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Oral Teachings of Tibetan Lama Geshe Ngawang Dhargyey,
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Parentheses () below are from Geshe Dhargyey's book.
Brackets [] enclose *italic [slanted]* comments added by George.

For each of the Ten Non-Virtuous Acts there are three kinds of effects:

- (a) The immediate and main effect. [*Maturation Result*]
- (b) An effect which is consistent with its cause. [*Two Results Similar to the Cause*]
 - [*i. Result Similar to the Cause as an Experience - RSCE*]
 - [*ii. Result Similar to the Cause as an Action - RSCA*]
- (c) An environmental effect.

1. Killing.

- (a) The main effect (also called the "ripening effect") of killing is rebirth in one of the three lower states, depending on the karmic weight of the action.
- (b) Then, after the person has returned from the low rebirth and again taken birth as a human being, he will have the tendency to kill [*RSCA*] and is likely to have only a short life or one with much illness. Such people often die in their childhood, or if they live to an old age they continually suffer due to illness [*RSCE*]. Further, some children delight in killing, whereas others do not, and this is due to the habits they have formed in previous lives [*RSCA*].
- (c) The third effect is that, in the next human life, is the person falls ill, medicine is not effective and food does not give much nourishment. In earlier times, food was much more nourishing, but now, due to mass unvirtuous Karma, the level of nourishment is decreasing.

The higher teachings of the Dharma all rest on these basic principles concerning cause and effect, and the Tibetan word for "to practice" is "nyam-len (written: nyams-len)", meaning "to destroy vice" and "accept virtue". Now since one has the ability to shape one's next rebirths, it should be done with care. Śāntideva wrote: "All people are careful not to fall of cliffs only a few feet high, yet the pit of the lower realms is vast in depth." So one should restrain oneself from following action that leads to these lower realms and also guide one's friends away from unvirtuous action.

2. Stealing. [*Taking What Is Not Given*]

- (a) The main effect of stealing, if committed to a great degree, is rebirth in hell; if to a medium degree, rebirth as a Preta; and if to a small degree, rebirth as an animal.
- (b) Moreover, when one is again reborn as a human, no matter what one does, there is no escape from poverty [*RSCE*]. Events like this are called "bad luck", but this is a superficial way of thinking. Other people, while making very little effort, receive as much as they desire, and this, too, is a result of previous Karma [*RSCE*]. The natural inclination to steal or not to steal is also a result of previous habits [*RSCA*].
- (c) If a person with such unvirtuous Karma has crops or a home, they might be destroyed or somehow lost. The difference in crops in adjacent fields or in the same field, but at different times when it is owned by different people, may be due to the Karma of the owners.

One should analyze these characteristics, co-ordinate them in one's mind, find examples from one's own experiences and then come to a firm decision to abandon vice. This will lead to rapid spiritual progress without interruptions.

3. Sexual misconduct.

(a) The main effect of sexual misconduct is rebirth in one of the three lower realms, depending on the weight of the Karma.

(b) After having taken human rebirth again, there may be unfaithfulness [*RSCA*] and disharmony between husband and wife. [*RSCE*]

(c) The third effect is that one will live in dirty, unendurable places, even though a pleasant environment may be available.

The Buddha did not say that celibacy is a necessity for the attainment of Buddhahood, but rather that there are different vows for different sorts of individuals.

4. Lying.

(a) The main effect of lying is rebirth in one of the three lower states.

(b) Again as a human, regardless of what such a person says, no one believes him or takes him seriously [*RSCE*]. One also retains the tendency to lie. [*RSCA*].

(c) Further, one is continually deceived and cheated by others, and one's own endeavors are unsuccessful.

The Buddha's words carry so much power and are respected by others because for aeons he lived as a Bodhisattva and spoke only the truth. A Kadampa Lama once wrote that one should grasp the potential lie by the neck before it leaves one's lips, for the fruits of lying are visible even in this life.

5. Slander. [*Divisive Speech*]

(a) The main effect of slander is the same as that of the previous vices, and the worst kind, separating a group of monks or a disciple and his Guru, leads to rebirth in the lowest hell.

(b) In the subsequent human life, one will have a very bad reputation and be unable to get along with others [*RSCE*]. One will instinctively speak behind people's backs and slander them [*RSCA*].

(c) One's environment will be dirty, unpleasant, and dangerous.

When contemplating the three lower states, one must actually put oneself into them, rather than detachedly pondering them or thinking of them as being simply a fabrication of the imagination.

6. Abuse.

(a) The main effect of abuse is rebirth in one of the three lower realms.

(b) In the next human life, one will be abused and disliked by everyone, but for no apparent reason [*RSCE*], and one will instinctively try to hurt others [*RSCA*].

(c) Such a person will find himself in a poor environment with many difficulties.

7. Idle gossip.

(a) The main effect of idle speech is rebirth in one of the three lower realms.

(b) In the next human life, one's words will not influence others [*RSCE*], and one will have a tendency to talk whenever there is an opportunity [*RSCA*].

(c) If one were to have a garden or field, one would not be able to reap harvests from it.

Idle speech is the lightest vice, but it is the easiest way to waste one's life. As one purifies one's speech, it approaches the speech of the Buddha. Thus, in Tibet, devotees would sometimes maintain silence for periods of weeks and months.

8. Craving. [*Covetousness*]

(a) The main result of craving is rebirth in one of the three lower realms.

(b) The consistent result is that one continually longs for more than one has [*RSCA*] and never attains satisfaction [*RSCE*].

(c) The environmental result is that one remains in poverty, bearing constant misfortune.

All desires are due to habit, and it requires teaching and much effort to become free of desire. No one needs to be taught non-virtue.

9. Ill-will. [*Malice*]

(a) Rebirth in the three lower realms is the primary result of holding ill-will.

(b) The consistent result is that one has perpetual fear, even though it is groundless [*RSCE*], and an uncontrollable anger and constant desire to harm and destroy for no reason [*RSCA*].

(c) Such a person endures continual sickness and unhappiness and lives in places where there is war and violence.

Whenever we see a compassionate person, we feel glad and at ease; but when meeting a person who is filled with anger and hate, it is as if meeting a poisonous snake.

10. Wrong views.

(a) Rebirth in the lowest realms is the main result of holding wrong views.

(b) On again taking human rebirth, understanding through contemplation is very difficult, and realization of Śūnyatā requires a long time. Dullness and stupidity are also a result [*RSCE*], and one naturally continues holding the wrong views held so long [*RSCA*].

(c) If one goes to a spring, the water stops flowing, or if to a mine, one finds no treasure.