

General Characteristics of Karma

At this point you should master the classifications of virtue and non-virtue, as well as their effects. Then, you must make it your practice to properly cast aside non virtuous and take up virtuous actions. If you fail to reflect at length on the 2 types of karma and their effects, and then act properly in accordance with this understanding you will not stop the causes of miserable births.

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

You need to gain conviction about karma in its effects by reflecting on karma in general and in detail.

Reflecting on Karma in General

In general, the way to reflect on karma and its effects entails 4 points:

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

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 hell being -- arises from previously accumulated virtuous karma. It is impossible for happiness to arise from non-virtuous karma.

All sufferings in the sense of painful feelings -- including even the slightest suffering occurring in an arhats midstream - arise from previously accumulated non virtuous karma. It is impossible for suffering to arise from virtuous karma.

From non virtues come all sufferings
And likewise, all miserable realms.
From virtues come all happy reams
And the hows in all rebirths.

The Precious Garland

Happiness and suffering do not occur in the absence of causes. Happiness and suffering in general, come from virtuous and non virtuous karma, and the various particular happinesses and sufferings arise individually, without even the slightest confusion, from various particular instances of these 2 kinds of karma.

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.

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.

Become certain of this through reading the sutras.

Also, there are those who have lapsed in ethical discipline, rituals, livelihood, and philosophical view. They have not accomplished pure forms of the first three. The Nagas view is straight, but have lapsed in the former 3.

Therefore, solidify the certainty that even the subtlest of virtuous and non virtuous actions follow you like shadows and produce both great happiness and suffering. Then, strive to cultivate event the subtlest of virtues and eliminate event the subtlest of infractions.

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 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 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 higher realms.

Collection of Indicative Verses

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

Collection of Indicative Verses

By accustoming themselves to virtuous and non virtuous karma
Humans become habituated to these actions.
Though you may ignore such matters,
In other lives you will experience their effects, like a dream.

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

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.

Once you become certain that virtuous and non virtuous karma
Give rise to happiness and suffering in lives beyond,
Eliminate sins and make effort at virtuous actions.
You without faith, do as you will.

Garland of Birth Stories

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.

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

4. The actions you have done do not perish

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

Praise of the Exalted one

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

King of Concentration Sutra

Even in one hundred eons
Karma does no perish
When the circumstances and the time arrive
Beings surely feel its effects

Basis of Discipline

The Varieties of Karma

The presentation of the distinctions among the varieties of karma has 2 parts:

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

1. The principal teaching of the ten paths of action

Q: So, now that i understand the general characteristics of karma, what sorts of karma and effects should i initially develop certainty? Which should I adopt, and which should I cast aside?

A: In general, you can conclude that there are 3 ways to engage in good and bad conduct -- physically, verbally, and mentally.

Although not all virtues and non virtues are contained in these 10, he summarized the main points and taught the 10 most coarse/obvious. He taught that the extremely great foundation for a misdeed are the 10 paths or non virtuous action and 10 paths of virtue is the 10 positive

actions.

Systemizing the most obvious among them,
The Buddha said that the paths of action--
Virtuous and non virtuous-- are ten

-The Treasury of Knowledge

If you practice the 3 paths of actions--
Guarding your speech, being restrained mentally,
And not committing physical nonvirtues--
You will achieve the path taught by the Sage

- Exegesis of Discipline

Knowing the 10 paths of non virtuous actions and their effects, restraining yourself from even being motivated to commit them. Then practicing the actions of virtue in which you body, speech, or mind are not at all mixed with the paths of non virtuous action.

This practice is indispensable as the basis for all three vehicles, as well as for the accomplishment of the 2 aims of beings. Hence, the Buddha repeatedly praised it from many perspectives.

These paths of the 10 virtuous actions are the sources of divine human birth, of attaining the practices of learners and those with no more to learn, of the enlightenment of pratyekabuddhas, of all the bodhisattva deeds, and of all the qualities of buddha.

-Quests of the Naga Kings of the Ocean

Repeatedly guard your ethical discipline by maintaining a sense of restraint. There are some who have no restraint even with regard to a single practice of ethical discipline that say 'I am a Mahayana Practitioner'. This is very dishonorable.

2. The determination of the effects of actions

There are 3 parts to the determination of the effects of actions:

1. Nonvirtuous actions and their effects
2. Virtuous actions and their effects
3. A presentation of other classifications of Karma

1. Nonvirtuous actions and their effects

These are explained in three parts:

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

1. The actual paths of non virtuous actions

1. Killing

What is killing? This can be taught in 4 categories -- basis, attitude, performance, and culmination.

- **basis** - killing a being who is alive
- **attitude** - concerning the 3 aspects of attitude -- perception, motivation, and affliction .. perception has 4 types 2 of which are accurate which are perceiving a living being to be a living being and perceiving a non living being to be a non living being. If I want to kill a person named Tod but accidentally kill Tim, there is no actual sin. So an action of killing required an accurate perception. If the person at the time of killing just wants to kill and doesn't care who, and accurate perception is not necessary. This is the case for any of the 9 non virtuous actions.
- The **affliction** is any of the 3 mental poisons.
- The **motivations** is the desire to kill.
- For the **performance** it makes no difference if they do it themselves or get someone else to do it. The nature of the performance is killing with a weapon, poison, etc.
- The **culmination** is the death of another on account of the performance, either at that point in time, or another point in time.

If the killer dies at the same time or after the victim, There is no actual infraction, since the killer has then assumed another life.

2. Stealing

- **basis** - anything owned by another
- **perception, affliction** - same as above
- **motivation** - desire to take the thing from another person even though he or she has not given it to you
- **performance** - the performer is same as before, the nature is either robbing by force of theft by subterfuge(deceit) -- they are equivalent. Whether people engage in deceit about debts and trusts, or take what is not given by other deceitful means, and whether they act for the sake of their own interests or other interests, or to harm another -- these are all equally considered stealing.

- **culmination** - "moving it to another location", which is just an illustration. in the case of things such as fields you can't move them. In such a case, the culmination is thinking you have acquired it. If you causes another person to steal, it is enough for them to have that thought.

3. Sexual Misconduct

- **base** - There are 4 possible bases of sexual misconduct - (1) a person with which you should not have intercourse (2) inappropriate body parts (3) inappropriate places (4) inappropriate times
- **perception** - it is the same whether the perception is accurate or not accurate
- **affliction** - 3 mental poisons
- **motivation** - desire to copulate
- **culmination** - sexual union of 2 parts

4. Lying

- **base** - that seen, that heard, that distinguished, and that cognized, as well as the 4 opposite [that not seen, etc] .. When someone else, the recipient -- comprehends the meaning of the lie
- **perception** - misrepresenting a perception
- **affliction** - 3 mental poisons
- **motivation** - Your desire to misrepresent your perception
- **performance** - indicating something through speaking, not speaking, or through gesture. Even causing others to lie is the same as doing it yourself.
- **culmination** - someone else comprehends it. If no-one hears it, its just the infraction of senseless speech. Divisive speech and offense speech are similar in this respect

5. Divisive Speech

- **base** - living beings who are compatible or un compatible
- **perception** - as before
- **affliction** - as before
- **motivation** - the desire of living beings who are compatible to be separated or the desire of living beings who are incompatible to remain so
- **performance** - The expression of subject matter than may either be pleasant or un pleasant, and may either be true or false . You may speak or these for either your or another purpose.
- **culmination** - The others understanding of the words that have been spoken. The end of this is when those who are to be divided understand the divisive words.

6. Offensive Speech

- **base** - a living being in whom you can engender hostility
- **perception** - as before
- **affliction** - as before
- **motivation** - the desire to speak in an offensive manner
- **performance** - saying something unpleasant, which may be either true or false about the deficiencies of someone's family lineage, body, ethical discipline, or behavior.
- **culmination** - speaking in an offensive manner to that person - the person to whom the speech is spoken must understand it

7. Senseless Speech

- **base** - speech about a topic that is not meaningful
- **perception** - you yourself perceive the topic about which you wish to speak and then speak. It does not involve someone else to understand it.
- **affliction** - any of the 3
- **motivation** - the desire to make arbitrary / unconnected remarks
- **performance** - to undertake the speaking of senseless speech
- **culmination** having finished an utterance of senseless speech

has 7 basis: 1. speaking of fighting, faultfinding, disputes, divisions 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 3. expressions of helplessness such as wailing 4. speaking of laughter, play, entertainment, and enjoyment 5. talking about news of commotion, such as news of kings, ministers, nations, and thieves 6. speaking like a drunkard or lunatic 7. the talk of one who maintains wrong livelihood.

disjointed, irreligious, and senseless speech is speech that is jumbled, reveals afflictions, or is uttered while laughing, singing, or viewing actors and the like

8. Covetousness

- **base** - the wealth or possessions of others
- **perception** - perceiving the basis to be what it is
- **affliction** - any among the 3
- **motivation** - the desire to make the wealth or property your own
- **performance** - striving at the contemplated purpose
- **culmination** - thinking "may it become mine", about wealth and the like ... the determination that it will become yours

for this to be full fledged covetousness 5 qualities are required:

1. having a mind that is exceedingly attached to your own resources
2. having a mind of attachment that wants to accumulate resources

3. having a mind of comprehending or experiencing the good things of others -- their wealth and so forth
4. having an envious mind -- thinking that whatever is another should be ones own
5. having a mind that is overcome, due to covetousness, by shamelessness and an obliviousness about the determination to be free from the faults of covetousness

if any of these 5 are not present, there is no actual covetousness. the Levels of yogic deeds says to apply these 5 to all 10 non virtues

An example of not full-fledged covetousness is thinking things like "O how great would it be if others knew me to have such good qualities as being dispassionate, retiring, persevering, learned, and generous"... etc.

9. Malice

- **base** - same as offensive speech
- **perception** - same as offensive speech
- **affliction** - same as offensive speech
- **motivation** - the desire to do such things as strike others, thinking such thoughts as, "How nice would it be if they were killed, bound, or their resources were ruined, either naturally or by another person"
- **performance** - having thought the thought
- **culmination** - a determination or decision to do things such as beating

It is complete if the following 5 attitudes are present, and incomplete if they are not

1. an attitude of hostility driven by a reifying apprehension of the characteristics of the causes of harm and the phenomena related to them
2. an impatient attitude by way of not being patient with those doing harm to you
3. a resentful attitude based on repeated improper attention to and mindfulness of the causes of your anger
4. An envious attitude which thinks "How nice would it be if my enemy were beaten or killed"
5. an attitude that is dominated by a lack of shame about your malice and obliviousness about the determination to be free of its faults

Examples of simple malice:

"someone is harming me or has harmed me" and thinking about how to bring harm to whoever is doing or did the harm --- this is malice

Also, the simple wish that someone else's relatives, resources, or virtue, etc might deteriorate in this lifetime, and the wish that someone might go to a miserable realm in a future life time

10. Wrong Views

- **base** - existant objects
- **perception** - perceiving to be true the meaning of a mistaken denial of the existence of an existent object
- **affliction** - any of 3 mental poisons
- **motivation** - the desire to deny the existence of an existent object
- **performance** - the initiation of that attitude. There are 4 types of such performances: mistaken denial of causes, effects, activities, and existent entities. **causes** - thinking that right or wrong behavior do not exist, and so forth. **effects** - thinking that the fruitions if these sorts of behavior do not exist **activity** - thinking there are no fathers or mothers, thinking there are no former or future lives, thinking living beings cannot have spontaneous birth. **existent entities** - thinking that arhats and such do not exist
- **culmination** - the certainty that you have denied something.

A full fledged wrong view is associated with these 5 attitudes:

1. an attitude of confusion due to not knowing objects of knowledge exactly
2. a violent attitude, due to delighting in sins
3. an attitude that continuously operates in the wrong way because of pondering improper teachings
4. an attitude that is impaired because of mistaken denial that things that such things as gifts, religious offerings, burnt offerings, and right behavior do not exist
5. an attitude that is dominated, due to these wrong views, by the shamelessness and obliviousness about the determination to be free of its faults

If these 5 are not present, a wrong view is not full fledged

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With respect to the 10 non-virtues:

you undertake **killing**, **offensive speech**, and **malice** with any of the 3 mental poisons, but bring them to culmination with hostility.

you undertake **stealing**, **sexual misconduct**, and **covetousness** with any of the three mental poisons, but they come to culmination only with attachment

for **lying**, **divisive speech**, and **senseless speech**, they are undertaking and culminated with any of the 3 mental poisons

You undertake **wrong views** with any of the 3 mental poisons, but you bring it to culmination only with delusion.

2. Distinctions of Weight

The distinctions of weight are explained in 2 parts:

1. the weights of the paths of non virtuous actions
2. the criteria for powerful actions

the weights of the paths of non virtuous actions

1. **weighty due to attitude** - those done with intense forms of the 3 mental poisons
2. **weighty due to performance** - killing by torture, frightening them, etc.
3. **weighty due to absence of an antidote** - without vows, feeling ashamed, etc.
4. **weighty due to clinging to the perverse** - that done on reliance of a wrong view -- ex. killing for religious reasons.
5. **weighty due to its basis** - killing large animal, human, fetus, bodhisattva, etc.

Killing done with the opposite of these is light.

The above examples were for killing, but they are the same for others. Stealing a lot, stealing from the poor, etc.

The Levels of Yogic Deeds speaks of 6 ways in which actions are weighty:

1. **conditioning** - actions motivated by intense forms of the mental poisons, or by their absence
2. **habituation** - frequently doing, or becoming used to and deeply involved in either virtuous and non virtuous actions for a long times
3. **nature** - for physical and vocal, the earlier are weighted, and for mental the later are weighted
4. **basis** - actions that help or harm those like the Buddha, Dharma, Sangha, etc.
5. **fixation on incomplete factors** - as long as you live you completely take up non virtue and don't take up virtue once.
6. **eradication of unfavorable factors** - having eliminated the group of non virtues, you become free from attachment and cultivate virtue

discussion of the criteria for powerful actions

The strength of actions is explained in terms of 4 aspects: recipient, support, objects, attitude

1) Strength in terms of recipient:

There is strength in actions directed towards the 3 jewels, gurus, those who are like gurus, parents, and the like. Though you direct no intense thoughts toward them or do them only small harm, the ensuing mixed and merit is great.

If you steal from the community, the result will be very harsh.

If you were to steal merely a lead, fruit, flower, etc. you would be born as a living being in a great hell. They would then be freed from this hell and born as impoverished animals or hungry ghosts.

The Buddha said that you cannot even use something such as a flower dedicated to the community or to a monk. You may not give it to a householder, and for a householder to use it is unsuitable.

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

It is said that if someone were to despise any bodhisattva it would be a sin immeasurably greater than that of someone stealing all the belongings of all living beings.

It is the same with looking up a bodhisattva with faith and singing their praises.. so much merit.

You should take this subject very seriously.

2) Strength in terms of support:

Just as when a ball of iron is shaped into a boat it won't sink, but will if it's still a ball... sins committed by those that are not knowledgeable are heavy and light as well.

Just as a fly in mucus can not get itself out, those without knowledge cannot get themselves out of even small shortcomings. They cannot do virtuous actions, because they are without regret. Even though they have previous virtuous actions, they defile them with sin, because they hide their faults.

In 5 ways light causes of fruitions in the present will ripen in hell: being ignorant, having small roots of virtue, having weighty sins, not having been regretful and perform a purification, and not initially cultivating a virtue

Therefore, the Buddha said that non virtues are light for the knowledgeable who regret their former non virtuous actions, restrain themselves from future downfalls, do not conceal their sins, and do virtuous actions as remedies for those non virtuous actions.

Non virtues are weighty for those that do not do these.

Also, having the support of a vow and acting within that vows greatly increases ones merit.

Dromtonpa says that compared to the sins that are related to the teaching, the sins of the 10 non virtues are insignificant.

3) Strength in terms of objects:

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

4) Strength in terms of attitude:

There are variations in the amount of merit you accumulate from the perspective of differences in attitude such as focusing on superior or inferior goals, or focusing on your own or others welfare.

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

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

Anger, moreover, toward spiritual companions, and, even more, toward conquerors children, is very weighty.

When people have malice towards each other,
Leaning and ethical discipline cannot protect them from its fruition,
Concentration does not protect them, nor can living in solitude;
Generosity does not protect them, nor does offering to the buddhas

- King of Concentration Sutra

An Exposition of the Effects of Nonvirtue

A. Fruition Effects

Each of the 10 paths of action depend upon a basis of three mental poisons that occur in three strengths: small, medium, and great. Therefore, there are 3 fruition effects for each action.

the *Levels of Yogic Deeds* says that through each of the

great forms of the 10 non virtues - killing and so forth -you will be reborn in the hells, **medium forms** - reborn as a hungry ghost **small forms** - reborn as an animal

B. Causally Concordant Effects

Even when you are reborn from the miserable realms as a human, you experience the effects of non virtuous actions as follows:

- killing - short lifetime
- stealing - lack of resources
- sexual misconduct - an unruly spouse
- lying - much slander
- divisive speech - loss of friendships
- offensive speech - hearing unpleasant words
- senseless speech - others not listening to your words
- covetousness, malice, wrong views - predominance of attachment, hostility, and confusion

The former gurus assert that liking to kill and so on even once you have been born a human are

casually **concordant behavioral effects**, and the above mentioned effects are **causally concordant experiential effects**.

C. Environmental Effects

- **killing** - things in the external environment such as food and drink, medicine, and fruits will have little strength, be ineffective, have little potency and power, or being difficult to digest, will induce illness.. hence most beings will die without living out their expected life spans.
- **stealing** - you will have few fruits,the fruits will not be perfect, will change, or will be partially spoiled. There will be severe droughts or torrential downpours. The fruits will dry up or disappear.
- **sexual misconduct** - living where there is excrement and urine, mud, filth, unclean things, many evil smells, misery, and discomfort.
- **lying** - any work you do in fields or boats will not flourish; there will be no harmony among your co workers, and for the most part they will be deceitful.. and you will be fearful and have many causes to be afraid.
- **divisive speech** - you will be in a place that is bumpy, craggy, uneven, and difficult to traverse; and you will be fearful and have many causes to be afraid
- **offensive speech** - you will be in a place that is full of logs, thorns, large rocks, sharp stones, and many broken bricks; that lacks waterfalls, lakes, or ponds; is rough, drab, arid, salty, barren, vile, and is full of dangerous animals; and you will have many causes to be afraid.
- **senseless speech** - you will be in a place where fruit trees do not bear fruit, bear fruit at the wrong time, or bear no fruit at the proper time; the unripened appear to be ripe; the roots are not strong, and the tree does not last long. There are no many comforts such as parks, groves, and pools; and you will have many reasons to be afraid
- **covetousness** - all excellent things will deteriorate and diminish every year, every season, month, and even each day, and will not increase
- **malice** - you will be where there are epidemics, injury, infectious diseases; quarrels, and many disputes with opponents armies; lions, tigers, and the like; poisonous snakes, scorpions, and many fireflies; and harmful yaks has, robbers, and the like.
 - **wrong views** - you will be in an environment where the best and principal sources of resources will disappear; where unclean things will appear to be most pure, and misery will appear to be bliss; and where you will have no home, protector, or refuge.
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Virtuous Actions and Their Effects

Virtuous Actions

The physical actions of those who reflect on the faults of killing, stealing, and sexual misconduct and have a virtuous attitude, according to *Levels of Yogic Deeds*.

They have also carried out the performance of correctly restraining themselves from these non virtuous actions and have brought this resting to culmination. The same for the vocal actions and mental actions.

Therefore, apply to each of the 10 actions, the 4 aspects of basis, attitude, performance, and culmination. This is illustrated using killing as an example:

The **basis** of giving up killing is another living being. The **attitude** is seeing killings faults and desiring to give it up. The **performance** is the activity of having correctly restrained yourself from the killing. The **culmination** is the physical actions of completing the correct restraint.

The others are like this swell.

The Effects Virtuous Actions

Those who have cultivated these 10 through fear of cyclic existence and without great compassion, but following the words of others, will achieve the fruit of the shravakas.

Those who are without great compassion or dependency on others who want to become buddhas themselves... these are pratyekabuddhas

Those who have an expansive attitude and have cultivates great compassion, skillful means, great aspirational prayers, in no way abandoning any living being, and focusing on the extremely vast and sublime wisdom of a buddha, they will achieve the level of a bodhisattva and all perfections. Through practicing these activities great deal on all occasions they will achieve all the qualities of a buddha.

- The Sutra On the 10 Levels

A Presentation of other Classifications of Karma

Other classifications of karma are presented in 2 parts:

1. The distinction between projecting and completing karma
2. Karma whose result you will definitely or only possibly experience

1. The distinction between projecting and completing karma

Although the karma that projects a rebirth into a happy realm is virtuous karma, and karma that projects a rebirth into a miserable realm is non virtuous karma, there is no certainty with regard to completing karma.

Non virtuous actions create even in the happy realms such effects as not having complete limbs, fingers, or sensory organs; and having unpleasant color, short lifespan, many illnesses, and poverty. Further virtuous actions create consummate wealth even for animals, and hungry ghosts.

There are 4 sides to the relationship between being projected and being completed.

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

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

Understand that virtuous and non virtuous actions project and bring to completion birth in the happy realms and the miserable realms. Projecting karma projects a fruition. Completing karma is that which, in a rebirth, you experience the wanted and unwanted

-Asanga Compendium of Knowledge

A single action projects a single rebirth and does not project many rebirths. There are many completing actions, but many projecting actions do not project a single body.

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

Compendium of Knowledge

The commentary explains Asanga's 4 types of karma, respectively, as a single instant of an action nourishing a seed of only a single lifetime's fruition; that action nourishing a seed of many lifetimes fruition; many instants of an action again and again nourishing a seed for just a single body; and many mutually dependent actions repeatedly nourishing seeds for the many bodies of a succession of lifetimes.

^^ huh?

2. Karma whose result you will definitely or only possibly

experience

Karma whose result you will definitely experience is that consciously done and accumulated. Karma whose result you are not certain to experience is that consciously done but not accumulated.

- Levels of Yogic Deeds

The same text sets forth the distinction between having done karma and having accumulated karma.

What is a karma that you have done? An actions that you have thought about or that you have consciously set into motion either physically or verbally.

Karma that you have accumulated is that not included among the following 10 types of actions:

1. done in dreams
2. those done unknowingly
3. those don unconsciously
4. those done in error
5. those done forgetfully
6. those done without wanting to
7. those naturally ethically neutral
8. those eradicated through regret
9. those eradicated with a remedy

Karma that you have accumulated is the remains actions, the ones not included in these 10 types of action. Karma that you have not accumulated is just the 10 types of actions indicated above

- Levels of Yogic Deeds

There are no mental actions that are not intentionally done, nor are there any that you are forced by another to commit.

From the viewpoint of the time at which you experience a result, there 3 types of verdantly of experiencing results of karma: 1. experiencing it here and now - effect of actions which ripen in this very lifetime in which you do the actions 2. experiencing it after taking rebirth - experience in the next lifetime 3. experiencing it at another time - ripen in or after the 3rd lifetime.

The way in which the many virtuous and non virtuous karma that exist in your mind stream ripen as follows:

1. whichever karma is weightiest will ripen first
2. If weights are equal, whatever karma manifests at the time of death will ripen first
3. If this also is the same, whatever karma you have predominantly come habituated to will ripen first
4. If this also is the same, whatever karma you have done first will ripen earliest

Reflecting on Karma and it's Effects in Detail

It is certainly the case that you will acquire a good body and mind through giving up the 10 non virtuous actions. Nonetheless, if you were to bring about a body and mind that are fully qualified, this would accelerate your cultivation of the path as nothing else would. Therefore, seek such a life.

A. The attributes of the fruitions

There are 8 fruitions: 1. **consummate life span** - when a virtuous projecting karma from a previous lifetime projects a long life span and you live for the long lifetime that was projected. Living in a happy realm 2. **consummate color** - having an excellent body by way of its color and shape; being pleasant to look at because you do not have incomplete sensory faculties. body 3. **consummate lineage** - been born with good lineage that is esteemed and famed in the world. birth 4. **consummate power** - great resources, and abundance of close associates and helpers. resources and helpers 5. **trustworthy words** - words that living beings will accept because you are suitable to be trusted not to delude others physically or verbally, and are an authoritative witness in all disputes 6. **renown as a great power** - being honored by a great multitude of beings because of your fame and wide acclaim due to your confident generosity and possession of good qualities such as perseverance 7. **being a male** - to have a male organ. having the capacity of all good qualities 8. **having great strength** - by the power of previous karma, naturally experiencing little injury due to illness, and great enthusiasm arising from this life circumstances. Having power in your activities

B. The effects of the of the fruitions

1. **life span** - you accumulate much virtuous karma for a long time in terms of working for the welfare of both oneself and others
2. **color** - merely through seeing you, disciples are pleased and gather around you. They then listen to your words and carry out your instructions.
3. **lineage** - people carry out your instructions without disregard
4. **power** - through giving, you gather living beings and mature them
5. **trustworthy words** - through kind speech, purposeful behavior, and being one who's aims are the same as your disciples, you gather living beings and mature them.
6. **great power** - because you have helped and assisted others in all activities, they repay your kindness and listen immediately to your instructions

7. **male** - you have the capacity for all good qualities.
8. **strength** - because you are not disillusioned about your or others welfare and are steady in your great enthusiasm for them, you will obtain power of discernment, and then quickly have the superknowledges

C. The causes of the of the fruitions

1. **life span** - not harming living beings and application of nonviolent attitude. Saving the lives of others, not harming, caring for the sick, etc.
2. **color** - giving light, such as butter lamps, and new clothing. By relying on kindness and giving jewelry, you will have god physical form. The result of being without jealousy is said to be good fortune
3. **lineage** - first overcoming pride, and then make obeisance and so forth to gurus and the like, and respecting others as if you were their servant
4. **power** - giving food, clothing and so forth to those that request them; even when they are not requested, giving such assistance, and giving to those who suffer and to recipients who have good qualities but no possessions
5. **trustworthy words** - giving up the 4 vocal non virtues
6. **great power** - making aspirational prayers to acquire various good qualities in the future, making offerings the 3 jewels, making offerings to parents, sravakas, pratyekabuddhas, boots, masters, and gurus.
7. **male** - delight in the attributes of a male, lack of delight in female things and seeing their disadvantages
8. **strength** - accomplishing what cannot at all be done by others, assisting in what can be done with your collaboration, and giving food and drink.

If these 8 causes are endowed with 3 causes - **pure attitude, pure application, and pure recipient** their fruitions will be outstanding.

There are 2 types of pure attitude: **self directed** and **other-directed**

self directed pure attitude:

1. **not hoping for fruition** - which is dedicating the virtues from your creation of causes for unexcelled enlightenment
2. **intense power** - which is achieving the causes from the depths of your heart

other directed pure attitude:

1. abandoning jealousy, competitiveness, and contempt when you see fellow practitioners of the teaching who are better, equal, or less than yourself, and admiring them;
2. even if you are unable to do the above, discerning many times every day that you must do it.

There are 2 types of **pure application** -- self directed and other directed.

self directed pure application:

- applying yourself to cultivating virtue for a long time, without interruption and with great intensity

other directed pure application:

causing those who have not adopted vows and other commitments to do so, praising those who have made commitments so that they may delight in them, making them continue, and making them not abandon them.

Pure Field is so called because those 2 - attitude and application are similar to a field in that they give effects that are numerous and good.