

18. 7. 2011 Drupta /Tenets Geshe Jampa Tenzin

Motivation should have been established with last prayer we recited.

We are dealing with the second truth, origins of suffering: delusions and karma. Tonight I'd like to address the second; karma.

Geshela asks some questions here:

The origin of suffering is delusions/poisons of mind. What are the three? Desire, hatred and ignorance.

Yes thankyou.

What does desire do to your mind? – exaggerates things and disturbs emotions. Yes all delusions disturb and exaggerate. Desire observes an appealing object and exaggerates its degree of beauty.

What about anger – what do you understand by that? It exaggerates the ugliness of the object of aversion. This is accepted by Geshe-la but adds that it looks at the object and develops malice, a mental factor, not a primary mind. There is a difference between anger and hatred. Anger is an intention to harm. Hatred has no intent to harm but it has deep dislike, disdain.

Both desire and hatred arise from ignorance. What is ignorance? It clings determinedly to the notion of self as intrinsic. Yes Geshe-la accepts that and reminds you of the difference between ignorance and the view of transient collection. For Chandrakirti and his contemporaries, the Madhyamika proponents, ignorance and view of transitory collection are no different, but according to Dharmakirti the two are different.

What follows is a challenge from the audience about who is a proponent of what.

Chandrakirti, Dharmakirti and Dignath and others consider ignorance as the same as the view of the transient collection. Asanga and Vasubandhu see them as different. Chandrakirti call the view of transient collection this because it looks at ones collection of aggregates of body and mind and since they are collected and are transient, therefore the view is known as the view of the transient collection or transitory collection according to the translator Jeffery Hopkins .

Why is it ignorance? It is so because ignorance is a mental obscuration that veils your mind from seeing the final mode of existence, how things actually exist and not how they appear to exist. That function is performed by jig.ta, the view of transient collection, where it veils, curtains the mind, obscuring it from seeing le.lug/ ?

According to Vasubhandu and Asanga, whilst they say that ignorance and the view of transient collection are different, they are only nominally different, only in name. In terms of practical function they are the same.

Looking at the analogy of a striped coiled rope seeming like a coiled snake in twilight; this is likened to ignorance. Mistaking the snake has the imputation of the view of transitory collection. Ignorance obscures the mind and leads one to believe that self has inherent nature.

Divisions of Delusions

The first division of delusions: there is three; desire, hatred and ignorance.

The second division: there are six: desire, hatred, ignorance, arrogance, deluded doubt, and deluded view.

They arise due to their underlying causes. What are the causes?

Causes: There are six causes. They are; *predispositions, object, hustle bustle, familiarity, explanations/false teachings, mental engagement.*

(Predisposition means energy on our mind stream from the past to experience the delusion again. Object means proximity to the object of our delusion) Familiarity means repeatedly engaging in the feeling. Hustle bustle is keeping wrong company; spending time among those who are hard to identify as enemies but who have a strong negative impact on our mind and behaviour. Mental engagement is cogitating on desirability or hatefulness of an object. Suppose you don't like someone; you think about how they speak, how they look at you, and what they say, over and over again, letting anger flare up more strongly.

Stages of development. How do these poisons of mind crop up?

Firstly, ignorance/marigpa develops, and then due to that you develop the view of transient collection/jigta.

Once you have that it gives rise to prejudices for and against. You develop attachment to yourself and things and people on your side and you develop the opposite (aversion) to things and people on the other side.

This view of transient collection considers self to have true self-sufficient substantially existent entity and then considers such a view is right. This is called the view of false supremacy or deluded supreme view.

That self exists the way the view of transient collection perceives, and to adhere to that is the extreme view. Based on these two you develop cynicism and disbelief in Buddha's four truths teaching. That is a wrong view.

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The doubt you may develop about whether the four truths really do operate as they are taught is a deluded doubt. This is how these wrong views stem from ignorance.

I have said it before, it is crucial we identify delusions, where they come from and how they arise. This is because the truth of the origin of suffering is delusions. They perpetuate suffering. Unless we uproot them, no matter how much we address karma, it will not be effective. If you don't know what delusions are it is like firing an arrow into darkness. Matters of mind and consciousness are hard to get a handle on. Even if mind does see them it is hard for mind to verbalise these matters. This is about the end of delusions. If you want to know more, I suggest chapter five of Vasubhandu's Abhidharmakosha/Treasury of Knowledge.

Karma

Now let us consider the second cause of suffering which is karma.

Karma is a mental factor called *sempa*. Mostly this is translated as mentation. It is one of the fifty one secondary mental factors.

Its job is to push the mind/minds to its/their respective objects.

Karma is a mental factor.

Two divisions: *motivated and motivating karma*

When you develop reverence towards Buddha, it is that sense of reverence which pushes the mind closer to Buddha. Before reverence is expressed by bows and prostrations, it is *motivating karma* which gives you the nudge to get closer to the object. Based on that when you do prostration or recite mantra, you express inner motivation outwardly, *motivated karma*, and this brings you closer to the Buddha.

Two divisions: *collecting and performing karma*

There can be four permutations; collected and not performed, not collected but performed, collected and performed and not collected and not performed.

Collected and Performed: Collected means having a state of strong motivation to do something. It has a very specific meaning here and refers to gathering the forces of strong motivation. Performed means the actual doing of it. Murder is an example of first. The wish, the planning it, is collecting karma. Translating it into actual commitment of the crime of murder would be performance karma.

The effects of this type of karma, both collection and performance, must be faced for one to be free of it.

Performed but not collected: If you dream about killing somebody, you have only performed the karma, and have not collected it.

Collected but not performed: If during the waking state, you are filled with a strong wish to kill somebody, but the act is done by somebody else, then that is collecting karma without performance karma.

Neither collection nor performance: This would be when one is in coma or deep meditation. It is a non-associated compositional factor which you develop as a means of entering meditative absorption of the fourth Samadhi/ concentration state of the form realm. At that stage mind and mental factors are absent, are dormant.

Two divisions: *virtuous and non-virtuous karma*

For the first permutation, karma having both collection and performance, there could be both virtues and non-virtues. Whether it is virtue or non-virtue it is called karma with definite effect. This means that its effects must be experienced definitely. If you have performed a strong virtuous action with collection karma it will remain ever strong and ever potent regardless of the length of time. Unless it is destroyed by strong anger, it will one day give rise to its positive effect which the person who performed it must experience. On the negative side of the karmic ledger, if you perform negative karma with strong motivation, it will give rise to its unpleasant physical and psychological effect, unless it is destroyed by purification antidotes.

We learn from these the need for circumspection and introspection so that we are not giving opportunity for arising of negative karma collected or performed. In dreams we often perform but do not collect, but there are many examples in waking life of collected and not performed karma. Each time a thought goes out there is a collection of karma. Each time it teaches us to be more introspective. Virtuous karma with collection and performance means you are bound to experience a positive pleasant psych/physical effect. Non-virtuous karma with both leads to unpleasant effect. One is best judge of own mind and character. Re-evaluate ones position and take necessary precautions.

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Three divisions; ways for karma to ripen.

The first is, '*karma experienced in the visible life*'.

Some actions are such that someone who performs that karma, positive or negative, will experience the results in the same lifetime. During Buddha's time a disgruntled monk became angry with the male Sangha community/monks and said 'you behave like women'. He became a woman in that very lifetime. There are many cases where very potent karma is actually experienced later in that very life. This type of karma is performed in relation to the sangha, our parents, gurus, or Buddhas. They are special in richness of qualities and kindness to one. The result will not wait for a few lifetimes to appear.

Second is 'ripening effect experienced in next lifetime'

Karma whose 'ripening effect is experienced after several life times' is the third.

Another two divisions: precipitating/ projecting karma and completing karma.

Four permutations:

Firstly, precipitating karma is virtuous, but completing karma is non-virtuous.

A human being whose life contains trouble after trouble, for example, who is living in abject poverty, has a virtuous projecting karma which has caused a human rebirth (only virtuous karma gives rise to a human lifeform) but a negative completing karma or perhaps many.

The second permutation is negative projecting karma, but virtuous completing karma. For example, subterranean beings with extreme wealth/nagas have an animal life, a negative projecting karma, while the quality of that life is opulent, a positive completing karma.

Thirdly, the projecting and completing karma is virtuous. An example is Indra, the king of gods.

The fourth possibility is that both projecting and completing karma is negative, for example, the karma of a being reborn in the hell realm.

This present life of ours had one projecting karma.

While we're alive the raft of experiences that we undergo are instances of completing karma.

How does karma ripen?

Ripening effect means the species we are born to be; human, animal, gods, hell beings etc.

Vasubandu says there are four ways.

The *weight* of karma determines the ripening effect. At death we have a huge collection of karma. Any one of them can ripen at that time. Which karma will ripen in the immediate next lifetime depends on what karma is triggered at the time of death. Of all of these it is the heaviest, gravest which will be activated by the dying mind. Then either virtuous or non-virtuous karma will ripen.

The second possibility arrives assuming two equally strong karmas compete at time of death. Which will ripen? That which is *closer in time to the dying state* will ripen. If equal strength and distance/ proximity, which will ripen?

Thirdly in case of a karma of equal strength and equal distance from death a karma the one which *one is more familiar with* will be activated at death.

Fourthly with a karma of the *equal* strength, proximity and familiarity, then it will be a *random result*. That is why in a Buddhist's death ritual it is very important to recite Buddha's name, the name of the guru and remind the dying person of bodhicitta and its power. It will trigger a positive mind at the critical time of death. This will have a strongly positive impact on the person's mind and will activate a virtuous karma.

I have spent a great deal of time covering the truth of origin of suffering in terms of delusions and karma. They cause actual pain, suffering of change and pervasive condition, the mere possession of these afflicted aggregates of body and mind. These are the real truth of suffering. To be free we need to be free from the origin of suffering, karma and delusion. We have currently a human existence, better than animals, but we are still in samsara and so our lives are fraught with suffering. The beginning cause of this lifetime's existence is ignorance because this lifetime emerged from non liberating meritorious actions/karma. When we die it will be again the dependent links of craving and grasping which are also delusion/attachment that will select a karma to perpetuate our existence.

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Life begins with the king of delusion, ignorance, and life concludes with delusion. It is permeated profoundly extensively by delusion. Delusions are at the root. We do not want to face any hardships but by simply not wishing it, suffering will not go away. Sufferings will follow karmic patterns. To be free permanently, we must be free from delusions and first of all be free from ignorance, the determined adherence to intrinsic existence of person and phenomena. All delusions stem from this. For a true Buddhist practitioner all exertion must hit this mark.

Questions from Audience

Motivating karma is a mental factor in the mind before expressed in physical and verbal actions. Motivated karma is the translation of that motivation in terms of prostration, offering or in terms of insulting or hitting someone, from which people then can know your mind, can read your mind. Your actions reflect what is going on in the mind.

I asked; Everything is dependent on something else. Our life has come from ignorance, which has come from karma, which is dependent on ignorance. What is the cause of ignorance? Geshela says; it comes from its cause.

Actually: Prasangika school says; the ignorance of grasping at truly existent person, arises from grasping at the aggregates. This is called conception of self of phenomena. Ignorance of self of person arises from conception of self of phenomena – our aggregates. You see the aggregate, yours or someone else's, and develop ignorance about self of phenomena. You think either I exist, he she exist truly and from that you develop an idea of 'mine'/inherent mine. From that you develop an idea of 'my' about other things – my car, my house etc. First you develop grasping at self of phenomena and then of person. When you come to understand selflessness you develop selflessness in relation to person first and phenomena afterwards.