

B. Kamma

I. “Skillful” action (page 37)

- A. is The Buddha's Path
- B. is “skillful” action in manipulating kamma
- C. is the primary factor contributing to happiness
- D. will lead to Awakening if continuously developed

II. The Buddha's version of the concept of kamma (page 38)

- A. was founded on the first 2 of the 3 insights he had (page 6) that led his Awakening:
 - i. recollection of past lives
 - ii. insights into the origins of birth and death
 - iii. insights into ending “mental defilements” (asavas)

III. Developing skillful action (page 10)

- A. depends on the mental qualities of
 - i. intentions – which drive kamma
 - ii. perception
 - iii. attention

IV. Appropriate Attention and Appropriate Perception

- A. informs, guides, and shapes one's intentions for the better

V. Skillfulness in handling mental phenomenon

- A. accounts for the kammic consequences of an action

VI. “Kamma” means “intentional actions” (page 343)

VII. Perceptions influence Intentions which drive Actions (page 38)

- A. “Right View”
 - i. is in part the belief in the principal of kamma
 - ii. influences intentions toward good results
- B. intentions influenced by wrong views lead to bad results

VIII. Abandoning the personal narrative, the ego, the “I” (page 39)

- A. was necessary for the Buddha's Liberation [\$228, \$229]
- B. led to the Buddha's "entry into emptiness"[\$186] (p 40)
 - i. what modern philosophy calls radical phenomenology
 - ii. is a focus on events in the present, only
 - iii. is called "in and of itself"
- C. is without any reference to anyone participating in the events in question,
 - i. not thinking of events in terms of "I"

IX. The principle of kamma is simple (page 41)

- A. skillful intentions lead to favorable results
- B. unskillful intentions lead to unfavorable results

X. The network of causes and effects in kamma is not simple

- A. only a Buddha (fully awakened person) can understand all of it.
- B. effects felt in the present come from
 - i. cause in both the past and in the present moment [\$9, \$11, \$13]

XI. The network of causes and effects in kamma is regular [\$14]

B. Kamma

- A. the same intents, in the exact same circumstances will yield the same results
 - i. though having everything the same is near impossible
- B. once done, an action cannot be recalled
 - i. its effects must be played out
 - a) but you can start steering toward a better future with positive intentions and action

XII. Kamma can be changed [\$16, \$17](page 42)

- A. Since kamma is influenced by the present as well as the past
 - i. it is changed by developing "skillfulness"
 - a) by pursuing at least 1 of the lists in "The Wings To awakening"
 - ii. kamma is changed by your intentions and actions in the present

XIII. Ignorance and Desire keep the cycle of kamma and rebirth going (page 44)

- A. are the roots of "unskillfulness"
 - i. "ignorance" being
 - a) a lack of direct experience in seeing
 - the 4 Noble Truths play out in your own life

XIV. The Universe also runs a cycle of kamma [\$225]

- A. when that kamma ends, the universe ends

XV. Nibbana, "Unbinding", requires [A.IV.28] (p 46 - 48)

- A. a willingness to develop, to an extreme degree
 - i. discernment
 - ii. concentration
 - iii. mindfulness
- B. a willingness to abandon, to an extreme degree
 - i. all attachments

XVI. Nibanna and the qualities needed to achieve it are undermined

- A. by a lack of conviction in kamma.