the way things are. The world will regard them as teachers [F.99.b] and their wealth will be secure. Others will acknowledge their relinquishment of error as an excellent quality, and they will be inspired to uphold such virtues themselves...

1.90

“Thus, by giving up the three physical and four verbal forms of unvirtuous action one will eventually transcend suffering. Such causes of virtuous action will also yield praise within the world and rebirth among the gods. These are the causal factors and ripened effects of authentic physical and verbal action as perceived by spiritual practitioners who carefully observe inner phenomena and are authentic within.

1.91

“How may mental action be virtuous? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

By stopping the three unvirtuous mental acts one will, as the result of such virtue, experience happiness in this life and, when separating from the body, take birth among the gods in the joyful higher realms. Furthermore, if one becomes disenchanted with cyclic existence, it will cause one to enter the field of nirvāṇa without any remainder of the aggregates.

1.92

“The three mental acts are covetousness, ill will, and wrong view. Among these three unvirtuous courses of action, what effects will be ripened by specifically giving up covetousness? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

By giving up covetousness one will not harbor any intent to take possession of the diverse and abundant wealth of kings or royal ministers. Should the wealth of such a person be lost, those who find it will return it, even if they are in a superior position.

Those who abandon covetousness will always be wealthy and never subjugated by others...

1.93

“What effects of virtuous action will be attained by giving up the unvirtuous action of ill will? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye.

By giving up ill will, one will be wealthy and happy in the present life. Everybody will regard one with joy and delight. Nobody will be able to inflict great and unbearable terror, misfortune, or harm. One will not have to fear the authorities, robbers and thieves, falling into an abyss, other people, injury, deceit, floods, or many other such unpleasant terrors. Thus one will be free from fear and misfortune. Everybody will look upon one with appreciation and delight. Everyone, whether evil or good, will show one affection as if one were his or her own child or sibling.

1.119

“Wrong view is the latent tendency underlying all worldly entanglements, whereas correct view is the basis for the attainment of nirvāṇa. This is seen by spiritual practitioners. Such spiritual practitioners will, therefore, first of all praise right view. They will not laugh at right view, nor will they criticize it or treat it as a flaw. Rather, they will teach right view to others and establish others within that. Wrong view, on the other hand, they will scorn, criticize, and avoid praising.

1.120

“Through right view one may explain the actions, phenomena, and karmic ripenings that are associated with wrong view, and so avoid establishing others in wrong view. Wrong view is the root of all bondage. This is what binds infantile, ordinary beings and establishes the confines of the realms of ghosts, hell beings, animals, and starving spirits. A noble son who gives up wrong views will thereby achieve numerous virtues.