

His Eminence Nubpa Rinpoche's heart advice:



Karma Cause and Effect

Regarding karma cause and its effect, we should not be satisfied with just knowing its classification of what the ten virtues (protecting lives, generosity, morality, speaking truthfully, harmonizing speech, gentle and respectful words, speaking meaningfully, contentment, loving kindness and compassion, and right understanding based on wisdom) and the ten non-virtues (killing, stealing, sexual misconduct, lying, divisive speech, harsh words, idle talk, covetousness, malice, and holding wrong view) are and leave it there. Rather, we should know how the virtues and non-virtues are accumulated since no one can escape from their resulting effect. Therefore, the most important is to perform as many virtuous deeds as we possibly can even if it is just one virtuous deed while completely abandon any non-virtuous deed. In addition, be mindful of whatever activities we are doing through our body, speech, and mind. While we are walking, standing, sitting or lying, check whether or not they are virtuous or non-virtuous. Having understood karma cause and its effect, it is mentioned in the sutra that we should not take minor non-virtues lightly and do not think that they will not bring harm because a tiny spark can burn down the whole mountain. Just a tiny spark can burn an entire heap of straws of the size of a mountain. Also do not think that minor virtues do not bring any benefit. Since by accumulating every drop of water, eventually any container will be completely filled. Therefore, no matter how great or small a virtuous deed is, be it just offering an incense or a bunch of flowers in whatever way one can or chanting mantras like OM MANI PADME HUNG while circumambulating around objects that symbolize Buddha's enlightened body, speech, and mind, and so on will indeed bring immense benefit. Having understood this, we should try our best to avoid any non-virtuous deed and perform all virtuous deeds. Doing it in this way will fulfill the purpose of contemplating on the law of cause and effect.

H.E. Nubpa Rinpoche's commentary on Khunu Rinpoche's *Jewel Lamp*

Root text of verse 309. *With bodhicitta intention, whatever activities one undertakes, all are virtuous. The branches, leaves, flowers, and fruits that come forth from the seed of a medicinal plant are all excellent.*

Brief explanation: Motivated by supreme bodhicitta (the mind that strives to attain enlightenment for the benefit of all sentient beings), whatever major or minor deeds that one performs will bring forth virtuous results. It is like the branches, leaves, flowers, and fruits that come forth from the seed of a wondrous medicinal plant are all excellent medicines that eliminate diseases. Thus, the bodhisattva path to enlightenment that is based on bodhicitta is free from non-virtuous deeds and conduct.

English translation by Ratnashri Meditation Center