
Mind and Mental Factors

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Please generate a virtuous motivation.

2.2.3. Eleven Virtuous Mental Factors

Of the eleven virtuous mental factors, we have finished six.

2.2.3.7. Enthusiastic Effort

Now we start with the seventh virtuous mental factor, which is enthusiastic effort.

The meaning of *enthusiastic effort* is **a mental factor having joy with regard to virtue**. The focal object is virtue, and the aspect is joyfulness.

As Vasubandhu says in his *Treasury of Knowledge*, "What is enthusiastic effort? The antidote to laziness, joy with regard to virtue." Enthusiastic effort has to become the antidote to Laziness. That explanation is similar to the one in the *Compendium of Knowledge*.¹ Also, *A Guide to the Bodhisattva's Way of Life* says, "Effort is joy in virtue".

In ordinary terms if you exert a great deal of effort in a particular discipline or practice (for example the study of philosophy), without actually having joy in doing so, then even though you exert a great deal of effort, it wouldn't be enthusiastic effort. For it to be enthusiastic effort there has to be a joy in whatever the Dharma practice is.

If we strive very hard for happiness in this life, then that also is not enthusiastic effort. Actually that is what is called the laziness of being attracted to negative actions.

I forgot to mention before that, in order to generate enthusiastic effort, it is important to reflect on both the benefits of generating enthusiastic effort, and on the disadvantages of laziness. As is mentioned in *Entering the Middle Way* by Chantrakirti, practising effort is the root of all qualities. The two accumulations depend upon the practice of enthusiastic effort.

As it says in the *Ornament of the Mahayana* sutras, if one doesn't have enthusiastic effort, then the other practices of the path, such as the six perfections and so forth, will not be generated. Whatever samsaric or non-samsaric realisations one wants to achieve have to be achieved through effort.

As Lama Tsong Khapa says, "through effort one will be able to overcome all the adverse conditions of the path, and be able to achieve all the accumulations".

There are five divisions of effort: armour-like effort, effort in training, effort with confidence, irreversible effort and effort without content.

Three-fold Division of Effort

Actually I have jumped ahead, so I will just correct that. In the Lam Rim from *Great Path of Enlightenment*, there is a three-fold division of enthusiastic effort into armour-like effort, effort collecting virtue and effort working for sentient beings.

Here there are two divisions of enthusiastic effort into enthusiastic effort accumulating virtues, and enthusiastic effort achieving the benefit of sentient beings. The first refers to accumulating merits through the practice of the six perfections, and the second refers to enthusiastic effort in accomplishing the benefit of sentient beings through one's virtuous actions.

Five-fold Division of Effort

The first one, armour-like effort, is included in the division explained by Asanga in his *Compendium of Knowledge*, which has the five divisions of effort explained before: armour-like effort, effort in training, effort with confidence, irreversible effort and effort without content.

1) Armour like enthusiasm

Lama Tsong Khapa says **armour-like effort** is the wearing of the great armour of joy, as the preliminary for engaging in virtuous actions. Before one engages in virtuous actions, one generates great joy with regard to planned actions, in addition to generating the attitude that one will be able to accomplish whatever one sets out to achieve.

One wears armour-like enthusiastic effort in the same way as a warrior wears his armour when going into war. In order to protect himself from various weapons, the warrior dons his armour before he goes into battle. In the same way, in order not to be harmed by obstacles such as laziness and so forth, a Bodhisattva wears this armour of armour-like enthusiastic effort, or joy in virtue, before engaging in practice.

2) Enthusiastic effort in training

This refers to the mental joy which one experiences while actually engaging in the various trainings. Having first generated armour-like enthusiastic effort as a preparation for engaging in a virtuous action, enthusiastic effort in training is the joy that one experiences while actually engaging in the training. It is the joy a Bodhisattva experiences while actually engaging in the various practices.

One can experience the situation where, before setting out on various virtuous practices, one has great enthusiasm and joy. Then when one actually starts those practices, the joy can sometimes wear down very quickly. So in order to prevent this, one trains in the second type of enthusiastic effort, enthusiastic effort in training. Here there are two types: continuous training and respectful training.

- **Continuous training** refers to the application of analytical meditation during the time of one's virtuous practices. Engaging in continuous analytical meditation at the time of one's virtuous practices is the first type of training, continuous training.
- **Respectful training** refers to the increasing of one's ascertaining awareness. If one has generated certain ascertaining awarenesses, concentrating on those and increasing them is the second type of training.

3) Effort with confidence is joy in virtue without depression, not thinking, "How could somebody like me be able to do this, while engaging in virtue?" Effort with confidence is engaging in virtuous practices, and experiencing mental joy in those virtuous practices, without depression or self-doubt about one's ability.

While engaging into virtuous activities, there is mental joy and no depression. For example there is no thought, "Oh, how will somebody like me be able to accomplish this? How will somebody like me be able to do that?" Without having that kind of depression one experiences mental joy while engaging in virtue.

The Buddha explained that there is not the slightest benefit in having self-doubt or depression. In fact having self-doubt and depression can become a type of laziness of putting oneself down. There is not the slightest benefit there. The Buddha explained that every sentient, from the smallest insect, has the potential to attain full and complete Buddhahood. So there is absolutely no reason why one should doubt that one is able to achieve that goal. By avoiding self-doubt and depression, and in addition actually increasing self-confidence, one will achieve one's aims.

¹ From the *Compendium of Knowledge*: What is enthusiasm? Joy with regard to armour, training, with confidence, not giving up and not being content, having the function of perfectly completing and accomplishing the virtues side.

Having mental joy in one's virtuous practices, without putting oneself down and experiencing the depression that comes from doing so, is the meaning of the third type of effort.

4) Irreversible Enthusiasm

The fourth type of effort, **irreversible effort**, is mental happiness in eventually completing one's virtuous work, when one isn't able to complete one's virtuous activities immediately, because of other conditions.

Irreversible effort is very important because one will always be confronted with situations where, because of other conditions, one is not able to immediately complete one's virtuous activities. Then one gives up. This kind of effort prevents that from happening. Even if there are adverse conditions because of other sentient beings and so forth, one doesn't give up one's virtuous practice and one's Dharma practice, even in the face of those adverse conditions. If one can meditate purely for ten minutes without being distracted by other sentient beings, or by the adverse conditions created by them, then how well will one's mind develop? In order for one's virtuous practice to be completed this kind of effort is very important.

Without irreversible effort, then it will be very difficult for us to develop our mind further. In order to continue and complete the development of one's mind, this type of effort is essential.

With regard to this kind of effort Lama Tsong Khapa says, "If you're wearing the cloth of irreversible effort, the qualities of scripture and insight will increase like the waxing moon". With this quality of irreversible effort, we wear the cloth of irreversible effort. Before we said that one wears enthusiasm like armour. Here we wear the cloth of irreversible effort so that the qualities of scripture and insight will increase like the waxing moon.

If one just practises some of the time, and then because of some adverse conditions throws in the towel, then one will never get anywhere. However, if one has this irreversible effort, then whatever qualities of scripture and realisation one has will increase, like the waxing moon. Also all the trainings and paths will have meaning.

One is always complaining that one doesn't generate any kind of realisation. How can one generate any kind of realisation or path within the mind if one practises intermittently - sometimes practising, then giving up the practice, and then practising again? Practising in that way one will not achieve any realisations, nor will it accomplish the trainings and path.

On the other hand if one has irreversible effort, then all that one sets out to do will be accomplished exactly as planned. Knowing this the bodhisattvas adopt the great wave of irreversible effort, which is the root of all the realisations and path, and which completely overcomes laziness.

5) Enthusiasm without content

The fifth type of effort is **effort without content**, where one strives for the higher realisations, not being content with the small virtues and the realisations that one has so far achieved. As we progress along the path, we start out with very small results. Then through continuous practice, one has to increase one's realisation, not being content with the small results attained at the beginning. Rather, one should continuously try to increase those realisations and results.

Concentrating on some subtle parts of the path, and abandoning the rest of it becomes a great obstacle to placing imprints of the whole path within one's mind. I have explained over and over again that when we meditate on the Lam Rim we should not concentrate only on one topic. Rather we practise what is called a glance meditation on the whole path. We start at the root of guru devotion, and then practise glance meditation through all the various stages of the Lam Rim up to the highest meditations. If one doesn't practise in that way then one will

create obstacles for the generation of one's own realisations, and that is something one shouldn't do.

As is mentioned in *Exalting the Superior Attitude*,

Whatever works exist in samsara,
Whatever works exist beyond samsara,
If they aren't difficult with practising effort
Which scholar would tire of enthusiasm?

There are samsaric activities within samsara and also activities that are free from samsara. Regardless which kind of activity it is, if we combine those activities with practising enthusiastic effort then they will not be difficult to attain.

Whoever strives for enlightenment or Buddhahood?
Seeing the faults of sleep and dullness,
Should abide in continuously practising effort.
That is my exhortation to you.

So the root of all qualities is effort. As is explained in the *Graduated Path* by the Omniscient Lord Losang Dragpa, Lama Tsong Khapa,

The benefits of engaging in effort,
The disadvantages of not engaging in effort;
The methods of countering the opposites of effort,
(Procrastination, attachment to negative actions and laziness),
Are the powers of belief in the conducive conditions of enthusiastic effort,
Power of reliance, power of joy, and the power of elimination.

1) Power of Belief

The first method to combat the opposites of effort is the **power of belief**. Under belief we understand aspiration. We have already talked about the virtuous mental factor of aspiration, and that is what is understood here by 'belief'.

As you might remember, when we talked about aspiration it was explained that aspiration is the cause or basis for engaging in effort, and that the cause or basis for aspiration was faith. So the more faith we have, the stronger our aspiration becomes. The stronger our aspiration is, then the more we engage in effort. Here, when we say the power of belief, we are talking about the power of the aspiration that makes us engage in enthusiastic effort.

Through the power of aspiration in Dharma, one creates the inner conducive conditions that generate enthusiastic effort in the mind. Here, as we said before, the power of belief refers to the power of aspiration or belief in the Dharma. Having strong aspiration in the Dharma generates the inner conducive conditions for the generation of enthusiastic effort within one's mind. The reason why we are actually practising the Dharma, and why we are drawn to it, is because of our aspiration. As long as one has strong aspiration for the Dharma, one will be drawn to it.

So faith is the root of all virtues, and therefore one should meditate very well on the various ripening results. This means that one should meditate very well on white and black karma and their results. Through meditating in that way one will generate a strong faith in the Dharma, which is the root of all virtue. As we said before, faith is the basis for aspiration. So having strong faith will then act as the basis for aspiration.

If we have strong aspiration and belief in the Dharma then our Dharma practice will develop very well. If we don't have aspiration, belief and faith in the Dharma, then our Dharma practice will degenerate. This is something that we all know.

2) The power of reliance

This refers to the fact that when one practices virtuous activities in conjunction with enthusiastic effort, then one will achieve and complete them. They will become stable or

relevant. Without that power of reliance one will not complete them.

Before engaging in virtuous activities, one should analyse with one's discriminative wisdom whether or not one will be able to complete those activities. One should analyse one's own potential and the possibility of being able to actually complete those activities. Having made sure that one will be able to complete what one has set out to do, then one should engage into those actions. If one doesn't do that, then it places very harmful imprints on one's mind.

One starts out to do certain thing, but then after a few months one tires of it, and takes a rest. Then later one starts a new project. For example, one starts out studying something. Then after two months, one gets tired of it and takes a two-month break. After the two months break one starts a new subject of study, and doesn't complete that either. In that way one spends one's life never completing anything.

The worst thing about this is that such people set up the mental conditioning for their mental habits to be the same in future lives, where they will never being able to see anything through. For that reason Shantideva said in his *Guide to the Bodhisattva's Way of Life*, "If one is not sure that one can complete what one set out to do, then it is better not to engage in the action in the first place."

3) Power of Joy

The third power is the **power of liking or joy**. Through the power of belief and aspiration then one sets out on a particular virtuous action. Then, while engaging in such virtuous practices and never ceasing to do so, again and again generating joy and liking for the practice in which one is engaged. This is accompanied by a joyful and confident mind thinking, "I will be able to achieve what I have now started to do, and there are no adverse conditions." That is the positive, confident and joyful mental state that is the third power of joy.

It's the same as the way a child does not get tired of playing. No matter how much the child plays, their joy in playing will not decrease, they will not get tired of playing. If anything they will only become more and more enthusiastic about playing. It is the same with regard to one's Dharma practice - never becoming tired with regard to the cause, and also never becoming tired with regard to the result. It is constantly having this untiring joy with regard to one's practice, and the result one sets out to achieve.

4) Power of elimination

The fourth power is the **power of elimination**, which refers to being skilful during one's practice, with regard to knowing when to rest. Having generated enthusiastic effort and engaged in one's practices, after some time the body and mind become tired. Then it is important to take a rest, and not to think, "I have to push onwards continuously without any rest". If one thinks like that, then there is the danger that one will generate an uptight mind and mental disturbance, up to the point of actually becoming seriously mentally disturbed and crazy. So at certain times when one becomes physically and mentally tired, then taking a rest is actually skilful means. One takes a rest, and then after the mind and body has rested, again generates enthusiasm and continues with one's practices.

If one has achieved a particular aim, or completed a certain practice then one takes a rest. Having had a rest then one continues with some new project, or a new practice. So this is skilful means, and it is particularly important for us beginners.

One has to practise with a relaxed mind and in a relaxed manner. One has to go slowly, so slowly. That's the way to go. That concludes enthusiastic effort.

2.2.3.8. Pliancy

The eighth virtuous mental factor is pliancy.

"What is pliancy? Pliancy is the mere serviceability of body and mind, because of having cut the continuity of physical and mental disability, having the function of eliminating all obscurations"².

Of the nine levels of mental placement in the calm abiding meditation, pliancy is attained when one reaches the ninth level. There is also a subtle pliancy that is achieved when one reaches the first level of mental placement. However at that stage it is too subtle, and one cannot recognise and hold it. It is only when one reaches the ninth level of mental placement that one really attains pliancy. So ***pliancy is a knower that has cut off the continuity of physical and mental disability, creating the imprints for being able to place the mind on a virtuous focus or virtuous object as one wishes.***

Here the two obstacles to mental and physical pliancy are mentioned. They are called mental and physical disability or non-workability, which are the opposite of pliancy. Mental pliancy is mental workability or serviceability. Of the two kinds of pliancy mental pliancy is attained first. Mental pliancy is attained first. When mental pliancy is attained then the mind becomes completely serviceable or workable. This means that one can place the mind on whatever object one wishes, and that it will remain stable on that object.

Then through the attainment of mental pliancy, physical pliancy is induced. One will overcome one's physical disability or non-workability and obtain the opposite, which is physical pliancy. The physical body becomes very pure and light.

This physical pliancy will completely pervade one's whole body, and then as one progresses in one's meditation, the bliss of physical pliancy will be generated from that physical pliancy. Then through the attainment of physical pliancy, the bliss of mental pliancy is induced and attained.

The sequence is that of the two kinds of pliancy, mental and physical, mental pliancy is attained first, and then physical pliancy. For the two blisses, which are associated with those two kinds of pliancy, it is the opposite. The bliss of physical pliancy is attained first, and the bliss of mental pliancy is attained second.

Lama Tsong Khapa said pliancy is like, "The king that empowers the mind for absorption". The king that empowers the mind for absorption is calm abiding. On the basis of having attained the ninth level of mental placement, the two kinds of pliancy and the associated blisses are generated. When one's single-pointed concentration is actually held by those blisses, and the mind remains on any object for however long the meditator wishes while being held by those two kinds of blisses, then one has attained calm abiding. That calm abiding is like the king, because the king has the power to direct. So in the same way, calm abiding has the power to direct the mind anywhere.

The second line of the quote from Lama Tsong Khapa says, "If placed, immovable like the power of a mountain". If, through the force of calm abiding, our mind is placed on a virtuous object, it will remain there as stable and as immovable as a mountain. It will not be distracted by disturbing thoughts. If so directed, it will engage all virtuous objects, and it will induce the great bliss of physical and mental pliancy.

The elimination of all obscurations is mentioned as the function of pliancy.

With regard to the function of eliminating all obscurations, through the force of pliancy all physical and mental disabilities will be purified. As mentioned before, if pliancy is attained one will naturally stay in concentration, which will increase greatly. Then by the mere increase of concentration, the bliss of pliancy will increase. By the increase of the bliss of pliancy,

² From *Compendium of Knowledge* by Asanga

concentration will increase. So in this way pliancy becomes powerful for eliminating all obscurations.

9. Conscientiousness.

The meaning of *conscientiousness* is ***an awareness not under the control of the delusions, while abiding in enthusiastic effort that accomplishes virtue, and protects the mind from contaminated phenomena***. It is an awareness that is free from the control of delusions, abiding in enthusiastic effort, and accomplishing virtue and protecting the mind.

As for the function of conscientiousness, the text mentions perfectly completing and accomplishing all samsaric and non-samsaric perfections. So conscientiousness is very important as the root of all grounds and paths.

The text says, "protecting the mind from contaminated phenomena". First of all conscientiousness protects the mind from what are called manifest contaminated phenomena. Contaminated phenomena refer to the delusions. First one subdues the manifest delusions, and then through worldly paths blocks the seeds of the delusions. Then through like non-samsaric paths one completely eliminates the seeds of the delusions from one's mind.

It has the **function of causing attainment of all perfections, and also preventing the perfections that have been attained from degenerating**.

2.2.3.10. Equanimity

Equanimity is, the text says, "While abiding within detachment or non-attachment, non-anger and non-ignorance together with enthusiastic effort contrary to abiding completely deluded, the mere abiding within the natural mental state, and mere mental equipoise, having the function of eliminating all possibility of delusion".

So *equanimity* is ***the spontaneous abiding of the mind, at the time of having attained the ninth placement of the mind, (of the nine stages of calm abiding the ninth stage of mental placement), not having to strive in dependence upon the antidotes of mental sinking and mental excitement***.

In the previous stages of mental placement, one had to employ various antidotes against mental sinking and mental excitement. At this ninth stage, having gradually achieved the nine stages of mental placement in dependence upon the methods that engaged the mind single-pointedly internally, one does not have to strive in dependence upon the antidotes of mental sinking and mental excitement.

Here the equanimity that is talked about is the equanimity that is mentioned as one of the eight antidotes to the five kinds of obscurations in regard to calm abiding meditation. When one talks about the five obscurations and the eight antidotes, this equanimity is one of the eight antidotes, which one attains the mere abiding in the natural mental state that one attains at the ninth level of mental placement, where one no longer has to depend on the antidotes of mental sinking and mental excitement.

The tenth virtuous mental factor of equanimity is called equanimity of action. Of the three kinds of equanimity, (equanimity of feeling, immeasurable equanimity and equanimity of action), this kind of equanimity is equanimity of action. It refers to the mere mental equipoise one achieves when one no longer has to depend on the antidotes of mental sinking and mental excitement.

When one reaches a state of mental equilibrium and equipoise in one's meditation, where there is no longer any need for the antidotes to mental excitement and mental sinking, then this is the mere mental equipoise that is referred to as the **equanimity of action**. **Equanimity of feeling** is the feeling that is neither happiness nor suffering. **Immeasurable equanimity** refers to the mental state abiding free from anger and attachment.

When in the practice of concentration one has progressed to the point that one's meditation is free from the faults of mental excitement and mental sinking, then those faults actually don't occur any more within one's mind. At this stage it would actually become an obstacle to practise introspection, for example to check up on the mind, thinking, "Is the mind abiding on the object? Is the mind clear? Is the mind sharp?" and so forth. Because the mind is already free from all of those faults, what one has to do is to place the mind in mere mental equipoise.

2.2.3.11. Non-harmfulness

The text says, "What is non-harmfulness? A compassionate mind belonging to the family of non-anger having the function of preventing harming and belittling others"³. *Non-harmfulness is the patience of having focused on a suffering sentient being, of having taken a suffering sentient being as its object, then without harmful intent wishing it to be free from suffering*. So there is no harmful intent with regard to that sentient being.

Non-harmfulness or abandoning harming sentient beings is the essence of the Buddhadharmas, because as it is quoted, "Patience is the supreme austerity".

Non-harmfulness and abandoning harming sentient beings is the essence of the Buddha's teachings. It is quoted from the sutras that, "patience is the supreme austerity which brings liberation". Harming other ordained ones and giving harm to others is not virtue. So practising non-harmfulness, or practising patience is the supreme of all austerities, which will lead one to liberation.

Further, according to the Vinaya, when one becomes ordained then one is given a water strainer. That also shows that the teachings of the Buddha are specifically related to compassion. As one has to give up harming others, so one definitely has to use a water strainer in order to protect the sentient beings in the water; before drinking the water one should strain it so as to take out all sentient beings that would otherwise be killed. This also shows the great emphasis on compassion in the Buddhadharmas.

Further there are four important points that one should consider.

- One shouldn't abuse others because of abuse from them. If abused by another, one should not abuse them in turn.
- Don't become be angered by anger. If other people are angry with you, don't retaliate with anger from your side.
- Don't hit others because of being hit. On being hit, one shouldn't retaliate by hitting the other person.
- Don't insult others because of being insulted. If insulted one shouldn't react in kind by insulting the other person.

Those with discriminating wisdom can understand that abandoning harming others is the essence of the Buddha's teachings.

Types of Virtue

Are these eleven virtues the only virtues? No. There are actually other virtues, such as for example virtue by birth, virtue through practice and so forth. [see endnote 1]

The eleven virtuous mental factors, the eleven virtues of faith as just discussed are called natural virtues because merely their being established generates a virtuous nature or identity. This occurs without the need for other conditions, such as motivation and so forth. For that reason, what are called natural virtues is shown here expressively.

Maybe that is enough for tonight.

It looks like we could only continue for two more weeks in November, and we wouldn't finish in two weeks. Therefore I think it's better if we leave it for this year, and complete these

³ From *Compendium of Knowledge*

teachings next year over one month. Maybe with another four weeks next year we will be able to finish it all.

At first I thought we could do it in the two weeks in November because I don't have to give the Vajrayogini that I had planned to give, as Khensur Rinpoche is giving it in Atisha Centre. I thought that because of that there would be time, but of course people will go there to attend the initiation. So I think it may be better if we just leave it for now, and then do four weeks next year.

To complete the text, first we will talk about virtue a little more. Even though we have now completed the eleven virtues, there are actually more virtues to come, as well as more kinds of non-virtue. There are the ten non-virtues and the ten virtues. Then after having completed those, we come to the six root delusions that are very important, and after that are the twenty secondary delusions. So it gets more and more profound as we go on. That is what we will do next year, but the actual date is not yet definite yet.

Lastly we have the four changeable mental factors of sleep and so forth. That's when we will learn how to sleep!

Endnote:

¹ From the 'Necklace of Clear Awareness' by 'Yong-dzin Yeshe Gyaltzen'

Virtue

Are the eleven virtuous mental factors mentioned here the only virtues existent? In general virtue has the fivefold division into natural virtue, virtue through relation, virtue through subsequent relation, motivated virtue and ultimate virtue.

1. The eleven virtues of faith etc. mentioned above are called natural virtues because a virtues identity is generated merely by them being established, without the need for other conditions such as motivations etc. Therefore, here eleven main virtues are shown.
2. Virtue through relation: The mind and mental factors that are concomitant in five ways to the eleven mental factors of faith etc.
3. Virtue through subsequent relation: Virtues karmic latencies.
4. Arising virtue: i.e. Physical and verbal karma motivated by faith.
5. Ultimate virtue: Suchness is called ultimate virtue because all obscuration will be purified if one takes it as the object of ones meditation. Because of that is labeled virtue even though it isn't actual virtue.

If the virtues mentioned above are categorized according to occasion then we get the following categories: Virtue attained through birth, virtue through practice, virtue through front generation, virtue through benefit, virtue through being completely held, virtue through antidote, virtue through pacification, virtue through concordant cause.

1. Virtue attained through birth: i.e. Faith not dependent on the meditation of this life but generated merely through being born because of karmic latencies from previous lives
2. Virtue through practice: i.e. the wish to become a Buddha generated in dependence on the four conditions of listening in this life to the ultimate dharma from a virtues friend,) integrating it in ones mind accordingly and practicing the dharma that will lead to liberation.
3. Virtue through front generation: i.e. the karma of making prostrations, offerings, etc. to the superior merit field visualized in front.
4. Virtue through benefit: i.e. the karma of ripening sentient beings with the four actions of gathering disciples.
5. Virtue through being completely held: i.e. the special white karma causing higher rebirth and liberation.

6. Virtue through antidote: i.e. the virtues karma possessing the special power to eliminate directly the obstructing objects of abandonment.
7. Virtue through pacification: i.e. Truth of Cessation; as it is taught: Through purity free from attachment; through virtue free from the lower realms; that becoming only ultimate supreme; dharma becoming peace...
8. Virtue through concordant cause: The ten powers and five clairvoyances etc. arisen through the attainment of the Truth of Cessation.

Non-virtue

In the same way non-virtue has the fivefold division into natural non-virtue, non-virtue through relation, virtue through subsequent relation, motivated non-virtue and ultimate non-virtue.

1. Natural non-virtue: Most of the delusions and secondary delusions.
2. Non-virtue through relation: The mind and mental factors concomitant with those delusions.
3. Virtue through subsequent relation: Non-virtues karmic latencies.
4. Motivated non-virtue: The physical and verbal karma motivated by those delusions.
5. Ultimate non-virtue: Whatever is contained within samsara. They are called ultimate non-virtue because they are the basis for the generation of renunciation of the Aryas; there is no pervasion that everything within samsara is actual non-virtue.

In the same way, with regards to the others non-virtues mentioned above, it appears there are many instances where one also to make the distinction between actual and labeled non-virtue.

Those non-virtues also have categories according to occasion: Non-virtue attained through birth, non-virtue attained through practice, non-virtue through front generation, non-virtue through harm, non-virtue through being completely held, non-virtue through obstruction and non-virtue through interruption.

1. Non-virtue attained through birth: Engaging into killing because of a natural inclination to kill others generated merely through being born because of karmic latencies from previous lives. When we were to debate those words: The karma of killing is non-virtue but if one accepts the engaging into killing as non-virtue then of course debate would arise. However, this presentation of virtue and non-virtue here was not added as clarifying auxiliary for the benefit of the questioning and analysis of those modern clear minded ones. Instead, because it is written as clarifying auxiliary to introduce the aspects of virtue and non-virtue in the context of practicing the graduated path to Enlightenment it is appropriate, after turning the mind towards the inside and not grasping at the mere words, to think about it in relation to practice.
2. Non-virtue attained through practice: i.e. the negative actions of the three doors arisen in dependence upon relying on a non-virtues teacher, listening to false dharma and meditation on wrong beliefs etc.
3. Non-virtue through front generation: i.e. doing blood sacrifice after grasping at harming others as dharma because of the deception by a non-virtues teacher.
4. Non-virtue through harm: the karma of harming others with ones body, speech and mind.
5. Non-virtue through being completely held: i.e. throwing and completing karma that only causes suffering.
6. Non-virtue through obstruction: i.e. negative views obstructing the generation of uncontaminated paths.
7. Non-virtue through interruption: i.e. negative views interrupt everything virtues.

Non-predicted

In the same way non-predicted have those categories from natural non-predicted to non-predicted through concordant cause.

Note on authentication

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