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CLASS NOTES

Course V: How Karma Works

Class One: Abhidharma Overview

Abhidharma was one of the first forms of Buddhism to come to India. It is considered to be part of Hinayana, mainly of the **Vaibhashika** (Detailist) school. The main book for study of Abhidharma is *Abhidharmakosha* (Tib.: **Chu Ngunpa Dzu**) by Master Vasubandhu (Tib.: **Loppon Yiknyen**).

Sanskrit: *Abhi* *Dharma* *Kosha*

Tibetan: **NGUNPA** **CHU** **DZU**

English: up to /approaching existing thing* treasury

*The highest existing thing in the Hinayana system is nirvana, so this refers to approaching nirvana.

Abhidharma means "up to nirvana." It refers to what takes you up to nirvana, i.e. wisdom or understanding emptiness. So **Abhidharma means wisdom/emptiness.**

There were seven original great books of Abhidharma composed by the original followers of Buddha. Master Vasubandhu took all of those seven treasures and compiled them into the *Abhidharmakosha*.

The commentary we are using is **TARLAM SELJE**, *Illumination of the Path to Freedom*, by the first Dalai Lama, **Gyalwa Gendun Drup** (1391-1474).

Why study emptiness? By being in deep meditation, you can't do any non-virtue of speech or body (and perhaps mind, depending on how deep your meditation is). You can trick yourself into doing good deeds, but the only thing that will really cause you to only do good deeds is seeing emptiness (says Shantideva).

In this school, you are not in Abhidharma until you see emptiness directly. The accessories are your body, heaps (skandas), etc. and concentration, which allow you to experience emptiness.

Two types of Abhidharma - unstained knowledge:

1.) **SHERAB**

higher knowledge (synonym for wisdom)

Main Abhidharma - consists of the three unstained or higher paths (of the five paths): seeing, habituation, and no-more-learning.

2.) **JEDRANG**

things following behind; "hanging"

Accessories to knowledge - wisdom from life, learning, contemplation, meditation, books.

a.) Nominal accessories: wisdom you were born with, books, hearing, contemplation, meditation.

b.) Real accessories: concentration and the heaps using during concentration.

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Eight chapters in the Abhidharmakosha (root text):

- 1.) **Categories of Existence** - General concept and overview: The basic categories are stained or unstained. Stained means having to do with your bad thoughts, produced by them, producing them, or the bad deeds themselves. All existing things are either stained or unstained. Most of what we experience is stained.
- 2.) **The powers** - The faculties of perception (the senses); how do all things occur, how are they caused. Mental functions. This chapter is an elaboration of chapter one, where the powers are mentioned.
- 3.) **The Suffering World** - Description of all the realms: who is suffering and where they are suffering. Describes beings, time, space, planet formations, etc. This chapter elaborates on the suffering world mentioned in the first two chapters.
- 4.) **Karma** - This describes where the suffering world comes from and proves that the world is from karma and not from a creator God.
- 5.) **Mental Afflictions** (bad thoughts) - Describes how bad thoughts motivate karma.
- 6.) **Person and Path** - Person refers to advanced practitioners and path refers to wisdom. How to escape suffering.
- 7.) **Wisdom** - More detail of wisdom mentioned in chapter six. Describes many kinds and details of wisdom.
- 8.) **Balanced Meditation** - Description of a Buddha's knowledge, balanced between agitated and dull mind; a bright, attentive mind.

Four Requirements of a Buddhist Book:

- 1.) **JUJA - Subject matter** is meaningful (The subject matter of the Abhidharma is the wisdom that understands stained and unstained objects).
- 2.) **GUPA - Purpose** (The purpose of the Abhidharma is to plant the seeds of wisdom.)
- 3.) **NYI-GU - Ultimate goal** (The ultimate goal of Abhidharma is nirvana)
- 4.) **DRELWA - Relationship between the prior three** (To attain nirvana requires wisdom, which is developed by studying that book).

If it doesn't have these four, it isn't a Buddhist book.

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Class Two: Basic Kinds of Karma

Opening line of the fourth chapter of the Abhidharmakosha:

LE - LE JIKTEN NA-TSOK KYE
karmic deeds from basis to be destroyed various they come
(i.e., the world)

Karmic deeds cause the multitude of worlds. All the planets and beings come from karma.

The following three categories are what people believe cause the world:

Unchanging things:

- 1.) **GYU TAKPA** Original cause, unchanging cause; like matter forming
cause unchanging from the big bang.
- 2.) **TSOWO**
main, primal energy The force, the primal energy which made things.

Changing things:

- 3.) **WANGCHUK** A creator being.
Indra or Ishvara
main, principle, primal energy

In the opening of the fourth chapter of Abhidharmakosha, Vasubandhu asserts that the above three aren't the source of existence using the reasonings taught in our last (logic) class. He goes on to explain what is the source of existence:

DE - NI SEM - PA DANG DE - JE SEMPA YIKYI LE YIN-NO
movement of the mind and what it does/motivates karma of the mind is

Karma is the movement of the mind (mental karma) and what follows (includes speech and deeds.)

The most basic division of karma is into two: motivating karma and motivated karma. **Motivating** karma is the thoughts you have. **Motivated** karma is what you speak or do after thinking about it.

The three kinds of karma: of body, speech, and mind (emotions are of mind and mental factors).

Two kinds of verbal and physical karma: (This idea is from the Detailist school only.)

NAMPAR RIKJE **Communicating** the intention through the color, shape,
communicating form of the person. Ex. seeing someone with hands
clapsed and understanding they are praying. Shape
(color or form) which allows you to impute meaning.

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Class Two, continued

NAMPAR RIKJE MAYINPA **Non-communicating karma:** when you do some very communicating it isn't good or bad deed, you gain an invisible light-type aura which is from outside of you and permeating you.

Five qualities of non-communicating karma:

- 1.) Even when you aren't thinking about it, it's still there.
- 2.) Even when the mind is almost shut down (in very deep meditation) it's still there.
- 3.) It has an ethical component - it's either virtuous or non-virtuous.
- 4.) It continues on in a stream; it follows you through time and place.
- 5.) It is composed of subtle physical matter, having all types of elements (air, water, fire, and earth) as its cause.

Your suffering is your world and you.

Each planet has its own hell realms, higher realms, etc. You must have a genuine, strong understanding of where the world came from. As long as even a small part of your mind believes the world came from a creator God, you won't act based upon knowledge of karma, and can't escape sufferings.

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Class Three: Three Kinds of Karma, Four Kinds of Good Karma

Three kinds of karma:

DU RESHI LA NAMMIN YIDU ONGWA DEWA NGONGWA DANG

In the short term karmic result desirable, attractive happiness to experience and ripening

TENDU DUKNGYEL LE KYOPPA NYANGDE TOPJE GEWA
ultimately suffering from to protect nirvana it brings you good deed, virtue

A good deed (or virtue) is something which in the short term brings you a pleasurable experience, and which ultimately protects you from suffering by bringing you to nirvana.

NAMMIN YIDU MI-ONGWA MIDEWA NYONGWA NI MI-GEWA

karmic result undesirable unhappiness experience that bad deed

A bad deed (or non-virtue) is that which brings you a karmic result which is an undesirable, unpleasant experience.

YIDU ENG MI-ENG KYEPA DINYI LE SHENPAY LE LUNG MA TEN
desirable result undesirable result gives you these two other types karma neutral karma

Karma which is other than those two which give you desirable or undesirable results is neutral karma.

Four kinds of good karmic deeds:

- | | |
|--|---|
| 1.) DUNDAM GEWA
ultimate good deed | Nirvana: Only nominally karma - it's not an action. |
| 2.) NGOWO NYIKYI GEWA
nature very by good deed | Good deed by its very nature (there are five of them): |

Five deeds good by their very nature:

The three roots of virtue (the three kinds of mental functions):

- 1.) **Non-desire** - understanding the selflessness of things and so not desiring.
- 2.) **Non-hatred** - understanding selflessness and so not hating.
- 3.) **Non-ignorance** - wisdom.

Two thoughts of virtue always present when doing virtue:

- 4.) Avoid bad deeds for reasons relating to **yourself** (i.e. shame: **ngo-tsa**).
- 5.) Avoid bad deeds because **someone else** may find out (i.e. consideration: **trel-yu**).

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Class Three, continued

- 3.) **TSUNG-DEN** association
When you have a **virtuous thought**, all of the linked mental functions are virtuous by association. Those mental functions which are nominally neutral are colored by that thought.
- 4.) **KUN-LONG** virtuous motivation
Verbal and physical actions, stemming from motivation.

A metaphor for these four good deeds is that a healthy body is like nirvana.

The nature of spiritual education is to see the empty nature of things and then to have the back and forth perceptions of things being empty vs. self-existent. Over time, we see things' self-existent nature less and less.

The ten non-virtues: (the most common of the 84,000 bad deeds)

Involving body:

- 1.) Killing
- 2.) Stealing
- 3.) Sexual misconduct

Involving speech:

- 4.) Lying (giving the wrong impression)
- 5.) Divisive speech (alienating others from each other)
- 6.) Harsh words
- 7.) Meaningless talk

Involving thoughts:

- 8.) Coveting
- 9.) Ill-will
- 10.) Wrong views (This is the worst of all. If we believed in karma, we wouldn't do the other nine.)

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Class Four: Divisions of Karma and Karmic Results

There are many ways to divide karma and explain or classify it. A few are listed here:

Karmic consequences (by when you experience the result):

1.) **TONG - GYUR** **GYI** **LE**

which you are going to see which will karma

Karma whose results you will see in this life. This is the basis of how tantra works.

2.) **KYENE NYONG-GYUR** **GYI** **LE**

after born experienced which will karma

Karma you experience in the very next life after this one (not counting the bardo, which is a birth as well).

3.) **LEN-DRANG SHEN-LA NYONG - GYUR** **GYI** **LE**

times other in experienced will be which will karma

Karma which you experience in any life after your next one.

Four kinds of karma which must ripen (the seeds will definitely ripen rather than remaining latent):

1.) **SHUK DRAKPO**

force fierce

Deed committed with strong emotion (Or even charged thought: "I know I'm right" and acting on it is strong ignorance - a mental function, like emotion.)

2.) **YONTEN GYI SHI**

good personal basis
quality

Deed committed toward a very holy object (such as the three jewels). Because the object has so much potential to help others, the impact of actions toward it affects many others, too.

3.) **GYUN - CHAKSU**

over and over again

Deed committed over and over again will produce a result. It becomes stronger and stronger.

4.) **PA MA SUPA**

father mother killing

Killing your father or mother. Even if done with motivation to benefit them, it will produce negative karma. This is among the worst things you can do.

Two things that will make karma ripen in this life:

1.) **SHING GI KYEPAR**

object distinctive

Doing a deed toward a "distinctive" (powerful) object. A powerful object is one that can benefit many beings, or beings who have just come out of various high states.

2.) **SAMPAY KYEPAR**

thought distinctive

Deed done with an extraordinary motivation or thought. The object or thought must be powerful enough to cause the karma to ripen in this life. Tantra is based upon this.

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Class Four, continued

Three karmic results (from Je Tsongkapa's *Lam Rim Chenmo*):

- 1.) **NAM-MIN**
ripening **Ripening** depends upon how strong your emotions (desire, anger, etc.) are when you do the deed, what's the motivation, and how bad was the deed. A big bad deed such as killing results in hells; medium killing results in craving spirits rebirth, lesser killing results in an animal rebirth. Lesser means by accident; greater means with premeditated hate.

- 2.) **GYU - TUN**
corresponding With **corresponding results**, there is a similarity between what you did and what you get back. There are two kinds:
 - a.) **NYONG-WA**, or **similar experience**. Here the resulting experience is similar to the experience that caused it. For example if you stole, you will never have enough. If you killed, you will have a short or sickly life.
 - b.) **JE-PA**, or **similar habit**. You will have a predisposition to do that thing again in a future life.

- 3.) **DAK -DRE** There is an **environmental** correspondence. For example, if you killed, you will live in a dangerous place with wars, muggers, etc. From sexual misconduct, you live in a place of stink, feces, filth, etc.

Examples of powerful objects which will cause karmic results to ripen in this life:

- 1.) Someone who has just come out of cessation meditation for the first time. Anything you do toward them at that moment becomes very powerful.
- 2.) Someone who just came out of immeasurable love or no-mind meditation for the first time. They are very close to liberation.
- 3.) Someone who has just come out of seeing emptiness for the first time.
- 4.) Someone who just became an Arhant.

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Class Five: How Karma is Carried

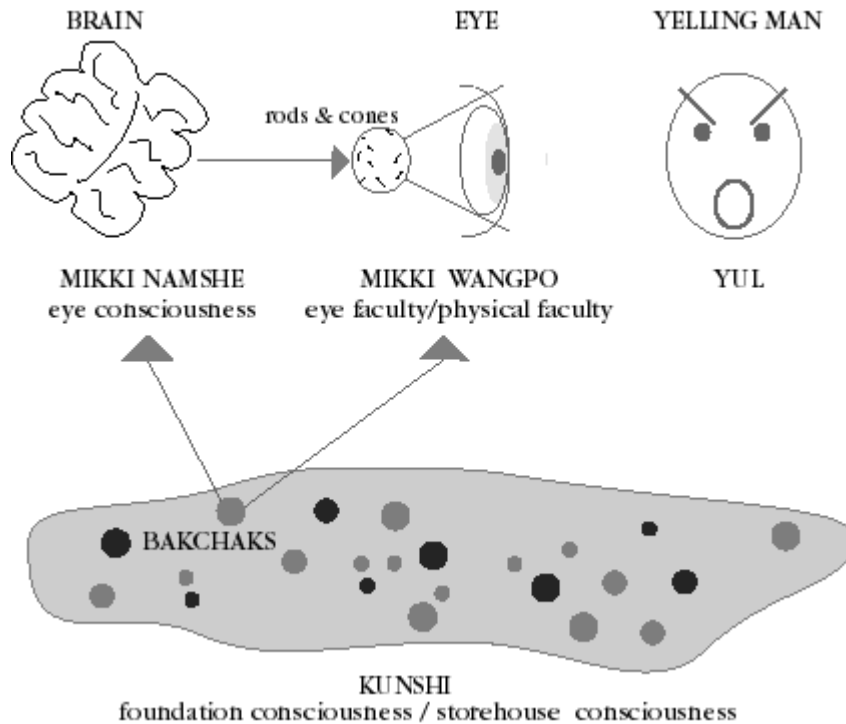
(This lecture is based on the **Madhyamika Prasangika (Implication)** school, from the text:

U - MA GONG - PA RAB - SEL
middle way real intent total clarification

The Total Illumination of the Real Intent of the Middle Way, by Je Tsongkapa (1357-1419), which explains the **SEM TSAMPA**, or **mind only** presentation of how karma works, which is basically accepted by the Prasangika, and all other schools.

According to the Mind-Only school, this is how karma works:

You see an angry person yelling at you.



Eye consciousness (**mikki namshe**) allows you to see a person yelling at you. The eye faculty (**mikki wangpo**), the physical entity consisting of rods, cones, lens, etc., takes in the image and transmits it to the eye consciousness in your brain.

You look at the person yelling, the eye faculty senses colors and shapes. Based upon that, a consciousness grows - you apprehend that the person is there with those colors, shapes, etc.

All your karmic seeds (**bakchaks**) are stored in your foundation or storehouse consciousness (**kunshi**). Then the seeds start to grow and create their result. It creates an

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eye consciousness (**mikki namshe**) - awareness of the yelling face. In fact, it's looking at itself. Mind-only school has the idea of kunshi to explain where karmic seeds are stored.

Mind-only school says that the **bakchak** produces a mental event (eye-consciousness) that looks like your eye faculty. You interpret it to be your eye. It's an emanation of kunshi, producing an image which you think is your eye faculty. The karmic seed causes an instance of kunshi which looks to you as an eye faculty, but is just a part of consciousness, looking at itself.

The kunshi is the place where the bakchaks stay, and it's what starts to look to you like your eye. It's all consciousness. There are no outer forms at all. Any time you see anything outside, it's just you seeing your own mind looking like that. The eye is a display of the mind's (kunshi's) bakchaks, and there isn't any eye at all. Consciousness is seeing consciousness; it's you seeing your mind. There is only mind - no outer forms.

(This example applies to eye consciousness and eye faculty. It also applies to all of the other senses in the same way - ear, taste, smell, touch.)

In the mind-only school, emptiness means that the same karmic seed ripening in your foundation consciousness creates or causes all these things: the mind that sees the angry person, the eye that senses the angry person, and the angry person himself. There is no separate seed or substance for the perceiver and the object perceived.

Collective karma means that everyone who gets together and does a deed (such as having classes) will all enjoy some event in the future together. Everyone in New York has the same karma to enjoy the same results. Someone who died or moved lost the karma to enjoy that result in New York.

The seer and what he sees is created by a karmic seed. The seer is your awareness/consciousness. What he sees is the eye (foundation), and by extension, the yelling man. You are seeing your mind yelling at you. **Your experience of the whole universe is you experiencing your mind.**

That's how you get enlightened. You plant all the right bakchaks in the kunshi and then you see yourself as an immortal deity in a paradise as a result. You must put the correct bakchaks in the kunshi to become enlightened. Just imagining yourself as a deity won't work to reprogram your consciousness because your actions aren't creating the right bakchaks in the kunshi. All bakchaks must be the kind to yield yourself as a deity; not just your thoughts, but speech and deeds as well. This is why morality is the basis of enlightenment.

Once the existing bakchaks ripen, it's too late to imagine things are pleasurable. Getting yelled at is no fun no matter how much you imagine it is pleasant. You can have a good

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attitude about an unpleasant object, which will plant the pleasurable future seed. It's too late to change the seed that's ripening.

How a karmic seed is planted

You yell at someone. As that deed comes to its conclusion, in the next instant, the remaining energy of the deed is transferred to the kunshi in the form of a bakchak. A bakchak is not mental and not physical. It's a kind of energy, or energetic potential, that stays in your mind. How does it stay around and remain preserved over time? It is a changing thing, each instant changing and continuing. The thing that affects the nature of how it changes and fluctuates as it streams on is your motivation, the object, confession, etc. as we listed earlier. If you yell at someone, it produces the result of you being yelled at later. Is it a person yelling at you later?

No, how could mind create a person? Mind creates mind. The awareness of yourself yelling creates an awareness of yourself being yelled at. Nasty content going in results in nasty content coming out. In Madhyamika Prasangika you perceive yourself doing a deed - say a virtue - and that perception plants a bakchak. That bakchak flowers into a result. That's why your motivation is the most important component of a karma (after a powerful object). Your perception of what you did (helped, hurt, etc.) mostly forms the bakchak, although there is another contributor to the bakchak's formation - the deed itself.

Madhyamika prasangika view:

The bakchaks reside in your stream of mind/being - in the unexamined "me" - what I call myself, the simple me, as I normally conceive of myself.

When the Buddha spoke of the world being "mind-only, created by your own mind", he meant (1) the worlds are created by karma and not a creator God. And (2) he wanted you to know that your mind is the main thing; the world is mainly coming from your own mind's ignorance.

TOK - PE **TAK - TSAM** **The world is just what you label it.**
by your own conceptions just labelled

They say that there are parts out there that appear to you in a certain way. You perceive them and label them in a certain way as angry, happy, etc. When you look for the parts out there, you find parts of parts, ad infinitum, without end. That's a meditation on emptiness. If you continue to look for the most basic parts that you label "parts that are really there that I'm not labelling", you'll never find them. That's it's emptiness.

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Class Six: Karma and Emptiness

How karma is caused through lack of understanding of emptiness:

Source: GYU LAMA (Sanskrit: *Uttaratantra*), which was dictated to Asanga by JAMPA (a.k.a. *Maitreya*). This book describes six causal steps to creating karma:

- 1.) It starts with a **bakchak** from a **previous life**, where through ignorance, you saw a thing that appeared to be **self-existent**.
- 2.) Two kinds of **ignorance spring up in your mind** as a result:
 - a.) Tendency to grasp to a **person's self-existent nature** (me, in general).
 - b.) Tendency to grasp to a **self-nature of dharmas**, or things (i.e. my bodily parts: my nose, my ears, my foot, etc.)

These are the two kinds of ignorance that exist in the world and cause all suffering.
- 3.) **You look at pleasant and unpleasant objects and perceive them in a totally incorrect way (as self-existent)**. You think they're just happening on their own, but it's your own projections on a blank screen.
- 4.) Based upon the above misunderstanding of the inherent pleasure or pain of the object, **we have attachment or aversion for the object**.
- 5.) **You collect karma based upon thinking of the object with attachment or aversion, or acting out of attachment or aversion.**
- 6.) **You circle around in the cycle of suffering life**. It perpetuates itself.

Water Analysis: (CHU - BAB)

Take a glass of water. A Buddha, a human, and a craving spirit see it as nectar, water, and pus respectively. Are each of them having a valid perception (*pramana*)? Yes, but you can't have contradictory *pramanas*, so what's going on? It's empty, so each being's perception is a valid *pramana*.

There is a material cause present, the stuff which turned into water (in this case water is the original stuff). There are contributing factors present, in this case each being's karma, which leads them to see it as they do. There are three parts to the liquid (pus, water, and nectar) when the three beings are there looking at it. If only one being is there looking at the water, the material cause and contributing factors make it only one thing. It must be this way since one object (the liquid) can't be three different things at the same time (pus, nectar, and water). The three beings are each seeing a different part of the liquid simultaneously.

So however many types of beings are looking at the water, their contributing factors (karma) make the water have that many parts. If only a human is present, there will only be water in the cup. If a human and a Buddha are present, then there will be part nectar and part water in the cup, because two different karmas impact the cup of liquid.

Bakjaks increase and expand because we fertilize and nourish them with supporting thoughts and actions. When we stop fertilizing them, they won't ripen.

Self-existence means that things exist independent of my conceiving them that way.

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Class Seven: Karmic Path, Black and White Karma

The **Desire Realm** consists of hells, ghosts (aka craving spirits) animals, humans, demi-gods, and pleasure beings. Pleasure beings exist in form and formless realms, also. Beings of the two higher realms (form and formless) don't and can't commit bad deeds, mainly because they are in deep meditation. They don't perform new good deeds at this level, and they have bad deeds from before, so when the good karma from their previous good deeds is used up, they take rebirth in the lower realms.

Black and white karma:

NAKPOY LE Called **black karma** because its essence is black and its result is black.
black karma Essence means it has to do with mental afflictions - it's causing suffering or it is suffering. The result is black because the result is suffering. Black karma is collected in the desire realm, and is non-virtuous.

KARPOY LE **White karma** refers to virtuous karma of the form realm - not desire
white karma realm. The result is white - pleasure. The essence is white because the person doing the karma isn't suffering outright (no suffering body, but must still age and die.)

KAR NAK DREPA Refers to virtue in the desire realm. The result is white-pleasure.
white black mixed The essence is black - mind and body are suffering as we do the karma. We can only do mixed black and white karma (or black only) in the desire realm.

Black and white karma refer to both the result of the deed and the nature of the being doing the deed. It doesn't refer to good and bad deeds.

SAK-ME KYI LE Karma which doesn't have a white or black result, but which
unstained karma functions to remove the black karma. Ex. direct perception of selflessness: a pure virtue without a karmic ripening.

Two ways to remove desire for this life:

1.) **JIKTEN PAY LAM**
world path **The worldly path**

In the worldly path, you get into deep states of meditation and move up from the desire realm through each level of the form realm and formless realm. Your mind moves through the four levels of each realm. Your mind and meditation become progressively more subtle. Based upon whatever realm you meditate on the most, you will take rebirth there. (Meditation becomes the causal form realm and rebirth is the resultant form realm.)

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When your mind reaches the first level of the form realm, you have no desire for sense objects because all senses are withdrawn in this realm. If you get used to pleasure of the first level of the form realm, all earthly pleasures pale. While on the first level of the form realm, you get a taste of the pleasures on the second level, and move up to that higher pleasure, so the first is no longer appealing. You keep doing that - pursuing higher pleasures and giving up lower pleasures. This isn't a permanent giving up of desires. When you stop meditating, the mind comes back down to where you started. The pleasure doesn't stay, and it doesn't lead to liberation.

It's easy to mistake the higher pleasures for liberation, but they're not. Only one state of mind can remove your bad thoughts and lead to liberation - understanding your selflessness.

2.) JIKTEN LE DEPAY LAM

world beyond path

The path which is beyond the world.

This path transcends the world. You don't give up the desire realm or the form realm because you're moving up into higher levels of meditation; you give it up because you understand its selflessness - its emptiness. You remove your desire for an object because you understand its emptiness. When you reach the first level of the form realm in meditation, then you can see emptiness directly.

If you don't focus your attention on emptiness while there, then you will keep doing more pleasurable meditation on higher realms. Once you have sufficient concentrative ability, you must shift your focus to emptiness, alternating your meditation between analytical and single-pointed concentration. Only seeing emptiness can remove your desire for higher pleasure realms as a motivation to meditate and practice.

Prayer works because the virtue of asking for something beneficial creates the cause to receive it.

Karmic Path:

LE LAM
karma path

There are four parts to a path of action, or karmic path (ex. killing):

1.) SHI

basis

The object involved (ex. the person you killed)

2.) SAMPA

The thinking involved, your intention or motivation (did you kill with premeditated anger or accidentally while trying to help someone).

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Kinds of sampa:

- a.) **DU-SHE - correct identification.** Is the person you kill the one intended?
 - b.) **NYON-MONG - bad thoughts.** Were you under the control of attraction, dislike, or ignorance when you committed the deed?
 - c.) **KUN-LONG - motivation or intention.** Did you want to kill or was it an accident?
- 3.) **JORWA - undertaking the deed.** Taking the weapon and going after the person.
 - 4.) **TARTUK - completing the deed.** You collect the karma when the person actually dies.

LE LE KYI LAM
karma karma of path

A path of karma (or action) **motivates the mind to shift to its object.** For example, ill-will, craving, and wrong view are a path of karma. They motivate the mind to move, which is karma. The seven non-virtues of speech and body are karmas.

Karma is a movement of the mind. The mental functions which follow the mind, such as anger, love, etc., are not karma. (There is a big debate about this.)

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Class Eight: Cutting Roots of Virtue; Projecting Karma

Cutting your root of virtue:

GE - TSA CHU-PA Destroying your root of virtue (collection of merit).
virtue root cutting

SUNAM GYI TSOK **Collection of merit** includes the first four perfections: giving, merit of collection not getting angry, morality, and effort. It consists of all the good deeds you have done.

YESHE GYI TSOK **Collection of wisdom** includes the fifth and sixth perfections wisdom of collection (wisdom and the concentration to be able to see emptiness).

You keep piling up good deeds (merit) and knowledge (wisdom). Your collection of merit causes a Form body (*rupakaya*), and your collection of wisdom causes a wisdom body (*dharmakaya*) of a Buddha. The wisdom body has two parts: the mind (or knowledge) and the emptiness of a Buddha. When you destroy your root of virtue, you wipe out and obliterate your collection of merit.

Two things that can cut your root of virtue:

(from Abhidharma):

LOK - TA **Thinking the complete opposite of how something diametric opposite view really exists. Looking at something that exists and thinking it doesn't exist.** For example thinking that karma doesn't exist. It must be a total rejection of the idea to cut the root of virtue. Skepticism and doubt aren't enough to be **lok-ta**.

(from Madhyamika):

KONG-TRO **Anger directed at a bodhisattva.** Each instant directed at anger him results in a kalpa in hell. The object is so powerful that identification, motivation, etc. are not important.

When you cut your root of virtue, Abhidharma says the virtues are wiped out and gone. Madhyamika says that it damages those good seeds so severely that they are inhibited from ever ripening and bringing a result. That's how purification works - it damages negative seeds so severely that they won't ripen.

Profile of who can collect a wrong view:

To have a wrong view, you must be able to hold a clear thought, or you can't think about it to reject it clearly. You must evaluate it thoroughly enough to be able to hold a sustain thought in a firm way. Only humans can do this. Of humans, only those who are intellectual are capable of thorough evaluation and holding a firm, sustained rejection in mind.

CLASS NOTES

Course V: How Karma Works

Class Eight, continued

Ways to repair a wrong view: (implies that you can restore previously damaged virtuous seeds to full potential)

1.) **TE-TSM** Having doubt that your previous wrong view is correct; doubting
doubt your wrong view. You think, for example, maybe karma is correct.

2.) **NGE-PA** Having certainty that your wrong view is wrong and the to
positively identify, correct view is correct. (Having a correct perception about it.)
with certainty

Divisions of karma:

PENJE KYI LE
projecting to do karma

Projecting karma. It throws you to your next rebirth. The most powerful, strong karma throughout your life is the one likely to come up and project you to your next rebirth. It projects you to the bardo, and determines your bardo body and next rebirth. Because it's the most powerful karma in your life, it projects your next rebirth.

DZOK JE KYI LE
complete to do karma

Completing or finishing karma. It decides the details of the next life. Projecting karma determines the overall type of life, and finishing karma determines all the many details of the life- rich, poor, accidents, etc.

Four permutations of projecting and finishing karma:

Example:

- 1.) **Good projecting/bad finishing:** Human rebirth/always sick
- 2.) **Bad projecting/ good finishing:** Hell rebirth/Lord of Hell
- 3.) **Good projecting/good finishing:** Human rebirth/become enlightened
- 4.) **Bad projecting/bad finishing:** Hell rebirth/endless torment

It's very unlikely to be able to realize emptiness at the moment of death - almost impossible. It's the most painful moment of this life. Much better to do it in this life.

Once you realize a certain level of the second path (preparation) in which you think about emptiness and have a strong intellectual understanding, it's no longer possible to cut your root of virtue. You can't doubt karma, emptiness, etc.

If you're engaged in activity with a group of people for the same common goal (war, for example) and someone else other than you - the soldier at the front line - kills, all the people involved possess a full karmic path of action just as much as the one who killed, even if you're just working in the office behind the lines of fighting. The same line of reasoning applies to virtue.

CLASS NOTES

Course V: How Karma Works

Class Nine: Five Heinous Deeds

TSAM ME NGA **Five heinous bad deeds: (These cause you to go to hell in the interim none five next life - no other choice)**

- 1.) **MA SUPA** Killing your mother
mother kill
- 2.) **PA SUPA** Killing your father
father kill
- 3.) **DRACHOMPA SUPA** Killing an arhant
enemy destroyer (arhant) kill
- 4.) **GENDUN GYI YEN JEPA** Creating a schism; dividing the sangha. If you do this one, sangha divide to do you must go to the lowest hell. (Sangha here means those in robes following Shakyamuni Buddha; you can't commit this one now.)
- 5.) **DESHEK LA NGEN SEM GYI TRAK JINPA** To try to kill a Buddha with
Buddha from evil intention with blood to draw evil intention.

Two things that make these five actions so bad:

- 1.) **PENPAY SHI** Mother and father have helped you significantly by giving you a help basis life as a human capable of enlightenment. That's why it's so bad to kill them. It's like you (1) reject your own Buddhahood (you are seeing your karma projected onto blank parents and want to kill it), and (2) want to eliminate it. Their raising you isn't mentioned in sutras as significant; their giving you a body is what is important.
- 2.) **YUNTEN GYI SHI** The Buddha, Sangha, and Arhants are extraordinary extraordinary of object objects. You also reject them (the concept of a unified qualities Sangha, or the Arhant or Buddha) and want to eliminate them. The mental rejection of what these things stand for is what gives the deed its power in these cases. The unity of the sangha is the Dharmakaya, or an expression of the Dharmakaya.

Order of severity (starting with the worst) of these five deeds:

- 1.) Causing a schism - attacking the Dharma body. Results in one eon in the lowest hell.
- 2.) Trying to kill a Buddha - attacking the Form body.
- 3.) Killing an Arhant.
- 4.) Killing your mother.
- 5.) Killing your father.

CLASS NOTES

Course V: How Karma Works

Class Nine, continued

Profile of one who can create a schism: Must be a fully-ordained monk, charismatic, with good morality, very intelligent. The monk lies intentionally to the sangha, teaching five inaccurate rules to get to nirvana twelve years after the Buddha begins teaching, and not at Buddha's death. The two main disciples must be present, and one repairs the schism within 24 hours.

Mental bad deeds are worse than verbal or physical bad deeds.

Par-kalpa: The first people on the planet live 80,000 years. They have wonderful lives, similar to the garden of Eden. They start to do non-virtue, and life spans decrease, eventually reaching only ten year life spans. The end result of this non-virtue is near destruction of the planet. Then they meet and decide to live virtuous lives, and the life span increases back up to 80,000 years. That's one **par-kalpa**. There are sixty of those cycles in a **great eon**. A great eon contains the formation of the world, which takes a kalpa. A kalpa takes trillions of years. (Kalpa and great eon are the same thing?) Great eon contains the destruction of the world. Par-kalpas follow the same pattern in all worlds.

CLASS NOTES

Course V: How Karma Works

Class Ten: How to Make Karma More Powerful

JINPA Four kinds of giving: giving

- 1.) **DAK KI DUN CHIR** Giving for your own benefit. Giving to inanimate objects, me of for benefit temple, etc. No recipient benefits. It is of benefit only to get results in the desire realm (samsara). Two types of people do this: those who aren't free from desire for the desire realm or those in deep meditation free of the desire realm.
- 2.) **SHEN DUN CHIR** Giving for the benefit of others. No benefit to the giver; other for benefit doing it only to help others and not themselves. Aryas do this, when those who have seen selflessness give to ordinary people. Don't wish for a result in the desire realm.
- 3.) **NYI KAY DUN CHIR** Benefit both self and other by giving. Giver wants result of both for benefit desire realm and recipient receives desire realm giving.
- 4.) **NYIKAY MIN CHIR** Neither benefit by giving. A Buddha giving to another both no benefit Buddha to honor them.

How to understand the most powerful giving; giving to bring the best karmic results:

Seven qualities of the giver that make the karmic result more powerful:

PAKPAY NOR DUN Seven riches of the Aryas. The best way to be when Arya (who has riches seven giving, to increase the power of the deed. Having these seen emptiness) qualities when giving vastly increases the karmic power.

- 1.) **DEPA** Concentrate on good qualities and want to become like that yourself. faith Understanding the good qualities of holy beings, or goodness in general, and understanding those good qualities, admiring them, feeling joy and happiness about them being there, and wishing to be like them.
- 2.) **TSUL-TRIM** Avoiding the ten bad deeds. If you have morality when giving, the morality karma of giving is more powerful.
- 3.) **TONG WA** Don't be stingy - be generous. Don't give from the leftovers, give from giving the main pool of resources.
- 4.) **TU-PA** Classroom hours of learning, so that you know and understand what learning you are doing. If you give without awareness of what you're doing, it has little benefit. You must understand the mechanics of what's going on with the giving - the selflessness of the giver, the giving, and the gift, as well as how karma works, etc.

CLASS NOTES

Course V: How Karma Works

Class Ten, continued

5.) **NGOTSA SHEPA** Don't do bad deeds for reasons relating to yourself. No one be embarrassed to know would know if you did a bad deed, but you don't do it for lose face your own conscience's sake. If you have this quality in your personality when giving, it makes the karma more powerful.

6.) **TREL YUP** Don't do bad deeds for reasons relating to what others will think

7.) **SHERAB** Understanding selflessness.
wisdom

Qualities of the giving that make the deed most powerful karmically: The act of giving - the way in which you give - can increase the karmic power of giving. Three factors:

- 1.) Do it **out of respect** and have an attitude of respect in body language, presentation, manner, etc.
- 2.) Give **what is really needed** at the time it's needed most.
- 3.) What you give **can't cause harm** or be used for harm to the recipient.

The object of giving, to have the most powerful karmic result:

- 1.) **DROWA** **Humans** are better to give to than animals. It's better to give to the type of being worst human, the worst criminal, than the best animal, because humans have the potential to reach nirvana in this life and animals don't.
- 2.) **DUK NGEL** Giving to someone who is **suffering** is much more powerful than suffering giving to someone who is not in great need.
- 3.) **PENPA** Giving to a special object, such as someone like your **parents who** assistance **have helped you**. This is because they have given you a human body which can reach enlightenment.
- 4.) **YONTEN** Giving to those of **high spiritual qualities**, such as those coming out good qualities of high meditation for the first time. This is giving to honor the person. What is given is of no value to the person, but honors them. Holy beings don't need the flowers, money, food, etc.

JE LA SAKPO Karma is committed and collected. It can also be committed and collected
committed and collected committed and not collected, according to Abhidharma.

CLASS NOTES

Course V: How Karma Works

Class Ten, continued

Six things that cause karma to be committed and collected: (Collected means that a **bakchak** is planted in your mental stream.)

- 1.) **Intentional** - You mean to do it.
- 2.) **Complete path of karma** - All four parts are present: object, intention, undertaken, and completed.
- 3.) **No regrets** - You are glad you did it.
- 3.) **No antidote** - You didn't do anything to make up for it. The most powerful antidote is to think of karma and the emptiness of the deed.
- 5.) **Glad you did it.**
- 6.) **Definite karmic result** - the result of the previous five. A karmic seed is definitely planted.

You can't do everything - you have limited time and resources, so you want to make the most of what you do, to get the biggest result for your effort. The qualities of the giver (doer), the giving (deed), and the recipient makes the action most powerful. You can manipulate your karmic outcome by doing the deeds to bring the best karmic result. (The example here is for giving, but it also applies to the other perfections.) By having these qualities when you do a deed, the karma is massively more powerful.

CLASS NOTES

Course V: How Karma Works

Class Eleven: Course Review: Karmic Purification

TOP SHI - The four forces, used for karmic purification: (If all four parts are not complete, the purification does not work.)

- 1.) **TEN GYI TOP**
foundation force **Foundation force.** The foundation is the one you offended - living beings or Buddhas. The deepest meaning is taking refuge - the mental state of refuge - ultimately understanding karma and emptiness. When you fall down, you stand up by reasserting your refuge. Your refuge is in your knowledge of karma and emptiness, not some blind belief. It's understanding what's happening.

- 2.) **NAMPA R**
SUNJINPAY TOP
destruction force **Destruction force.** To rip out the roots of something (with power). This is regret, not guilt. It is an intelligent, educated understanding that you just screwed up, based upon knowledge of karma and emptiness and how bakchaks work and are reaped. You know that you will suffer from what you did and why, karmically. You know you just caused yourself future suffering and regret it. You feel ill/bad.

3. **NYE PA LE**
LARNDOKPAY TOP
restraint force **Restraint force.** You don't do it again. Since we can't just stop cold for the rest of our lives, we need a plan. So we set a time limit to stop for awhile - not to do the deed for an hour, a day, a week, etc. and build up the time length to get used to the new habit of not doing the deed. For chronic habits, set a short time limit, say five minutes, and concentrate hard on not doing it. The mind can't concentrate tightly for longer periods to avoid the habit. If you break a vow of restraint, you are lying, and collect more bad karma, so keep the time realistic.

- 4.) **NYENPO KUNTU**
CHUPAY TOP
antidote **Antidote.** You do something to make up for it. There are six possibilities:
 - 1.) Recite holy **names** (like thirty-five Buddhas)
 - 2.) Recite holy **mantras** (must be from a holy source and recited with good morality.)
 - 3.) Study or read **scriptures**.
 - 4.) Meditate on **emptiness** - most powerful because it conditions you to change for the next time. It's the only thing that will lead to permanent change.
 - 5.) Make offerings to **holy objects**. The highest offering is to succeed in your practice - to do what your lama taught.
 - 6.) Use **holy images**.

Vajrasattva meditation is most powerful, because it incorporates this.

CLASS NOTES

Course V: How Karma Works

Class Eleven, continued

Karmic seeds expand, grow, and continue because we fertilize and nourish them with similar thoughts and deeds. If we stop fertilizing them this way, then they won't ripen.

The karmic seeds you have are in a queue to ripen. The most powerful ones go to the front of the queue and are experienced first. They delay the other seeds from ripening until the powerful ones are done.

For every day you delay becoming a good person, you are affecting, influencing, and impacting others badly. Your problems are hurting other people and messing them up. The longer you delay becoming enlightened, the more you hurt others.

The result of purification is that the intention part of the karmic path is ripped out and dramatically lessens the ripening impact. Karma ripens into a lesser result.

It's very important after purification to believe that you're clean - you're pure. (That's why last rites are important.)