

The Cause and Effect - Karma

3 January 2009

**Dharma teaching by the 19th incarnation Lochen Tulku Rinpoche in Singapore
(Edited Version)**

Lochen Rinpoche speaks:

How to listen or teach Buddha's dharma

Today we are gathered here for a dharma talk. Buddha's dharma means Buddha's teaching. If you are Buddhist, then you should know how to teach or listen to the Buddha's dharma.

Therefore, we should know how to listen or how to teach Buddha's dharma.

Listening and teaching should be according to the Buddha's dharma. If you are not a Buddhist but want to learn something about Buddhism then you can listen to Buddha's dharma according to your own motivation. But if you are a Buddhist or a practitioner then it has to be in a proper way.

Therefore, to prepare our motivation to listen to Buddha's dharma, we are going to recite a prayer. It is one verse with four sentences, which is a very important and effective verse written by a great Indian pundit. All Buddhists should know how to recite these four sentences. You can recite it in Tibetan, English, Chinese - the language does not matter.

The first two sentences are about Taking Refuge in Three Jewels. The last two sentences are about generating the Bodhi-mind.

While reciting, we should be mindful of the meaning of these 4 sentences - Taking Refuge in the Three Jewels and generating the Bodhi-mind:

Today, we should listen to Buddha's dharma.
Today, I should teach Buddha's dharma.

The teacher and listeners should be both motivated in this way and this is very important.

So far, we have done some pujas and those are for the removal of obstacles for the teaching and listening of Buddha's dharma and then making an offering of the mandala and requesting the master to give the teaching.

We will now do the motivation part, if you know the prayer do recite with me. If you do not know the prayer, then you should be mindful of Taking Refuge in the Three Jewels and generating the Bodhi-mind.

Taking Refuge in the Three Jewels and Generating Bodhicitta

Sang gyä chhō dang tshog kyi chhog nam la
Jang chhub bar du dag ni kyab su chhi
Dag gi jin sog gyi pe di dag gi
Dro la phän chhir sang gyä drub par shog (3x)

According to the program, I am here to speak about the cause and effect system - that is what we call karma. The subject is good but it is also vast, profound and very important for all Buddhists to know and for the people who like to know about Buddhism deeply because Buddhism is based on this theory.

The Four Noble Truths

As you all might know, that Buddha Sakyamuni when he taught Buddhism, he gave his first teaching in central India and the teaching was about The Four Noble Truths. The Four Noble Truths are all about the cause and effect system.

If you know the meaning of The Four Noble Truths then, you know the whole meaning of Buddha's teaching, which has, at least at present in Tibetan Buddhism; we have over a hundred textbooks of the Buddha's teaching. It is very important, very vast and very profound yet you must know if you want to know Buddhism. You cannot avoid - so this is a very good subject.

It is such a profound subject that it is not possible to finish talking about Karma in two hours. But, I can give you some indications so you can get some keys to study about karma and then you should further study if you are interested.

Dependent Arising or Dependent Origination

Before I go to this subject, I like to speak to you about a few things, which are important for Buddhists. They should be aware of some dharma terms such as dependent arising or dependent origination, which is very important in Buddha's dharma because if you are going to summarize the Buddha's teaching it can be summarize in two points. One is view; philosophy or viewpoint. The other one is behaviour - how you should behave; if you are a Buddhist how you should behave.

View is Dependent Rising or Dependent Origination

All phenomena are originated dependently, not independently. In Sanskrit, it is known as *pratitya-samutpada*. This word has a huge meaning. There are four major schools in Buddhism in India and all four major schools explain *pratitya-samutpada* - dependent rising or origination. But according to the old schools they have different explanations and interpretations.

But in Tibetan Buddhism we consider the Prasankiga School is the highest school and we interpret *pratitya-samutpada* according to Prasaggika School. That is one word you should know - *pratitya-samutpada* - dependent rising or dependent origination.

Everything arises dependently and nothing comes independently - the beings, whatever we see, whatever we feel, anything, even the mind arises dependently and are inter-related, it depends on many factors and then it can come into existence.

If we talk about a material: there are so many parts in a material. There are tiny parts and the whole material is dependent on each and every atom. If there is one atom missing then the whole existence cannot be there. For example, in an apple or orange if one tiny little atom is missing then the whole apple or orange cannot exist, so it is dependent on each and every part of that material. That is one interpretation of dependent rising.

Why is it so important to know about Dependent Arising or Dependent Origination?

It is important because in our daily lives, happiness and sorrow all arises dependently. We must know the nature of happiness and the nature of sorrow. If we don't know that, then we don't know how to remove sorrow and suffering. We don't know how to create happiness - that is why it is important.

We all want happiness, so how to produce happiness? If it arises independently, then you cannot produce it. But you can produce happiness because it is dependent on cause and effect. It is depended on many different factors so when all the factors are met - happiness can be produced. Ever-lasting happiness can be produced because it also arises dependently. If ever-lasting happiness arises independently then we cannot produce that and we cannot hope for that. But it is not like that. So, dependent arising is positive and good news for us. So we got to know about that, in a profound way. That is why it is very important to know. It is also scientific - the relativity theory of science.

Science and Dependent Rising or Dependent Origination

It was in 1930s that they found relativity theory. When I read about the relativity theory, I could understand more about dependent arising, which I had already studied in the Buddha's philosophy. I came across a physics book and that strengthen my belief in dependent origination so it is also scientific and the Buddha has ever been scientific.

It is also important to know about dependent arising because the Buddha talked about the term dependent origination. The 12-dependent origination is about the cyclic existence that is Samsara as what we call it.

Where are we at the present moment?

We are in Samsara. If you want to know how Samsara moves, then you got to know about the 12-dependent origination. If you want to know where you are, why you are here, then you got to know about the 12-dependent origination. If you want to be liberated from suffering then you have to realize the 12-dependent origination, there is no other way. It is not a question of becoming or not wanting to become a Buddhist but to know about Buddhism is very important, I think.

For the Buddhists, it is very important to know about Buddhism. The basic Buddhism knowledge should be known by the Buddhists to extract maximum benefit from Buddhism.

We are like a patient, we are sick so we need a doctor; good medication, good facilities and we want to be cured. We want good treatment. There are two things here, we want to be cured and for the time being we also want to be relieved from the pain. So, we need painkillers and at the same time we need treatment. If you keep on eating pain killers and don't get the right treatment, you cannot be cured.

So making prayers, pujas, and rituals - they are painkillers; we need them for the time-being. But that is not enough for us to get liberation, to get liberation we need formal treatment. The formal treatment can be found once we know how to practice Buddha's dharma.

Method

Behaviour is another point. We should behave non-violently. So, non-violence is the behaviour of Buddhism. Non-violence means you should try to help other people/beings who are in need of help. If somehow you do not have the courage, you cannot benefit others then at least you should not harm other beings directly or indirectly. If you can then you should serve and help them. That is the Buddhists' behaviour. These are the two things- behaviour and view is the summary of Buddhism.

View

What is the view of Buddhism? Dependent origination and emptiness these two go together and the method is behaviour, which is non-violence - compassion, loving kindness and so forth.

Now, we are going to talk more about dependent arising or dependent origination because we are going to talk about cause and effect. The cause and effect system is what I call the law of nature. This is a natural law; it has nothing to do with Buddhism. If there is a cause, there will be an effect. If there is a good cause, there will be a good result. If there is a bad cause, then there will be a bad result. This is also law of nature.

This system has always been there-before Buddha, during Buddha and after Buddha. This system will be there. Whether you are a Buddhist or not, you have to follow this, there is no choice.

The External Cause and Effect System and Internal Cause and Effect System.

External cause and effect system are those mostly what we can see and feel. So, you can take them as an example and you have to apply them to the internal cause and effect system. Actually, the causality is not easy to know, it is very deep, extremely profound and difficult to understand fully by us - by the beginners. But we can get some level of understanding and through that we can get faith and trust in of causality.

For that we should look at the external causality first.

The Moving Ocean

When we look at all moving phenomenon like the river or ocean - they all are moving - the waves are moving up and down it is always moving and the crashing of the waves' makes sound. It indicates there is a cause that makes it moves. If there is no cause it will not move. There is a cause. There are many causes and one of the main causes is the wind. If the winds are stronger then the waves are higher.

Making of a Car

Similarly, look at any kind of things for example, the cars on the road. So many causes are met otherwise the cars cannot move. First of all, we need the manufacturers; otherwise there will be no cars. So, the manufacturer is one cause. When you think about manufacturers, you need factories, the buildings, the managers, the labourers, the machines and the technology - so many things are there. There is a car's body, you need electricians and so many parts like the tires and engines, screws put together and all those materials have millions of atoms that we cannot see. All these have to be together. And for the cars to be on the road you need gasoline, a driver and other oils, water and so many other causes to be met to move a car on the road.

Making a Cup of Tea

Similarly, to make a cup of tea, you need a lot of causes; you need water to be boiled, pot, fire, gas, the effort of a person, milk, tea, sugar and it has to be boiled then poured in a cup, only then you can drink a cup of tea.

Farming Fields

Look at the farming field, you need the seed, flowers, watering, fertilizers, the effort of the people, animals, tractors and so forth then you can expect the fruits. That is a cause and effect. When there is a cause there is an effect, this theory or thinking that should be established.

There is a Main Cause and Conditional or Associated cause.

The main cause is for example the apple tree; the main or principal cause is the seed. There are also other causes are such as fertilizers, watering, soil, the effort of people, and the tractor and so forth- those are associated causes. The main cause is the seed - a small tiny, little seed and it has the potential to give a big tree and when the tree grows it will give hundreds of fruits. But when you look at the principal cause, it is a tiny little seed so that is called the potential of cause or potential of karma.

In our dharma teaching, we always say that if we sow medicinal seed, we'll get a medicinal tree. If you sow a poisonous seed, you'll get a poisonous tree. That is also the law of nature.

Cause and Effect System and beyond this...

All phenomena come into existence by the cause and effect system. But when you think about the cause and effect system it is not only about what we see - there is something beyond that.

For example, when we go to a party and everybody eats the same food from the same kitchen but only some people have trouble with their stomachs because of that food and many are not affected. If you met an accident by car or by bus, some people are just hurt, some are badly hurt but some people in the same car or bus are not hurt at all. That happens, so what is the answer? We need an answer because it cannot happen in that way without any cause- that we have already established in our minds, right? We believe and agree with that the theory. So what is the cause?

"Oh, good luck or bad luck! I always bring bad luck and he is lucky." That is the answer normally. What does luck mean? We talk about luck. What does being lucky mean? What does luck mean?

The Buddha's answer is Karma.

It is according to your individual karma that you face the results. Each individual has different karmas. We all don't have the same karma, we have different karmas and because of that we have different looks, different potentials, different living standards and so forth and that is due to karma - this is what the Buddha says.

Individual Karma and Collective Karma

Some other interpretation is god's will but the Buddha's interpretation, is not god's will but it is karma. When we talk about karma, one is about individual karma and the other is about collective karma. All of you live in Singapore and that is your collective karma, you all stay together and enjoy the good things in Singapore and you also suffer the bad things in Singapore- that is collective karma. But individually you have different feelings and different situations - that is individual karma.

According to Buddhism, Karma is the Creator.

Chandrakirit, the Indian pundit he said in his middle way book, *"Merely mind is the creator."* In other words, only mind is the creator. There is no any other creator. So how is the mind the creator? Karma is produced by mind. Karma translated into English, it means action. When we talk about actions there are three actions - Body, Speech and Mind actions. The body and speech actions come from the mind action. If there is no mind action, there will be no body and speech actions. The body and speech cannot act without the mind. So, the main creator is the mind.

The Mind Creates its Own Actions and as well as the Body and Speech Actions.

So, we have to control ourselves otherwise we cannot produce good karma or good actions. If we cannot produce good actions then there will be no good results. Good results mean happiness. There will be no happiness, for that reason we all got to know how to act and how to accumulate good karma. How to act that means how to accumulate good actions.

The Buddha summarized Karma in ten different actions.

There are many different kinds of karma that can be accumulated but if you summarized that, it can be summarized in ten points. These are the 10 virtuous actions and 10 non-virtuous actions. This is the basic and irrespective of monks, nuns, lay people, we must practice this, therefore, it is important but not difficult to understand.

First, we must count the ten non-virtuous actions then opposite to these ten non-virtuous actions there are ten virtuous actions.

These ten points we must remember all the time. Everyday we should remind ourselves these points. In the morning you should think, "*There are 10 actions I should not engage into or there are 10 virtuous actions that I must get engaged into.*" That kind of motivation you should make when you wake up. At night, when you come back from work, you should check - "*How many virtuous action have I done today and how many non- virtuous actions have I done?*" You should count them and if you have done good actions during the day then you can feel proud of yourself - that is called rejoice. This is very important because it is a good way of accumulating merits.

If you have accumulated bad actions during the day then you should regret about it all, "*I didn't want to do it but accidentally or by ignorance, I got these actions done.*" You feel sorry and then you make a commitment that you will not repeat this action again. That helps you, to make the karma lighter.

There are heavy Karmas and lighter Karmas.

This is also important to know when we talk about karma. In both, virtuous actions and non-virtuous - you have lighter actions and heavier actions. When we talk about 10 virtuous actions, it is divided into three body actions, four speech actions and three mind actions.

Three-body actions -the first is killing; not to kill any beings.

For example, the killing action also has the act of heavy killing action, lighter killing action and middle killing action -which is not so heavy and not so light.

The killing actions mean, any beings including insects we must not kill. In body actions, the killing action is counted as the first because this is the most harmful action because a life is the most precious thing to all beings. When a robber comes to you with a sword, gun, pistol or revolver, then you are helpless, "*please take whatever you like - gold, ornament - please don't kill me.*" We are ready to give everything except our lives because our lives are very important and very dear to us. Similarly, lives are dear to everybody - goat, sheep and even insects. Some insects, when you touch them they pretend to be dead because they fear we might kill them. That is why it is considered that killing is the most harmful action.

The 4 points of completing an action

Now to accomplish the killing action fully, there are 4 features to be met. The first is the foundation - the animal or person who is going to be killed; that thing has to be there.

There should be an object. Then you have a motivation, " *I want to kill this animal because I need to eat, I want to kill this person because he is my enemy, he had harmed me*" - many criticisms that you think of. That is the motivation that "*I must kill.*" Then, the actual action - this means shooting the person or slaughtering the animal. The final action is that the animal or the person should be dead.

There are the four points that should be completed; only then the killing action is completed. This is considered a complete killing action. This is a heavy killing action that has been completed.

But among them you can divide - how strong the motivation is or how strong your hatred towards that enemy you have. That also depends - the stronger the worst it will be. The actual killing action also depends - sometimes you kill the animal with a lot of torture. Some people like to torture the animal and then enjoy it - that is even heavier than the actual action. The object is there, at the end the cessation of life is there - that is the killing action but it depends on how strong your motivation is, how bad your actual action is and so forth. Anyway, both of them are completed killing actions.

On the other hand you have motivation to kill the enemy, you take a pistol and chase that guy and the guy is running away from you and then some other guy comes in between and then you get confused and you shoot. You wanted to kill Michael but you shot David. In this particular action - it is considered incomplete killing action because you killed somebody else, so this is not a complete killing action. You killed someone- he's dead - but still it is a lighter action because it is incomplete killing action.

If you shoot a person, and before that - someone else shoots you and you die. So before that person is dead but you die - then again it is an incomplete action. You haven't created a complete killing of action. In that way, there is heavier and lighter actions, accordingly we have to face the results. If it is a heavy and complete action then it is considered that the result will be taking a rebirth in the lower realms.

In the Buddhism cosmology the whole universe is included in these six realms. There are three upper realms; if you take rebirth in these realms there are less suffering and more happiness. There are three lower realms that is more suffering and less happiness and sometimes there is no happiness at all.

Why is it called Buddhist Cosmology?

Because we believe that we take rebirth again and again till we are liberated. If you die, you ought to be reborn; if you are reborn, you ought to die. There is no any other option - that is the law and that is why it is called the cyclic existence. It is always like that.

Where to be born?

If you have good karma then it will be the upper realms but if you have bad karma then it will be the lower realms. If you have bad karma, you must suffer. This is the law of nature. If you have good karma, even if someone wishes you to suffer, you cannot suffer

because you have no karma to suffer- how can you suffer? You have no cause how can you expect that effect? This is impossible and this is the law of nature.

In the three upper realms - human realm is not only we; this world is one of them. There are other human beings also. There are 4 other worlds described by the Buddha. Above us is the heaven and there are 2 kinds of heaven. One of them is the desire realm of the heaven. We are also in the desire realm - we have a lot of desires and attachment. In the desire realm, there is one heaven - that is like Indra dev, Brahma Dev Lok - that means The World of Brahman, the World of Indra God and so forth there are 6 different worlds of the Desire God Realm.

If you are born in lowest desire heaven realm, your lifespan is 500 years. That is also not 500 years of human years. 50 years of a human year is one day of that heaven. This is fixed but our lives are not fixed. We can only live up to 100 years, 60 years or 5 years sometimes, after we are born, we die. The realm higher than this has an even longer lifespan.

After this six-desire heaven realm, is the form realm. The form realm has 17 different stages. They are almost always in meditation. There is no suffering at all, calm and quiet in meditation.

And then formless realm has 4 stages and they are also always in meditation. In meditation means, they don't feel the suffering of what we feel - like suffering of hunger, thirst, and sickness. That kind of suffering does not exist in the formless realm but only in humans or other lower realms.

The lower realms are animal, hungry ghost and hell. For example, if you have committed the full complete action of killing and that too is heavy, and then you may take rebirth in lower realms, which is the effect or result of that path. This is the first action of body.

The 4 points of completing an action (Killing action I have explained):

1. You need a person whom you are going to lie to.
2. Then the motivation
3. The actual lying action
4. When he got deceived by your lies;

Then the action has been completed. All the actions are like that.

The Third body action is Sexual Misconduct

Mainly is adultery and other small actions are also involved and for that you also need the four points of completing an action.

The Second body action is Stealing.

If a son or daughter takes a 10-dollar from the wallet of his father so the child can enjoy some ice cream or chocolates - then it is not that bad by law, it is not so serious. Normally, any action is punishable by the local law that is considered stealing.

**Four Speech Actions:
Harmful Hypocrisy Lying**

Next are speech actions. We are not talking about not ordinary lying - but about hypocrisy. That is considered the most harmful. When Buddha counted the 10 points and he pointed out the most harmful ones first.

It is hypocrisy lying, harsh words, slandering and if you try to slander between two and they got into a fight then your action is completed. And gossiping.

The Buddha counted first as killing, next is stealing and then sexual misconduct - it is put in this order that means the first one is the heavier action and the last one is lighter action.

Similarly, with hypocrisy lying, harsh words, slandering and gossiping. The first one is heavier and the last one is lighter. Gossiping is a light one. If we gossip about dharma then is good. If we gossip about the weather, "*How the weather is, not so hot...*" - that is not too bad. Sometimes, we can feel attachment towards the good weather, the good conditions of our country, good economy or bad economy system - we can feel sad and feel proud but it is not harmful. This is lighter gossiping - we are just wasting time otherwise it is not that bad. If we are talking about how bad that person is, how to harm, deceive, cheat that person - that is bad gossiping and creating heavier action so you got to know about what you're gossiping. I also like to gossip so I must find some excuses. Of course I don't plan how to harm or conspiracy - that kind of gossiping is very bad.

The First Mind Action is Envy.

Envy is when you see somebody who has a good car or house (of course you feel jealous) but envy means you want to have that property or that kind of property. You want to have the same car, house and things that he has. And then, you will do every possible action to get it - that is envy so that is even worst than jealousy. When you are jealous, you don't get into action. But with envy you get into actions to get that thing. For example, you find something very good, expensive and beautiful in your friend's house and you develop envy feelings towards that and you try to deceive him to get that thing, "*ah this is so beautiful if I put in my altar it will look more beautiful...*" That is envy.

And then thinking to harm others, that is another action related to mind. The third action is wrong view.

There are many categories of different kinds of wrong views but mainly it is the view that - "*you disbelieve in karmic system.*"

"There is no karmic system... who saw the karmic system?"

You are suffering and we say it is because of your bad karma that you are suffering.

"When I did that bad karma, I don't know... it is the result of that bad karma - who knows? ...How can I believe such things?" - So that kind of wrong view can be developed in you also.

Or if you meet wrong teachers then you can get teachings of the wrong view and this can be dangerous. Because if you start to disbelieve karmic system then you will start to accumulate very bad karma like killing, stealing and you will get engaged into all these actions because you don't believe in the karmic system.

Spiti is where I come from, the Indian Himalayans region - Kee Monastery is in Spiti. The population in Spiti is 100% Buddhists by birth and they are Buddhists. They believe in Buddhism - believing in Buddhism means believing in the karmic system and believing in causality. Some educated young ladies came to me,

"I have always been suffering because there is a problem with my body - sickness and so forth. I have never accumulated bad karma; I have never done any bad karma in this life. Previous lives I don't know but I have never committed bad karma but still I am suffering."

She asked me this question, so like this, wrong view can be developed and if once wrong view is developed in you then it is very dangerous. That is why, when you count the 3 actions of mind is the other way around - the last one is the heaviest action - the wrong view, and then thinking of harming others and envy is the lightest action.

But envy can lead to other bad actions. If you have a very strong desire to get it - *"In any way, I must get it"* Then, you can get into killing action and so forth but the envy action is not that heavy.

Other Wrong Views

Views like *"there is no rebirth, no previous lives, no future lives"* – those are also wrong views. Some actions or foolish behaviors are considered as a very good practice of dharma such as torturing your body. In some religions, it is considered a very good practice of dharma so that you can be liberated- that kind of view is also considered a wrong view.

Torturing your body cannot lead you to liberation. Buddha Sakyamuni after he left his kingdom - he went into meditation for 6 years - everyone knows about that. He almost did not eat at all during those 6 years. He became very thin reduced to only skin and bones. He became unrecognizable but after 6 years he broke his fast.

An Indian lady named Sugata offered, 'kiri' - Indian rice boiled with milk and sweet to him and he accepted this 'kiri'. He restored his body because he found torturing his body did not help then he went to Bodhgaya, sat under a Bodhi tree and later he was enlightened. Sometimes, if you meet wrong guidance then you'll get into wrong actions - that is also wrong view. The view of delusion, particularly, the view of grasping self is also wrong view. According to the Buddha's dharma, it is selflessness. There is no self.

The self -what does it means?

"Yourself, myself - that is there - you cannot deny that. We see that, I talk- you talk- that is working, is effecting... how can you say there is no self? It is there."

When we talk about selflessness sometimes, we talk about a soul which is permanent, it is always there, and it has been there. It is independent and many religions say that, particular the Hindu religion.

Hinduism believes in rebirth, Buddhism also believes in rebirth and Jainism believes in rebirth, too. Many major religions they do not believe in rebirth. In Hindu and Jain religions, if you ask, *"How did you come from previous to this life and how would you go from this life to the next life?"* The answer is soul - Atman. It comes from various lives and goes to next life. The description of that soul is permanent, it has always been there, it is maybe the creator sort of.

A Permanent and Independent Self - that is not there.

That is selflessness. I have told you that there is nothing that is independent. Everything is dependent. If it is impermanent and if it is changing then we can also accept that self. Because we also accept there is some continuity - from previous to this life and this life to next life. As Buddhists, we also accept that, we will have to accept that. There must be something coming and going, something is moving but since it is moving it cannot be permanent and it cannot be independent. So, it is selflessness. If you think about that a permanent soul, that is a wrong view.

There are many kinds of wrong views.

There is also wrong view of exaggerated and wrong view of nihilism.

We must try to act according to ten virtuous actions.

So, we are accumulating good actions and good merits and then we will have a good future and lives to come. When we talk about the practice for dharma, we should not think only for this life.

If we think only for this life then is not a great deal. What do you need? You need food, clothes, house and pay but for how long? At most a hundred years and after that, even if you have the whole world you cannot take with you. Even if the populations of the whole world are your relatives or your servants - still you cannot take them with you. There is no benefit. There are not many reasons to be attached totally to the benefit of this life. It is not that wise to be attached very strongly or think only of this life because there are many lives to come.

The future is more important because when we are young we are working very hard. We try to save money because we need money when we grow older and we will not be able to work but we have to survive, so we think about our future. Similar, we must think of our future lives because there is not only one, but there are many lives. This life is only one and that too is not very long. If it is like the Heaven Realm - 500 years long then is fine but a human lifespan is short.

It is not very wise to be completely attached to this life. Therefore, it is to better prepare for lives to come and act according to the ten virtuous actions. Those are the causes of karma. This is roughly about karma...

There are 3 kinds of karma:

- Merit Karma
- Unmerited Karma
- Non-moving Karma.

When we talk about the karma, we talk about the results. Some results can come to us immediately, the other results can take thousands of years - still it will never die.

The Buddha said the potential of karma will never be spoiled even if it takes hundreds of eons, when the conditions are met it will definitely give you the results of karma. That is the law of karma.

How does Karma work?

We talked about the 12-dependant origination. The first is ignorance and through ignorance the second is to accumulate action and the third is that action is laid on our mind.

For example, the mind action, if we try to look into ourselves and see how our mind is moving from morning till evening. Then, you'll find out that our mind is moving so fast. "*That is my business partner- that is my business competitor,*" so you'll feel jealous, envy and feel like harming that business. All these mind actions appear one after another every minute. In one minute, you can accumulate and pile up many envy and jealousy but the body and speech actions are not that fast but mind actions are so fast.

Where do these mind actions go?

They are underlined on your continuum of your mind. Once you have done your action- the action is also impermanent - it is fixed, so the potential of that action lies on the underlined continuum of mind

There are three branches of causal of dependent origination out of the 12-dependent origination. These potential seeds, which are underlined in your mind, need the conditions and fertilizers then they will give the results.

There are three cultivating branches out of 12-dependent origination. In between, the causal three-dependant origination and the cultivating dependent origination - between these two categories - it can take hundreds of eons but there will definitely be results. When the time comes to cultivate or fertilize that karma. The more powerful seeds are cultivated earlier, than the weaker ones.

There are other conditions - if you are more familiar with the virtuous actions than virtuous karma are likely to be cultivate sooner. If you are more familiar with non-virtuous actions then you are more likely to cultivate non-virtuous actions earlier, so you will face the non-virtuous actions' results earlier.

----- **End of teaching.**

Dedication

May all whoever sees, touches, reads, remembers, talks or thinks about Buddha's dharma never be reborn in unfortunate circumstances, receive only rebirths in situations conducive to the perfect practice of dharma, meet perfectly qualified dharma teachers and quickly develop bodhicitta and immediately attain enlightenment for the sake for of all sentient and non-sentient beings.

In whichever place the Buddha's teaching may be, may there be no war, drought, famine, disease, injury, disharmony or unhappiness, may there be only great prosperity, may everything needed be easily obtained, may all enjoy the happiness of Dharma, have love and compassion for all sentient and non-sentient beings, and only benefit and never harm each other.

May the lives of the glorious gurus be long and all the Buddhas turn the dharma wheel untill Samsara ends. May the precious Bodhimind not yet born, arise and grow and may that born, not decline but increase forever more.