

Understanding Karma to Create the Future We Want

Class 4

A 5-week course with registered FPMT teacher, Eddie Peet



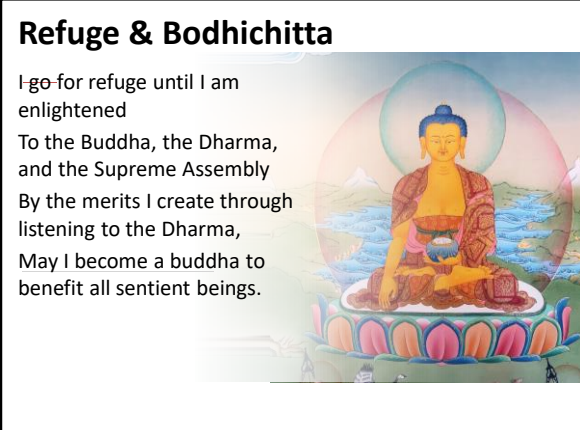
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Refuge & Bodhichitta

I go for refuge until I am enlightened

To the Buddha, the Dharma, and the Supreme Assembly

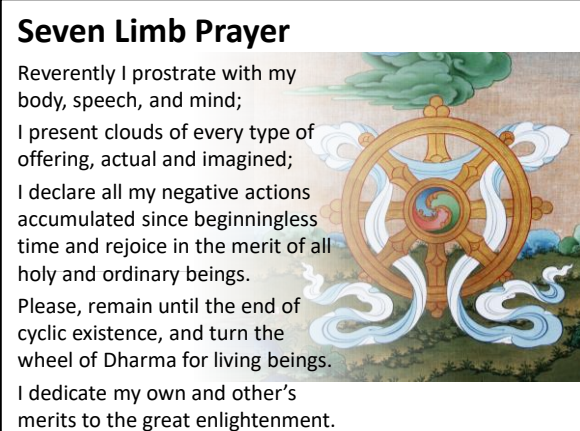
By the merits I create through listening to the Dharma, May I become a buddha to benefit all sentient beings.



2

Seven Limb Prayer

Reverently I prostrate with my body, speech, and mind;
I present clouds of every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time and rejoice in the merit of all holy and ordinary beings.
Please, remain until the end of cyclic existence, and turn the wheel of Dharma for living beings.
I dedicate my own and other's merits to the great enlightenment.

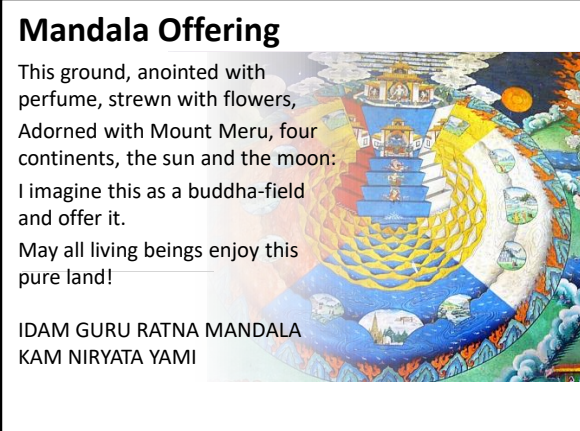


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Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

IDAM GURU RATNA MANDALA
KAM NIRYATA YAMI

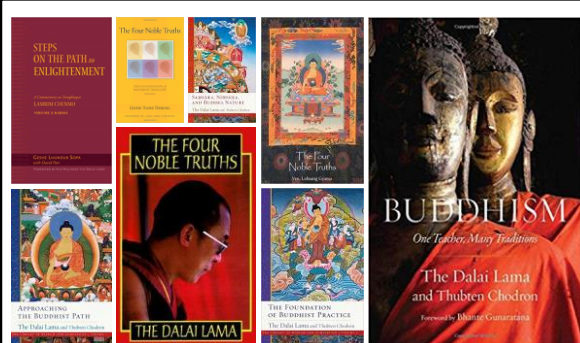


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What We Have Covered


Karma is volitional action – intention	Substantial and co-operative causes	The law of karma
Certainty, increase, non-experience, and no wastage	The medicinal tree analogy	Karmic paths and their results

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Useful Books

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Today's Topics

- Attributes of the Truth of Duhkha
- Karma as a True Origin
- Attributes of karma as an origin
- How to act

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The Buddha said...

ossessed of my own deeds, I am the inheritor of deeds, kin to deeds, one who has deeds as a refuge. Whatever deeds I shall do, whether good or evil, I shall become the heir of it.

--Anguttara Nikaya 3.72

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Two Types Of Fundamental Ignorance

Laws of causality

- Cause and effect
- Karmic cause and effect

Ultimate nature of reality

- All phenomena lack inherent existence
- The emptiness of persons and other

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Duhkha And Its Origins

<div>Ignorance<ul style="list-style-type: none">CausalityUltimate nature of reality</div>	<div>Kleshas<ul style="list-style-type: none">Abhidharma 6+20Vajrayana 80</div>	<div>Karma<ul style="list-style-type: none">Volitional actionsGross and subtle</div>	<div>Duhkha<ul style="list-style-type: none">Three typesGross and subtle</div>
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Causality And Karma

- Karma is an instance of the general law of causality
- Karma requires an agent, and enters the picture when our feelings become involved




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What Is Karma?

Volitional action

- Cause/origin
- Effect/result
- Seed/imprint



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Four Attributes Of The Truth Of Origin

1. Causes
2. Origins
3. Strong producers
4. Conditions

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Origin And The Three Cycles

Nature

Identify – the afflictions, especially craving, and karma

This is the noble truth of the origin of dukkha

Engage

Practice – be mindful of the four distorted attributes


The origins of dukkha must be abandoned

Result

Realization – yes on conventional level. On ultimate level, no origins

The origins of dukkha have been fully abandoned


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Understanding Causes

This refutes the idea that dukkha occurs randomly or without causes.


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Understanding Origins

This dispels the idea that dukkha comes from only one cause


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Understanding Strong Producers

This dispels the notion that dukkha arises from discordant causes

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Understanding Conditions


This dispels the notion that our unsatisfactory state cannot be overcome even though there are temporary times of reprieve

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True Origins From The Perspective Of The Three Levels Of Practitioner

Small	Middling	Great
Ten non-virtues	Negative karma causing rebirth in samsara	Self-grasping and the self-centered attitude
Coarse afflictions that motivate them	Afflictions, especially craving	Cognitive obscurations

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Paths of Action

1. Virtuous white actions produce desirable effects of happiness
2. Non-virtuous black actions produce suffering and pain
3. Neutral actions are neither

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The Medium of Expression

		
PHYSICAL	PHYSICAL	MENTAL
Body	Speech	Mind

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Stages Within A Karmic Action

Intention

Action

Completion


Basis

Attitude

Performance

Culmination


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Weight of the Karmic Act

1. **Attitude:** intense hostility, desire, indifference
2. **Performance:** with glee, with elaborate preparation, habitually, repeatedly, long length of time
3. **Absence of an antidote:** no shame, no embarrassment, no remorse or confession
4. **Perversity:** distorted ideas, wrong views
5. **Basis (object):** 3 fields, 3 doors, size, value, time, place

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Strength of the Karmic Act

Recipient	Object	Support	Attitude
The guru, triple gem, highly realized, parents	The activity itself	Knowledge and ethics. Remedies for the non-virtuous	Approach, carried out, conclusion

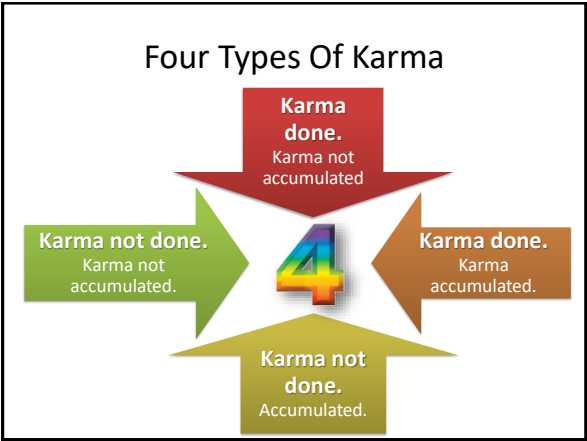
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An Example of a Karmic Act



THEFT

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Karma Done; Not Accumulated

The action is done unconsciously.


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Karma Done; Karma Accumulated

All parts of the action are complete

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Karma Not Done;
Karma Accumulated

Planning, and
then not doing

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Karma Not Done;
Karma Not Accumulated

No intention, no effect

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An Ethical Way
Of Life Avoids...

- Killing
- Stealing
- Unwise sex
- Lying
- Divisive speech
- Harsh speech
- Gossip
- Covetousness
- Malice
- Wrong views


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Reflecting
Upon Karma
Daily

Dispels the
notion that
anything is fixed.
Strengthens your
determination to
be free.




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What's The
Take-Away?

- You know the attributes of karma.
- You know four types of karma.
- It's up to you.

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Coming up:

- The purification of karma

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Dedication

Due to the merits of these
virtuous actions
May I quickly attain the
state of a Guru-Buddha
And lead all living beings,
without exception,
Into that enlightened state



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Bodhicitta Verse

May the supreme jewel bodhicitta
Not yet born, arise and grow
May that born have no decline
But increase forever more



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