
Nagarjuna's Precious Garland

འཇམ་དཔལ་ལྷན་པའི་བཀའ་བཀའ་ལྟོས་པའི་སྒྲིག་པོ།

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Our motivation can be along the lines of the refuge and bodhichitta prayer that we have just recited. In fact whenever we do any practice it should be preceded with a motivation imbued with refuge and bodhichitta.

Having taken refuge and generated bodhichitta one then dedicates whatever practice one engages in, such as listening to teachings, towards the benefit of all sentient beings, as indicated in the refuge and bodhichitta prayer. If one's practice is meditation then the ultimate purpose is to benefit sentient beings, while making attempts to subdue one's own mind.

As explained in the teachings, there is no greater merit than the merit accumulated with the bodhichitta attitude. That is because of the vast scope it encompasses - as the number of sentient beings is limitless, dedicating one's practice towards achieving enlightenment for the benefit of sentient beings is a great way to accumulate vast merit.

Along with the altruistic motivation of bodhichitta, it is good to remind oneself that at a practical level, the purpose of doing practices such as listening to teaching, or any other Dharma practice, is really to subdue one's mind. Then whatever activity one engages in will be in accordance to the Dharma. On the other hand, engaging in activities with an unsubdued mind doesn't produce sustained good results. It can also be the source of a lot of confusion, destruction, and meaningless activities. So the purpose of subduing the mind is to make life meaningful, regardless of the activity one engages in.

We should adopt the habit of checking our attitude prior to engaging in any activity, periodically analysing it to determine the kind of attitudes and motives behind our activities. If one finds that one has a negative state of mind then recognise that and remind oneself 'if I were to follow actions motivated by this negative attitude then it will only bring harm to myself and others, so there is no benefit at all. It is by following this sort of negative attitude that I have made so many mistakes in the past'.

With that recognition of the negative attitudes that one has, we further develop the determination to try to reduce and eventually overcome those negative attitudes. If one notices a positive attitude in whatever activity one does, then rejoice and recognise it as being an attitude that should be developed with further effort. If we use our analytical wisdom in this way on daily basis to discern whether one has a positive or negative attitude, and then try to cultivate the positive, and reduce the negative attitudes in one's mind, we will definitely be able to engage naturally in the process of reducing negativity, eventually leading to a complete, perfect state.

The value of taking to heart this practice of using one's own intelligence and analytical wisdom to check on one's

motives and attitude should not be underestimated; it is really of great value. As mentioned previously, when we really look into our life we can see that every time we have acted on a negative state of mind, or attitude, we have always suffered from it. We have never had real satisfaction, or real contentment from a negative state of mind. Actually the opposite occurs, which is feeling really uncomfortable, guilty, and even depressed afterwards. When we look into this feeling of being weighed down and depressed, it is because of acting upon the prevailing negative attitudes. If you can start to reduce the negative attitudes in your mind then it is like lifting off a weight. You will begin to feel naturally quite calm and more settled, and if you can begin to feel settled and calm in daily life then that will definitely be a positive result. Whatever activity we engage in, and whatever we encounter, and whatever our situation might be, with of settled, clear and calm mind our external circumstances will not disturb us. In that way we can see the immediate benefit of further developing or cultivating the analytical wisdom within oneself.

By seeing the benefit that we can experience in this life we can gauge the benefits for future lives. Initially we may not be able to easily think about the benefits for future lifetimes, as we are more concerned with immediate results. That's why I think it is more practical to first experience the benefits of developing a positive attitude in our daily life through meditation and other Dharma practices. That will then give us an inkling of how, if we believe that there is a future life, it will really benefit us then. In other words, if we see the positive results from our present experiences then we can use that see that it is possible to benefit in the future as well.

The great master Shantideva has described our present situation of being bombarded with negative thoughts as like being trapped in a cage unable to move. When our mind is filled with negative attitudes, we feel completely confined and frustrated and feel that there is no way out. We are actually imprisoned by our own negative thoughts. When we practise sincerely, our practice will begin to release us from the negative thoughts, and it is as if the door to the cage has been opened. Then we are freed from being imprisoned by our own negative attitude and thoughts, which will bring a sense of relief as we settle down and experience a calm and peaceful mind.

That immediate experience will then be an impetus for us to genuinely want to engage in further practice. Our interest will be genuine because it is based on our own experience of having been released from an otherwise very narrow, frustrated, shallow and disturbed mind. Even gaining some temporary benefit will be an impetus for us to persevere with the practice, which then becomes a very meaningful part of our daily life.

With meditation, the procedure is to first try to develop focus on a chosen object, and as we slowly develop our focus on the chosen object the mind naturally becomes more centred and focused, which naturally helps the mind to become clearer and brighter. A clearer and brighter state of mind has a natural, positive effect on the mind, leading it to becoming calmer and more settled. This is how meditation actually works. So initially in our meditation we try to put an effort into really settling and

focusing our mind on whatever object we choose to meditate on.

When we reach the point in our practice of meditation where we realise that we cannot do without meditation, and that it is something that we definitely need in our life, then we have reached a steady and stable point in our practice.

The point that I am emphasising here is that the reason one reaches this state of being convinced that one cannot do without meditation, and that it is an essential part of one's life, is because of the simple fact that we want to be happy and do not wish to experience any suffering. If we want a peaceful and happy mind then we need to engage in meditation practice, because that is the only way to gain genuine peace and calmness. In fact, I do not need to really prove this point as many friends have personally confided this very fact to me. They have said, 'Geshe-la, when I meditate, I feel happy, joyful and calm, and if I don't meditate then I feel very troubled'. They are relating something from their own life experience; those of you who have this experience know that without meditation you cannot feel settled or calm or peaceful.

In fact the very purpose of any authentic religion is to serve as a way of providing peace and some sense of contentment and joy. This principle is what makes religion an authentic one, separate from ordinary worldly activities. In every society religion is considered sacred, as its spiritual approach provides many different methods for gaining peace and some real contentment. So it is considered as being separate from the materialistic world. That is how religion came into being.

Every religion would agree that a sense of inner peace and contentment, joy and happiness does not come from outside but rather from within, from what we Buddhists call 'the mind'. Every religion would agree that a sense of joy and peace does not come about just through rituals or prayers or attending some sort of service. That is not sufficient. One needs to make some effort and actually work towards that state of contentment.

For example, even though Christianity would say that everything is created by God, they also say that without developing faith in God's purity and love, one cannot truly develop and inner transformation. That faith has to be developed within oneself.

The practice for developing one's inner qualities is based on generating a true sense of love and compassion towards others. That, it seems, is something that all religions unanimously agree upon - every authentic religion has a very strong emphasis on the developing of love and compassion. So we can agree that every religion is based on a sense of true love and compassion.

The meditation that I have suggested we do here is based on the principle of cultivating and developing love and compassion within our own heart as a basis to develop bodhichitta. We will recite the prayer together and then do the meditation. (*pause for meditation*)

Keep this prayer sheet and bring it to every Tuesday class. If you familiarise yourself with the visualisation as indicated, then you can use it in the meditation. I had given a teaching based on that visualisation twice, so if

you have notes perhaps you could make them available for others, as it's good for people to have them to refer to.

To summarise the motivation for receiving the teachings; with the bodhichitta attitude - i.e. the altruistic wish to achieve enlightenment for the sake of all sentient beings, by liberating bodhichitta them from sufferings and bring them to complete happiness, we generate this thought, 'for the ultimate purpose of achieving enlightenment, I will listen to the teachings now, and put them into practice well'.

I. THE ACTIVITIES TO BE DONE PRIOR TO COMPOSING THE TREATISE

In our last session we covered the verse that contains the praise and prostration. As explained then, the praise consists of praising the qualities of the Buddha, which also explicitly refers to the Three Jewels. So the praise is to the Buddha and the three jewels, which is followed by prostrations with this intention: 'I prostrate with my three doors, (of body, speech and mind) to the one who is endowed with excellent qualities'.

B. PROMISE TO COMPOSE THE TREATISE OR THE BOOK

This heading is subdivided into:

1. The actual promise
2. The reason for teaching the Dharma to a suitable vessel

1. THE ACTUAL PROMISE

This is a further divided into:

- 1.1. Establishing the purpose and relationship
- 1.2. The suitability of the words and meaning

1.1. Establishing the purpose and relationship

This is covered in the first two lines of the second verse of the root text:

*2ab. O King, I will explain practices solely
virtuous
To generate in you the doctrine*

Having first given a short biography of the author, who is Nagarjuna, then presenting the homage, which is praise to Buddha Shakyamuni, Gyaltsab Je now goes on to explain the subject matter, which is the cause and effect sequence for obtaining high status and definite goodness.

To explain the meaning behind the terms: 'high status' relates to the rebirth and the happiness experienced in the human realm and god realms, while 'definite goodness' relates to the two ultimate goals - liberation from samsara and complete enlightenment. Therefore the subject matter of *Precious Garland* consists of the cause and effect sequences showing how to obtain the goal of achieving the happiness of the human and god realms, as well as the goals of liberation from samsara and the ultimate goal of complete enlightenment.

The next two lines of the verse indicate the four points which consists of the purpose and the relationship.

1. The *subject* is as just explained - the cause and effect sequence for obtaining high status and definite goodness.
2. The *temporary purpose* of composing the treatise is for those who study it to gain an understanding of the subject matter that is to be presented in the treatise.

3. The *ultimate purpose* of composition is having gained a full understanding of the meaning presented in the treatise and by putting it into practice with meditation and so forth, to achieve the ultimate state of definite goodness.

Here we take note that there is both a temporary purpose and an ultimate purpose. The temporary purpose of composition is for the reader to understand the meaning of the material of the book, whereas the ultimate purpose is to put that understanding into practice in order to achieve the goal of definite goodness.

4. The *relationship* is that without relating to the earlier points first one can not gain the results of the later part. What this refers to is that without the subject one couldn't possibly gain the meaning of the subject. Thus understanding the meaning of the subject is related to having the subject to begin with. Then, without practising the meaning of the subject one could not possibly achieve the ultimate goal of definite goodness. Therefore obtaining the ultimate goal of definite goodness is related to understanding the meaning of this subject, which in turn is related to the subject itself. So that's the relationship between the points.

Gyalsab Rinpoche (the author of the commentary) points out that you cannot rearrange or skip a point in the sequence of the presentation. This also indicates that there is a natural sequence in obtaining realisations. Gaining a great realisation depends upon gaining a small realisation first, i.e. without obtaining a small realisation first, one cannot possibly obtain a great realisation.

In relation to the principles of the path i.e. renunciation and bodhichitta, one need to understand that without developing renunciation first one cannot possibly develop bodhichitta. So in order to develop bodhichitta one needs to have developed renunciation first.

Just to make sure that you have all got it right, who is the author of the treatise, the book?

Students: Nagarjuna.

Who is homage offered to in the opening verse of this text?

Students: Buddhas and bodhisattvas.

That is actually the translator's homage. We are referring to the text itself now, but that's an understandable confusion.

Just to make it clear, the first homage in the text was the translator's homage, which is the homage to all buddhas and bodhisattvas. However the actual homage of Nagarjuna's treatise is the homage to the Buddha, who has the three excellences. These are the excellent qualities of one's own purpose and that of fulfilling the purpose of others. One's own purpose is divided into abandoning all negativities and acquiring all good qualities. The one who is endowed with these qualities is the Buddha jewel, the actual qualities are the Dharma jewel, and those who strive to accomplish these qualities are the Sangha jewel. Thus by directly praising the Buddha, the verse also indirectly presents the three jewels. Thus the praise and homage is offered to the Buddha and the three jewels.

What is the subject of the treatise?

Students: Cause and effect of high status and definite goodness.

And purpose of the treatise is?

Students: Understanding the meaning.

The ultimate purpose is?

Students: Putting it into practice and attaining high status and definite goodness.

Wayne is just giving a big smile. *[laughter]* Are you just smiling and remaining very neutral about what others are saying, and not showing any indication if it is right or wrong. What is your answer to the ultimate purpose?

Student: To attain definite goodness.

So the ultimate purpose is to gain enlightenment for oneself?

Student: Yes, because if you do that you are able to work for the purpose of others.

Of course from the holistic view point, obtaining enlightenment would be for the purpose of others. Even though it is explicitly explained that abandoning all abandonments and obtaining all qualities is the purpose for oneself, it is of course, ultimately for the purpose of benefiting other sentient beings. That needs to be understood.

One needs to actualise enlightenment oneself first before one can benefit other sentient beings, so that's why it is presented as the purpose for oneself. You will recall how bodhichitta is developed: first one develops love compassion for other sentient beings by thinking about their predicament, and then one strives to achieve enlightenment. So one trains one's mind to develop love and compassion for other sentient beings first, and then one trains one's mind to achieve enlightenment.

The point that is being presented here is that there are two states of mind, one first trains in benefiting other sentient beings by developing love and compassion, then one trains in obtaining enlightenment. Having obtained enlightenment oneself, one can then actually benefit other sentient beings by leading them to enlightenment too. One cannot possibly benefit other sentient beings and lead them to enlightenment before obtaining enlightenment oneself. It is good to understand that sequence.

This is a very logical presentation, because without having obtained enlightenment oneself there would be no possible way to really lead others to ultimate enlightenment. Logically speaking, one would have to obtain that state of enlightenment first, so as to be able to fully lead to others to enlightenment as well.

There is an analogy given in the teachings that shows the importance of the right sequence. In an area where there was a famine, the father of a family found a lump of meat. Of course his first thought to try to divide it among his family members. But then it occurred to him that if he were to divide this small lump of meat amongst his large number of family members, everyone would get only a small piece which would not really satisfy anyone's hunger, or restore the energy of anyone. So he decided that it will be much more practical and wiser to have that piece of meat himself, as a way to restore his energy so he could go actually seek the means of getting food and resources to help everyone in the long run.

Perhaps the father was just being clever. *[much laughter]*

That covers the first subdivision of the actual praise, establishing the purpose and relationship.

1.2. The suitability of the words and the meaning

This refers to the suitability of the words that are presented in the actual composition.

Gyaltsab's commentary asks: what follows after having made prostrations and salutations?

Having offered the praise and homage, or as the translation says, 'obedience', to the Buddha, Nagarjuna next addresses King Udayibhadra beginning with these words, 'O King' and so forth. As the commentary explains he is not only a king who reigns over his immediate entourage of ministers, attendants and so forth, but he has control over the whole kingdom.

In effect Nagarjuna is informing this powerful king that he is about to present him with the Dharma that will completely protect him from the sufferings of the lower realms, and that which is also valuable at all three times, the beginning, the middle, the end. This indicates the method of how to become free from the entire cyclic existence. The method to make all this happen is called the Dharma.

What follows is the *literal explanation* of the first two lines 'O King I will explain practices solely virtuous to generated in you the doctrine'.

- *Practices solely virtuous to generate in you doctrine* means 'I am presenting the Dharma to you so that you can generate it within yourself. That is the purpose'.
- The term *solely virtuous* indicates that which is unstained by any negativity, and which is completely pure.
- It will be good to understand here the actual definition of *dharma* in general, which is 'that which holds its identity'. Using that general definition, all phenomena is referred to as dharmas. That is because each phenomenon holds its own identity. However the *Dharma* referred to here is the noble Dharma, i.e. the actual spiritual practice and the realisations gained from practice. In this context whoever establishes Dharma within themselves will protect themselves from falling into the lower realms.
- The *noble* in 'noble Dharma' refers to that which instils in one the wish to accumulate virtue, - a noble intention.

So the literal explanation of the first two lines of verse two is that when Nagarjuna says to the king, 'O King I will explain the solely virtuous practices to you' he is referring to the Dharma, which is solely virtuous. The purpose of explaining the Dharma is indicated in the second line, *to generate in you the doctrine itself* i.e. *the doctrine* refers to Dharma. So Nagarjuna is saying to the king, 'The purpose of presenting the Dharma to you is for you to generate the Dharma within your own mindstream'.

Then Gyaltsab Rinpoche's commentary goes on to ask, 'what is the Dharma that is being referred to here?' Earlier the commentary gave the literal meaning of Dharma but here the commentary explains that the Dharma is specifically, establishing oneself in the practice

of ten virtues, which is not killing and so forth, as well as establishing the wisdom realising lack of extremes.

If these two are the causes, then the result or effect of that is to obtain the high status of the human and god realms, and the ultimate awakening mind, i.e. enlightenment.

That in brief is the purpose of the actual subject matter. The subject matter is the Dharma, which is the cause for obtaining high status and enlightenment, and the Dharma is presented as a means for the person listening to it to establish that within their own mindstream. More specific details about high status and definite goodness will be explained later.

2. THE REASON FOR TEACHING THE DHARMA TO SUITABLE VESSELS

*2cd. For the practices will be established
In a vessel of the excellent doctrine.*

This section explains the reason for teaching the Dharma to suitable vessels. Gyaltsab's commentary asks: 'why is the Dharma presented to the king explicitly? Is it that which is presented by the noble being which is the excellent doctrine, or is it that the noble or excellent doctrine can be presented to the one who is already endowed with the qualities of being an excellent vessel? The commentary indicates that the excellent vessel for receiving the teaching, is the one who has the mind of Dharma already established in them.

To put it in contemporary language, Nagarjuna is indicating to the king: It will be most meaningful if the Dharma is presented to someone who is a suitable vessel, and you are a suitable vessel, because you have an intention to practice the Dharma. Thus because of your intention to practise Dharma you are a suitable vessel for me to present this treatise to you.

What this really indicates is that the teachings are given to those who have the wish to practise the Dharma. It would be rare to give a teaching to someone who has no wish, no intention, or no interest at all in practising the Dharma. There might be some rare cases but if there is no interest it is not really suitable. This indicates that if there are those who want to listen to the Dharma, then it is appropriate to teach the Dharma, but if there is no one wishes to listen to it then there is no reason to teach.

II THE BOOK ITSELF

Now we come to the treatise or the book, which is where the real material is presented. It has four subdivisions.

- A. Cause and effect of high status and definite goodness
- B. Advice to train in the two collections of merit and wisdom, which are the causes of highest enlightenment
- C. Advice for a king to train in flawless policy
- D. Advice for bodhisattvas wishing quickly to obtain liberation to become monastics

A. CAUSE AND EFFECT OF HIGH STATUS AND DEFINITE GOODNESS

This has two subdivisions:

1. Explaining cause and effect of high status and definite goodness individually
2. The interwoven explanation of cause and effect of high status and definite goodness

This subdivision explains why the treatise is comprised of five chapters, which are:

Chapter 1: Cause and effect of high status and definite goodness

Chapter 2: The interwoven explanation of cause and effect of high status and definite goodness

Chapter 3: Advice to train in the two collections of merit and wisdom, the cause of highest enlightenment

Chapter 4: Advice for a king to train in flawless policy

Chapter 5: Advice for bodhisattvas wishing quickly to obtain liberation to become monastics

CHAPTER 1. EXPLAINING CAUSE AND EFFECT OF HIGH STATUS AND DEFINITE GOODNESS INDIVIDUALLY¹

This has two subdivisions:

1. Setting the scene
2. Actual explanation

A. SETTING THE SCENE

Setting the scene is subdivided into four

1. Order of the two doctrines
2. Identification of the causes and of them as an effect
3. The difference between the main and the secondary of the two causes
4. Characteristics of a trainee who is a vessel

1. ORDER OF THE TWO DOCTRINES

3. *In one who first practises high status
Definite goodness arises later,
For having attained high status,
One comes gradually to definite goodness.*

The commentary gives a general explanation of the meaning of the verse now. However there will be more specific explanations later. Gyaltsab's commentary says that first he will present the sixteen dharmas that are the causes of a high status, which should be integrated into one's practice with complete understanding, and then he will present the main meditation focus of the path, which is emptiness.

As the commentary further explains, the reason for first presenting the causes for obtaining high status, and then presenting the actual course for achieving definite goodness, is because we need successive lifetimes of being born in a high status to obtain the ultimate goal of liberation and enlightenment. It is because we need to have successive lifetimes of high status in order to obtain the ultimate goal of definite goodness, that the causes for obtaining high status are presented first. What we need to derive from this explanation is that the cause of definite goodness cannot be created in the unfortunate lower realms, such as the animal and hell realms.

More precise reasoning as to why the teachings are presented in this order is that understanding cause and effect, i.e. karma, is a relatively easier aspect of the Dharma. Having established a good understanding of that, if the profound teaching on emptiness is presented, then the student will be able to actualise the

understanding of emptiness. Otherwise it is not possible. The commentary goes on to explain that if emptiness were to be presented to an unsuitable vessel, i.e. someone who is not ready to receive it, then that could actually cause the fault of creating wrong or distorted views in relation to karma, and by abandoning the profound view of emptiness, actually creating the cause to be reborn in the lower realms.

Gyaltsab Je's commentary further establishes the point by saying that even if one were to present emptiness to someone who is not fully capable of understanding it, at the very least that person should have some basic understanding of cause and effect. This is actually very profound advice for us when we discuss the Dharma with others.

There is actually a story relating to these points that I have already related to you before. The main point to understand here is that there is a danger of developing a distorted or wrong view if emptiness is presented to someone who is not suitable. For example, in the *Heart Sutra* there are the words 'no form, no smell' and so forth. If someone were to take those words literally, and then apply that to cause and effect, i.e. karma, then they could take that to literally mean that there is no cause at all, and that there is no effect. That would generate a grave wrong view of karma. Therefore, as we understand from our studies, we don't take the words literally to mean that there is no form and no smell and so forth. Rather, even though the words say no form, it refers to no inherently existent form, no inherently existing smell and so forth.

In ancient times there was a master who, through his meditation had gained a significant realisation of emptiness. Being quite in awe of that realisation, he thought, 'I must present this teaching to others immediately, and share this profound great realisation with others', without first checking the suitability of the vessel i.e. listener. So he presented that view to an audience. Now one of the people in that audience was a king who had never heard such teachings before. When he heard the literal explanation that there is no form and so forth the king began to think, 'This is very dangerous, as he keeps denying the existence of things, and he keeps saying that what actually exists doesn't exist. If I allow this person to keep teaching he might lead people into having distorted and wrong views. So I had better get rid of him before he creates too much damage'. So the king gave the order for the master to be killed.

The king then sought another master who, with skilful means, presented the teaching in a sequential manner, first teaching about karma, and cause and effect, and then impermanence and so forth. By leading the king in this gradual manner he eventually taught emptiness to the king, when he was ready to receive and understand the profound teaching. At that point it dawned on the king how profound and how subtle these teachings on emptiness actually are, and having gained that realisation himself, he developed very strong regret about his negative deed of having ordered the first master to be killed. It is said that he developed such strong regret in his mind, and did so much purification practice in order to purify that karma, that he eventually had visions of that earlier master forgiving him.

¹ As has been the case in the past the numbering of each chapter will restart, to accommodate the depth of subdivisions.

2. IDENTIFICATION OF THE CAUSES OF THEM AS AN EFFECT

The sequence being presented is really very logical and comprehensible. First the specific causes for obtaining high status are presented followed by the specific causes of definite goodness. Identifying the individual causes in such a comprehensible and logical way makes the material really meaningful for us.

4. *High status is considered to be happiness,
Definite goodness is liberation.
The quintessence of their means
Is briefly faith and wisdom.*

Here high status and definite goodness are being specifically identified. As explained here, high status is considered to be happiness. The commentary explains that here, happiness refers specifically to both the happiness of the gods and humans, but also to neutral feelings.

The neutral feelings relate to some of the gods in the formless realm, i.e. those at the first and second concentrations and so forth who have a completely neutral sensation, feeling neither suffering nor happiness. The gods of the formless realm are in a meditative state of meditative absorption, where they have not only renounced the sufferings of samsara, but also the joys and pleasures of samsara. Thus they strive to perpetually be in a state of neutral equanimity. Thus *high status* specifically refers to the happy and neutral mental states of the gods and humans, as well as the rebirth in that realm.

Definite goodness refers to having abandoned suffering and the very causes of suffering by virtue of gaining the wisdom realising emptiness, which is called obtaining liberation. Thus the line 'Definite goodness is liberation' refers to state of obtaining liberation.

The reason why liberation is referred to as being a definite goodness is because the literal interpretation of 'definite goodness' is that one has obtained the irreversible state where suffering and causes of suffering will never occur and thus never be experienced again. Having reached such a state of irreversible liberation is called definite goodness.

The commentary further explains that the causes for obtaining those two effects of high status and definite goodness, is understanding karma, faith in the two truths and the three jewels, and the acquisition of the wisdom realising emptiness.

The word *quintessence* in the third line 'the quintessence of their means' refers to the actual effects of high status and definite goodness, while *briefly faith and wisdom*, refers to explaining in brief the causes of high status and definite goodness, which the commentary identifies as faith and wisdom, which respectively correspond to each of the effects. Thus, as the commentary explains, understanding faith specifically relates to having faith in karma and cause and effect, the two truths and the three jewels. Whereas wisdom refers specifically to the wisdom realising emptiness. That's the relationship between the causes and the effects.

This evening we have covered identifying the subject, and in that way identifying what high status is, and what definite goodness relates to. Then we identified the two main causes to obtaining high status and definite goodness. That in brief explains the subject matter.

What follows in the third subdivision, which is the differences of the main and secondary causes, is more specific. What serves as the main cause and what serves as a secondary causes to obtain those goals of high status and definite goodness, will be explained in more detail in the following verses. That should give you an inkling of what is to come next.

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