



COURSE V  
How Karma Works

*Answer Key, Class One*

1) Name the main root text for the study of Higher Knowledge (Abhidharma); give the author's name and his dates. Then give the name of the main commentary we will be using, the author and his dates. (Tibetan track in Tibetan.)

- a) *The Treasure House of Knowledge (Abhidharmakosha) of Master Vasubandhu, circa 350 AD.*

ཚཱ་ས་མངོན་པ་མཛོད།

*chu ngunpa dzu*

ལོཔུན་ཡིཀའྟེན།

*lopun yiknyen*

- b) *The Illumination of the Path to Freedom of His Holiness the First Dalai Lama, 1391-1474.*

མཛོད་ཤིག་ཐར་ལམ་གསལ་བྱེད།

*dzutik tarlam selje*

གྲེལ་བ་དགོ་འདུན་གྲུབ།

*gyelwa gendun drup*

2) Explain the literal meaning of the words in the title of the root text.

**Abhidharma** (*chu ngunpa*) means "knowledge." **Abhi** (*ngunpa*) means "up to" or "approaching." **Dharma** (*chu*) means an "existing object": anything which holds (*dhr*) its own nature. The highest of all *existing objects* is nirvana, and *knowledge* brings to you, or leads you to, this state.

ཚཱ་ས་མངོན་པ།

*chu ngunpa*

3) List the eight chapters of the root text (Tibetan track in Tibetan), and explain their interrelation.

**(1) Chapter One: The Presentation of the Categories of Existence**

གནས་དང་པོ། ཁམས་བསྟན་པ།  
*ne dangpo kam tenpa*

**(2) Chapter Two: The Presentation of the Powers**

གནས་གཉིས་པ། དབང་པོ་བསྟན་པ།  
*ne nyipa wangpo tenpa*

**(3) Chapter Three, The Presentation of the Perishable World**

གནས་གསུམ་པ། འཇིག་རྟེན་བསྟན་པ།  
*ne sumpa jikten tenpa*

**(4) Chapter Four, The Presentation of Karma**

གནས་བཞི་པ། ལས་བསྟན་པ།  
*ne shipa le tenpa*

**(5) Chapter Five, The Presentation of the Widespread Mental Afflictions**

གནས་ལྔ་པ། བྱ་རྒྱས་བསྟན་པ།  
*ne ngapa tragya tenpa*

**(6) Chapter Six, The Presentation of the Person and the Path**

གནས་དྲུག་པ། གང་ཟག་དང་ལམ་བསྟན་པ།  
*ne drukpa kangsak dang lam tenpa*

(7) Chapter Seven, The Presentation of Wisdom

གནས་བདུན་པ། ཡེ་ཤེས་བསྟན་པ།  
*ne dunpa yeshe tenpa*

(8) Chapter Eight, The Presentation of Balanced Meditation

གནས་བརྒྱད་པ། ལྷོ་མས་པར་འཇུག་པ་བསྟན་པ།  
*ne gyepa nyompar jukpa tenpa*

Chapter One presents stained and unstained phenomena in a general way. The powers, and how caused things arise, are treated only briefly in Chapter One, and so Chapter Two gives more detail on these. The three realms of suffering existence are treated only briefly in the first two chapters, and so Chapter Three treats these in more detail. Some people think the source of these suffering worlds is a creator; Chapter Four disproves this idea and shows that the real source is our deeds. Chapter Five presents the motivating force behind these deeds: the mental afflictions. Chapter Six shows how we can eliminate these afflictions. Chapter Seven gives additional detail on the types of knowledge mentioned in the sixth chapter. Chapter Eight describes the qualities which Buddhas have in common with advanced beings at lower levels; these and the Buddha's unique qualities were mentioned only briefly in the seventh chapter.

4) What things does the word "abhidharma" actually refer to? (Tibetan track in Tibetan.)

The word "abhidharma" means "knowledge." There are two types of this knowledge. Actual knowledge is the three unstained paths (the path of seeing, the path of habituation, and the path of no more learning). These constitute unstained wisdom and its accessories.

ཚུ་མངོན་ཤེས་རབ་ཏུ་མེད་ཇེས་འབྲང་བཅས།  
*chu ngun sherab drime jedrang che*

5) Name the four required attributes of a reputable Buddhist book, and explain what they are in this case. (Tibetan track name the four in Tibetan and explain in English.)

a) Subject matter: Stained and unstained types of phenomena.

བཟོད་བྱ།

*juja*

b) Purpose: To plant in students' minds the wisdom which analyzes phenomena in an ultimate way.

དགོས་པ།

*gupa*

c) Ultimate goal: To have these students achieve the two types of nirvana.

ཉིད་དགོས།

*nyigu*

*sometimes also seen as:*

ཉིང་དགོས།

*nyinggu*

d) Relation: The purpose is achieved through the subject matter of the book, and the ultimate goal through this same purpose. One can also state the relation as the subject matter (all existing objects) being related to what expresses the subject matter (the text itself).

འབྲེལ་བ།

*drelwa*



COURSE V  
How Karma Works

*Answer Key, Class Two*

1) The opening line of the fourth chapter of the *Abhidharmakosha* (*Treasure House of Knowledge*) explains where the universe and all the beings in it come from. Write the line out. (Tibetan track in Tibetan.)

**The opening line of the fourth chapter is: "Deeds cause the multitude of worlds."**

ལས་ལས་འཇིག་རྟེན་སྣ་ཚོ་གས་སྐྱེས།

*le le jikten natsok kye*

2) With this line, Master Vasubandhu is denying that the world can come from no cause at all, or from a cause inconsistent with its nature. Examples of the latter would be an unchanging cause, a primal energy, or a creator being. (Tibetan track name these three in Tibetan.) Give two reasons why the world cannot come from them.

- a) **If the universe and all the beings in it were creations of an omnipotent creator, then all the events in history should happen in one instant, and not in progressive stages where each stage is caused by the events of the ones before it.**
- b) **If the universe and all its inhabitants came from an unchanging cause or a primal energy, then they would also be unchanging, and not come and go, as we can see they do.**

The Tibetan for "unchanging cause" is *gyu takpa*; for "primal energy" is *tsowo*; for "creator being" is *wangchuk*.

རྒྱ་རྟེན་པ།  
*gyu takpa*

གཙོ་བོ།  
*tsowo*

དབང་ཕྱུག།  
*wangchuk*

3) Name the two most basic types of karma, or deeds. (Tibetan track in Tibetan.)

The two most basic types are:

a) movement of the mind, which is mental karma

སེམས་པ།

*sempa*

ཡིད་ཀྱི་ལས།

*yi kyi le*

b) what it motivates

སེམས་པས་བྱས་པ།

*sempe jepa*

4) The two types of karma motivated by mind are deeds of body and of speech. Describe the two types that each of these has, giving an example of each. (Tibetan track give the two types in Tibetan.)

**Bodily and verbal deeds can each be divided into "communicating" and "non-communicating" types. An example of communicating form is the look of a person who is performing prostrations, since this communicates to us that he is in a virtuous state of mind. An example of non-communicating form is the vows of a monk after he has already accepted them in a ceremony, since then we can no longer see anything physical or hear anything verbal that would tell us that these vows are present in his being.**

རྣམ་པར་རིག་བྱེད།

*nampar rikje*

རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ།

*nampar rikje ma-yinpa*

5) "Non-communicating" form has five characteristics. Describe them, by using the exact phrases from Master Vasubandhu's root text, and explaining each of them. (Tibetan track give each phrase in Tibetan.)

- a) **Non-communicating form is possessed by a person even during times of "distraction": even when he is not thinking about it.**

སེམས་གཡིངས་པ།

*sem yengpa*

- b) **This type of form is possessed even when the "mind is stopped": even when he or she is in that deep meditation where the mind at a very subtle stage (although not actually stopped).**

སེམས་མིད་པ།

*sem mepa*

- c) **This type of form is either "virtue or not": its essence is either a good deed or a bad deed.**

དགེ་དང་མི་དགེ།

*ge dang mi ge*

- d) **This type of form "continues on" after a deed, related to the person who did it, in a constant stream.**

རྗེས་འབྲེལ།

*jedrel*

- e) **Finally, this type of form "takes the great elements as its causes," which is to say that it is physical matter.**

འབྲུང་བ་ཆེ་རྣམས་རྒྱུ་བྱས་པ།

*jungwa che nam gyur jepa*



COURSE V  
How Karma Works

*Answer Key Class Three*

1) Give the definitions of virtue, non-virtue, and neutral karma. (Tibetan track in Tibetan.)

a) Virtue is an action which, in the short term, brings you a karmic result which is a pleasurable experience; and which ultimately protects you from suffering by bringing you to nirvana.

རི་ཞིག་རྣམ་སྐྱེན་ཡིད་འོང་དང་གཏན་དུ་སྐྱབ་བསྐྱེད་སྐྱོབ་པའི་ལས་ནི་དགོ་བ།

*reshik nammin yi-ong dang ten du dukngel kyobpay le ni gewa*

b) A non-virtue is an action which brings you a karmic result which is an undesirable, unpleasant experience.

རྣམ་སྐྱེན་ཡིད་མི་འོང་བའི་ལས་ནི་མི་དགོ་བ།

*nammin yi mi-ongway le ni mi-gewa*

c) Neutral karma is an action which gives you a result other than the above two types of results.

ཡིད་འོང་ཡིད་མི་འོང་ལས་གཞན་པའི་ལས་ནི་ལྷུང་མ་བསྟན།

*yi-ong yi mi-ong le shenpay le ni lungmaten*



2) Name the three root virtuous mental functions and describe them. (Tibetan track in Tibetan.)

a) **Non-desire—understanding the selflessness of things and so not desiring them**

འདོད་ཆགས་མེད་པ།

*duchak mepa*

b) **Non-hatred—understanding the selflessness of things and so not hating them**

ཞེ་སྲུང་མེད་པ།

*shedang mepa*

c) **Non-ignorance—having wisdom**

གཉི་སྤྲུག་མེད་པ།

*timuk mepa*

3) Give the Tibetan words for shame and consideration, and explain the difference between them. (Tibetan track give words in Tibetan and explain in English.)

a) **Shame is avoiding bad deeds for reasons relating to yourself: you avoid a bad deed because of your own self-image—because you do not want to know, in your own heart, that you are being bad.**

ངོ་ཚ།

*ngotsa*

b) **Consideration is avoiding bad deeds for reasons relating to others; that is, because you consider the effect or impression that your actions may impart to others.**

སྤྲེལ་ཡོད།

*trelyu*

4) Give the abbreviated list of the ten rights and wrongs, and group them by the three gateways. (Tibetan track in Tibetan.)

**Three done with your body:**

(1) Killing

སྲོག་གཙོད།

*sok chu*

(2) Stealing

མ་བྱིན་ལེན།

*majin len*

(3) Sexual misconduct

ལོག་གཡེམ།

*lokyem*

**Four done in your speech:**

(4) Lying

བརྗེན་མ།

*dzun ma*

(5) Divisive talk

སྤྲུམ།

*trama*

(6) Harsh words

ཚིག་རྩུབ།

*tsik tsub*

(7) Idle talk

ཚིག་ཀྱལ།

*tsik kyel*

Three done in your thoughts:

(8) Craving

བརྒྱབ་སེམས།

*nabsem*

(9) Ill will

གཞོན་སེམས།

*nu-sum*

(10) Wrong views

ལོག་ལྷ།

*lokta*



COURSE V  
How Karma Works

*Answer Key, Class Four*

1) Name the three types of experiences (in three different times) that ripen from deeds (karma).

- a) **Karma whose results you see in this life**
- b) **Karma whose results you see in the very next life**
- c) **Karma whose results you see in any life after the next life**

2) What are the four types of deeds that, according to the Abhidharma, will definitely ripen into a future experience?

- a) **Deeds (either virtuous or non-virtuous) committed with a strong emotion**
- b) **Deeds committed towards a very holy object, such as the Three Jewels**
- c) **Deeds committed repeatedly**
- d) **The deeds of killing your father or mother; this is due to the extraordinary level of assistance they have done to you by giving you a human body capable of reaching enlightenment**

3) What are the two special features of a deed that can cause it to ripen in this same life?

- a) **Doing a deed toward a powerful object (such as parents or a Buddha, or the community of ordained people)**
- b) **Doing a deed with a very powerful or extraordinary motivation**

4) What four things can make the object of an action "special"?

- a) **The object of a deed is special due to being a higher form of life (that is, more likely to reach enlightenment if trained properly); for example, it's a higher virtue to give financial support to a human than to an animal, since the former has a real chance to reach enlightenment in this life.**
- b) **The object of a deed is special due to being in a state of serious suffering; for example, helping a sick person, someone taking care of a sick person, or someone who is very cold.**
- c) **The object of a deed is special due to having given you great assistance; for example, your father or your mother, who have given you a body and mind with which you can reach enlightenment in this life.**
- d) **The object of a deed is special due to possessing high spiritual qualities, such as someone who has seen emptiness directly.**

5) Name and explain the four different types of consequences that result from a karmic action.

- a) **"Ripened" result: A bad karma for example takes you to the hell realms, to the spirit realms, or to the animal realm.**
- b) **"Corresponding experience" result: Even if you are born as a human, you tend to get hurt in the same way that you hurt others; for example, if you stole from others you tend to be stolen from.**
- c) **"Corresponding habit" result: In your next life, you tend to enjoy the same sort of deeds; for example, if you killed others you enjoy harming things even from your childhood.**
- d) **"Environmental" result: Your deed has an effect on the kind of world you are born into later; for example, sexual misconduct causes you later to live in a place which is foul-smelling.**

6) Select three bad deeds, one representing each of the gateways, and explain the four consequences it will produce.

**a) *in body:***

**In body, answer can be for any one of the following three: killing; stealing; sexual misconduct**

**i) "Ripened" result: For any of the above, a birth in one of the three lower realms.**

**ii) "Corresponding experience" result: Even if you are eventually born as a human, then similar harm comes to you (respectively, you live a short life, and are continually unhealthy; you don't get the things you need to support yourself, or can never have your own things; and there are many people vying against you for your partner).**

**iii) "Corresponding habit" result: You are attracted to doing the same wrong things again in your new life (killing, stealing, or committing sexual misconduct).**

**iv) "Environmental" result: Even if you are born as a human, you live in a place which is dangerous or unhealthy (for killing); you live in a place where crops do not ripen properly, where there is famine and drought (for stealing); you live in a place which is filthy and smells bad (for sexual misconduct).**

**b) *in speech:***

**In speech, answer can be for any one of the following four: lying; divisive talk; harsh words; idle talk**

**i) "Ripened" result: For any of the above, a birth in one of the three lower realms.**

**ii) "Corresponding experience" result: Even if you are eventually born as a human, then similar harm comes to you (respectively, people discredit what you say; you tend to lose your friends; you have to hear many unpleasant things around you; and no one pays any attention to what you say).**

**iii) "Corresponding habit" result: You are attracted to saying the same wrong things again in your new life (lying; divisive talk; harsh words; or idle talk).**

iv) "Environmental" result: Even if you are born as a human, you live in a place where your work never has any great result, and there are many dangerous and deceptive people around you (for lying); you live in a place where the environment is inhospitable and dangerous (for divisive talk); you live in a place which is covered with thorny bushes, sharp rocks, and generally rough, without sufficient water, and frightening (for harsh words); and you live in a place where none of the trees or plants give fruits which are ripe, or which ripen at the right time, and there are few parks or places to relax, and many frightening things around (for idle talk).

c) *in mind*:

In mind, answer can be for any one of the following three:  
craving; ill will; wrong views

i) "Ripened" result: For any of the above, a birth in one of the three lower realms.

ii) "Corresponding experience" result: Even if you are eventually born as a human, then similar harm is done to you (respectively, you are overcome by feelings of desire, dislike, or ignorance).

iii) "Corresponding habit" result: You are attracted to thinking the same wrong things again in your new life (craving; ill will; or wrong views).

iv) "Environmental result": even if you are born as a human, you live in a place where things get worse by the day and month (for craving); you live in a place where there is much illness, and infectious diseases, and dangers, and war, dangerous insects and animals, evil spirits, and criminals (for ill will); and you live in a place where the holy Dharma has degenerated or been lost altogether, where people hold filthy things to be wonderful, and pain to be something pleasant.



COURSE V  
How Karma Works

*Answer Key, Class Five*

1) According to the Mind-Only school, when you see something, it is because two things arise together from one karmic seed that has been planted in the mind at an earlier time. Name these two things. (Tibetan track give them in Tibetan, and give the name for "Mind-Only School" as well.)

a) **Consciousness of the eye**

མིག་གི་རྣམ་པར་ཤེས་པ།

*mik gi nampar shepa*

b) **The physical faculty of the eye, which is actually foundation consciousness appearing as this faculty.**

མིག་གི་དབང་པོ།

*mik gi wangpo*

2) According to the Mind-Only School, what are you really looking at when you think you are looking at the sense faculty of your eye, and outside physical forms as well? (Tibetan track answer in Tibetan.)

**According to this school, you are really looking at the foundation consciousness appearing as the physical faculty of the eye and, by extension, as the outer forms that you think you are seeing.**

ཀུན་གཞི་རྣམ་པར་ཤེས་པ།

*kunshi nampar shepa*



3) Explain how mental seeds from karma are planted, and then where they stay, and how they go on until they produce their consequences, according to the Mind-Only School. (Tibetan track give Tibetan for "mental seed.")

**a) Mental seeds are planted through your awareness of what you do, say, or think.**

བག་ཆགས།

*bakchak*

**b) These mental seeds then stay in the foundation consciousness, even for a very long time, by replicating themselves from moment to moment, and passing their energy on from each older form of themselves to each newer form.**

**c) When the conditions are right, the mental seed ripens into a perception of something.**

4) The Middle-Way School doesn't accept the idea of a foundation consciousness (*kun-gzhi* in Tibetan, or *alaya vijnyana* in Sanskrit). Where then do they say the mental seeds planted by karma stay until they ripen?

**The Middle-Way School says that the seeds simply stay with *you*: with the "you" that does exist, the "you" that you perceive when you look at your own parts, due to your karma.**

5) Even though the Consequence group in the Middle-Way School doesn't accept the idea of mental appearances ripening out of foundation consciousness, they do agree that mind helps create objects, through the process of conceptualization. Give the short name for this process (Tibetan track in Tibetan), and explain it.

**The short name for the process of conceptualization is *tokpe taktsam*. The mind looks at a collection of parts which can reasonably be perceived of as a "car" and then perceives it as a car, by organizing the parts into a perfect mental picture of a car. The mind then takes this picture to be "car."**

རྟོག་པས་བཏགས་ཅམ།

*tokpe taktsam*

6) There are many places in the sutras where the Buddha stated that the whole universe and everyone in it is "mind only." The Mind-Only School took this to mean that there are no outer, physical objects at all. Explain what two things the Buddha actually had in mind when He said that everything was "mind only."

- a) **In a negative sense, the universe is said to be "mind only" in order to deny that it could be the product of anything else, such as some creator being.**
- b) **In a positive sense, the universe is said to be "mind only" in order to assert that mind is its primary source, due to its role in the creation and ripening of karma.**



COURSE V  
How Karma Works

*Answer Key, Class Six*

1) Maitreya, in his work entitled *The Higher Line*, describes six different steps in the process through which the tendency to grasp to some self-nature causes karma, and thus the world of suffering life. Describe these six. (Tibetan track in Tibetan.)

- a) When you are born you already have karmic seeds (*bakchaks*) for the two tendencies to see things as self-existent (for seeing yourself and your parts as self-existent), planted there during past lives.

བདག་འཇིན་གཉིས་ཀྱི་བག་ཆགས།

*dakdzin nyi kyi bakchak*

- b) Due to the seeds, you start to have the two tendencies to see things as self-existent.

བདག་འཇིན་གཉིས་སྐྱེས།

*dakdzin nyi kye*

- c) You begin to see things the wrong way: some things appear to you to be attractive, and others appear to be undesirable, from their own sides.

ཡིད་འོང་མི་འོང་ཚུལ་མིན་ཏོག།

*yi-ong mi-ong tsulmin tok*

- d) Based on your misperception of things, you begin to feel ignorant like or dislike of these objects.

འདོད་ཆགས་ཞེ་སྤང་སྐྱེས།

*duchak shedang kye*

- e) Due to the emotions of liking and disliking, you do, say, or think negative things, which is collecting karma.

ལས་བསགས།

*le sak*

- f) This karma causes you to continue to circle around in the circle of suffering life.

འཁོར་བར་འཁོར།

*korwar kor*

- 2) When three different types of beings sit down together and look at a glass full of liquid, they see three different things. Does this mean then that nothing at all is one way or the other?

**It does *not* mean that nothing is one way or the other. Things *are* one way or the other, because we perceive them as one way or the other, because our past karma is forcing us to see them that way.**

- 3) Is it possible that the three beings have three perceptions which are all valid, and yet draw contradictory conclusions about a single object?

**Yes it is; each being is having a perception which is valid given their own circumstances, and the three objects being seen are mutually contradictory from each other. We must be careful though in this case to say that the "one object" they are all three looking at is a *liquid*, and not "water," simply because water is what the human sees.**

- 4) Describe how the Consequence section of the Middle-Way School explain what is happening in this case, using their concept of three parts, three material causes, and three contributing factors.

**The three objects that the three beings perceive (pus, water, or nectar) can be described (initially) as three parts of the base object (the liquid). This liquid provides the "material cause"—the stuff or material that turns into each of these objects—in each case. The three different kinds of karma in the minds of the three different beings are forcing them to see the base object the way they do, and are the "contributing factor" in this case.**

5) What happens to the three parts when, for example, a craving spirit tries to drink from the glass?

**When the craving spirit attempts to drink from the glass, and the liquid becomes exclusively something that he alone is experiencing, then it goes from being part blood and pus (in a general sense) to being fully blood and pus (to him).**

6) Are the pus and blood that the craving spirit sees in the cup actual pus and blood? Why or why not?

**The pus and blood in the cup *are* actual pus and blood: the fact that they are just a perception forced upon the craving spirit does not in any way diminish their reality. The water too (the thing which the human sees) is now, and always has been, only a perception too.**



COURSE V  
How Karma Works

*Answer Key, Class Seven*

1) Describe the difference between black, white, and black-and-white deeds. (Tibetan track in Tibetan.)

- a) **Black karma has a black result, meaning suffering, as well as a black essence, meaning that it has to do with mental afflictions, and is itself suffering or the cause of suffering. This is non-virtue committed by someone in the desire realm.**

ནག་པོའི་ལས།

*nakpoy le*

- b) **White karma has a white result, meaning pleasure, as well as a white essence, meaning that the being doing the deed is not experiencing outright suffering with either their body or their mind). This is virtue committed by someone in the form realm.**

དགར་པོའི་ལས།

*karpoy le*

- c) **Black-and-white karma has a white result of pleasure, and a black essence--which refers to the suffering body and mind of the being who does the deed. This describes good deeds committed by someone in the desire realm.**

དགར་ནག་འདྲེས་པ།

*karnak drepa*

2) Name and describe the four parts to a path of action, for the act of killing for example, as explained by Je Tsongkapa, who follows Master Asanga.

- a) **The basis, or object involved: Who it is you kill? Who is it you steal from, and what do you steal?**

- b) **The thinking involved: What thoughts were you having about the killing? (This part is explained further in the next question.)**
- c) **Undertaking the deed: Did you actually undertake the necessary actions to commit the killing?**
- d) **Completing the deed: Did you complete the deed (did the person actually die), and did you have a sense of ownership and satisfaction about it?**

3) The second of these four part has three parts of its own. Name and describe these for the act of killing.

- a) **Correct identification: Did you recognize the thing for what it was? (For example, in the case of an abortion, did you really recognize that the fetus was a living being?)**
- b) **Mental affliction (bad thought): Did you have a strong and active mental affliction like anger or lust when you committed the deed?**
- c) **Motivation: Did you definitely wish to hurt the person; did you premeditate what you were going to do to them? Or was the action an accident?**

4) Suppose someone is engaged in the support of a war by his country. He is not a soldier, but soldiers from his country kill some of the enemy. Does he himself collect the karma of killing, or not? (Use an actual verse quotation, Tibetan track in Tibetan.)

**Anyone who actively supports a war effort collects the karma of killing the enemy in exactly the same way as the soldier on the front line who pulls the trigger. As the text says, "They all get the same karma as the one who does the deed, since they are all engaged in a common goal, in the case of a war or the like."**

།དམག་ལ་སོགས་པར་དོན་གཅིག་ཕྱིར།

།ཐམས་ཅད་བྱེད་པ་པོ་བཞིན་ལྷན།

*mak lasokpar dun chik chir*

*tamche jepapo shin den*

5) Give examples for the following (Tibetan track in Tibetan):

a) *Something which is a karma but not a path of karma:*

**A simple movement of the mind.**

སེམས་པ།

*sempa*

b) *Something which is both a karma and a path of karma:*

**Any of the seven non-virtues of body or speech. The mind has motivated the deed (karma), and a complete deed has been motivated (path of karma).**

ལུས་ངག་བདུན།

*lu-ngak dun*

c) *Something which is a path of karma but not a karma:*

**The three non-virtues of mind (ill-will, coveting, wrong view): there has been no movement of the mind in the sense of a *deciding* to commit a mental non-virtue; but a complete deed *has* been committed.**

ཡིད་ཀྱི་གསུམ།

*yi kyi sum*





COURSE V  
How Karma Works

*Answer Key, Class Eight*

1) What does "most basic virtue" or "root of virtue" refer to? (Tibetan track give Tibetan for this phrase, and for what it refers to.)

**The phrase "most basic virtue" or "virtue root" refers most broadly to the entire store of good karma that we possess. In the study of how this "basic" virtue or "base" of virtue is destroyed, the phrase refers specifically to what we call the "collection of merit," or the accumulation of good deeds which is going to produce our two physical bodies when we become an enlightened being. The "collection of wisdom" produces our mental state when we become a Buddha.**

དགེ་རྩ།

*getsa*

བསོད་ནམས་གྱི་ཚོགས།

*sunam kyi tsok*

ཡེ་ཤེས་གྱི་ཚོགས།

*yeshe kyi tsok*

2) Describe the kind of person who can lose this most basic virtue. (Tibetan track also give Tibetan for "loss of basic virtue.")

**A loss of most basic virtue can occur with humans, male or female (as opposed to beings without a distinct sexual identity), who are intellectually inclined, since they are capable of sustained and powerful wrong views.**

དགེ་རྩ་གཅོད་པ།

*ge-tsa chupa*

3) Describe two actions which can cause a loss of basic virtue. (Tibetan track in Tibetan.)

Two actions which can cause a loss of most basic virtue are as follows:

- a) The development of wrong views wherein you hold, for example, that the laws of karma and the fact of enlightened beings do not exist.

ལོ་གཤམ་སྤྲུལ་དག་ཅུ་གཅོད།

*lokte getsa chu*

- b) Intense anger focussed at a bodhisattva, or other very intense non-virtues.

ཁོང་ཁྲོས་དག་ཅུ་གཅོད།

*kongtru getsa chu*

4) Name two methods given in the Abhidharma for restoring most basic virtue. (Tibetan track in Tibetan.)

The two methods given in the Abhidharma for restoring most basic virtue are to suspect the truth of the principles of karmic cause and effect, or to gain correct view that they really do exist.

ལས་ཡོད་དམ་སྒྲུལ་པའི་བྲེ་ཚོམ།

*le yudam nyampay te-tsom*

ལས་ཡོད་པར་ངེས་པའི་ཡང་དག་པའི་ལྷ་བ།

*le yupar ngepay yangdakpay tarwa*

5) Give examples of the four permutations between projecting and finishing types of karma. (Tibetan track give the names for these two types of karma in Tibetan.)

- a) A person whose life was projected by virtue but finished by non-virtue would be someone like humans or pleasure beings who have sufferings in this life.
- b) An example of a person whose life was projected by non-virtue but finished by virtue would be the Lord of Death in the hells, or naga kings.
- c) An example of a person whose life was both projected and finished by virtue would be the lord of the pleasure beings, named "Destroyer of Thousands."
- d) An example of a being whose life was both projected and finished by non-virtue would be those in the lowest of all hells, named "Without Respite."

འཕེན་བྱེད་ཀྱི་ལས།

*penje kyi le*

ཇོགས་བྱེད་ཀྱི་ལས།

*dzokje kyi le*



COURSE V  
How Karma Works

*Answer Key, Class Nine*

1) Name the five "immediate" misdeeds in their traditional order. (Tibetan track in Tibetan.)

**a) Killing one's mother**

མ་གསོད་པ།

*ma supa*

**b) Killing one's father**

པ་གསོད་པ།

*pa supa*

**c) Killing a foe destroyer**

དག་བཅོམ་གསོད་པ།

*drachom supa*

**d) Creating a schism in the community of monks**

དག་འདུན་གྱི་དབྱེན་བྱེད་པ།

*gendun gyi yen jepa*

**e) Drawing a Buddha's blood with evil intent**

དེ་བཞིན་གཤེགས་པའི་སྐུ་ལ་ངན་སེམས་གྱིས་ཐྲག་འབྲིན་པ།

*deshin shekpay ku la ngensem kyi trak jinpa*

2) Why are these deeds called "immediate"? Describe also the specific type of birth that one must take because of them. (Tibetan track answer both parts in Tibetan.)

**These five misdeeds are "immediate" because, as a result of performing them, one must take an "immediate" rebirth in the hells—which refers to the fact that no other kind of rebirth intervenes. Causing a schism in the community always leads to a birth in the lowest hell of "No Respite"; the others lead to this or to some other hell birth.**

ལས་བྱེད་པའི་ལུས་དེ་དང་དམྱལ་བའི་བར་དུ་སྐྱེ་བ་གཞན་གྱིས་མཚམས་མེད་པ།

*le jepay lu de dang nyelway bardu kyewa shen gyi tsam mepa*

མནར་མེད།

*narme*

3) Describe the profile of a person who creates the kind of schism called "breaking the wheel," and the people who participate.

**The person who creates this kind of schism in the community is a full monk, with all his morality intact, and a sharp intellect. He manages to divide monks who have not yet perceived selflessness directly (called "children"), during a period when the Buddha is not directly present.**

4) Name the six periods when such a schism is impossible. (Tibetan track in Tibetan.)

a) Not at the "beginning of the wheel"—just after the Buddha has begun teaching.

ཚེས་འཁོར་བསྐྱོར་བའི་ཐོག་མ་ལ།

*chunkor korway tokma la*

b) Not at "the end," as Lord Buddha enters His final nirvana

མཐར་ཡོངས་སུ་སྐྱེ་དན་ལས་འདས་པའི་ཚེ།

*tar yongsu nya-ngen le depay tse*

- c) Not until there are faults in teachings, as far as the views of followers, and their morality

བསྐྱོན་པ་ལ་ལྟ་བ་དང་ཚུལ་ཁྲིམས་ཀྱི་སྐྱོན་མ་བྱུང་བར།

*tenpa la tawa dang tsultrim kyi kyun majung bar*

- d) Not until the appearance of one of the "Great Pair"—Shariputra and Maudgalyayana—to reconcile the schism

མཚོག་གཟུང་གཅིག་གི་སྣ་རོལ་དུ།

*chok sung chik gi ngarul du*

- e) Not after Lord Buddha has passed on

སྐབ་པ་སྐྱུང་ན་ལས་འདས་པའི་འོག་ཏུ།

*tuppa nya-ngen le depay oktu*

- f) Not until there are separate monastic residences

མཚམས་ཆེ་ཚུང་མ་བཅད་པ་དག་ཏུ།

*tsam che chung machepa dak tu*

- 5) What makes a misdeed "immediate"?

Rejecting and/or eliminating objects which are very special, either due to the assistance they have granted one (a human body capable of achieving Enlightenment), or due to their exceptional spiritual qualities.

- 6) Explain the order of severity for the five immediate misdeeds.

The most severe is number four (creating a schism in the Community), due to the fact that it leads to a birth in the lowest hell, No Respite, for a full eon; and because it strikes a blow to the Dharma body of the Buddha, preventing realizations and creating havoc in the spiritual lives of people around the world for the length of the schism. Next is number five (drawing blood from a Buddha with evil intent), three (killing a foe destroyer), one (killing your mother), and two (killing your father).

7) Which deeds of the three passageways are most serious? (Tibetan track in Tibetan.)

**The three deeds of the thought.**

ཡིད་ཀྱི་ལས་གསུམ།

*yi kyi le sum*

8) Which of the five views is most serious? (Tibetan track in Tibetan.)

**Holding mistaken views.**

ལོ་ག་ལྷ།

*lokta*



COURSE V  
How Karma Works

*Answer Key, Class Ten*

1) Name and describe the four types of giving outlined in the *Treasure House of Knowledge*. (Tibetan track in Tibetan.)

- a) **Giving which benefits oneself:** When, for example, a person who has not yet freed himself from desire for the desire realm, or a common person who has done so but through the "path of the world," makes offerings to a shrine.

བདག་གི་དོན་ཕྱིར་སྦྱིན་པ།

*dak gi dun chir jinpa*

- b) **Giving which benefits the other:** When, for example, a realized person, one who is free of desire, gives to another living being not so freed.

གཞན་གྱི་དོན་ཕྱིར་སྦྱིན་པ།

*shen dun chir jinpa*

- c) **Giving which benefits both:** When, for example, a realized being who is not yet free of desire presents something to another living being who is not yet free of desire either.

གཉིས་ཀའི་དོན་ཕྱིར་སྦྱིན་པ།

*nyikay dun chir jinpa*

- d) **Giving which benefits neither:** When, for example, a realized being who is free of desire for the desire realm makes offerings to a shrine.

གཉིས་ཀའི་དོན་མིན་ཕྱིར་དུ་སྦྱིན་པ།

*nyikay dun min chirdu jinpa*



2) List the seven qualities that make a person who performs giving an exceptional type of giver. What is the name of the seven together? (Tibetan track in Tibetan.)

These are the "Seven Riches of Realized Beings":

འཕགས་པའི་རོང་བདུན།  
*pakpay nor dun*

a) Faith

དད་པ།  
*depa*

b) Morality

ཚུལ་བྱིས་པ།  
*tsultrim*

c) Generosity

གཏོང་བ།  
*tongwa*

d) Learning

ཐོས་པ།  
*tupa*

e) A sense of shame

ངོ་ཚ་ཤེས་པ།  
*ngo-tsa shepa*

f) A conscience

ཐེག་ཡོད་པ།

*trel yupa*

g) Wisdom

ཤེས་རབ།

*sherab*

3) Describe three qualities that make the actual action of giving exceptional.

- a) Undertaking an act of giving with an attitude of respect, and in a physically respectful manner.
- b) Giving what is really needed.
- c) Giving in a way which does no harm to anyone else.

4) Name four qualities of the person to whom you perform your exceptional giving, giving examples for each.

- a) By type of being: humans better than animals.
- b) By kind of suffering: a person who's sick, or cold.
- c) By the aid given to you in the past: your parents.
- d) By their good qualities: a stream enterer.

5) The Abhidharma describes the difference between a deed which is committed and a deed which is collected. List the six conditions that cause a deed to be collected as well as committed. (Tibetan track in Tibetan.)

a) The deed is done intentionally.

བསམ་བཞིན་དུ།

*sam shindu*

b) It is done with all the parts complete.

ལས་གྱི་ཡན་ལག་རྫོགས་པ།

*le kyi yenlak dzokpa*

c) It is done without regret.

མི་འགྲོད་པ།

*mi-gyupa*

d) It is done without a counteraction.

གཉེན་པོ་མེད་པ།

*nyenpo mepa*

e) The deed comes with the necessary attendants.

འཁོར་དང་བཅས་པ།

*kor dang chepa*

f) The deed is of the type which is certain to ripen.

ནམ་སྒྲིན་སྲོང་ངེས།

*nammin nyong-nge*