

Causes of death (Lamrim Chenmo, Vol 1, p. 307)

Death from the exhaustion of your life span means dying after you have used up all of the life span that was projected by your previous karma; as the time has come, you die.

Death from exhaustion of your merit means, for example, dying deprived of the necessities of life.

There is also death from failure to avoid danger, in regard to which the sutras **list nine causes and conditions for premature death**: [242]

1. overeating,
2. eating something indigestible,
3. eating without having digested the previous meal,
4. failing to expel undigested food that has accumulated in the stomach,
5. intestinal obstruction,
6. not relying on specific medicines for specific illnesses,
7. failing to understand the distinction between accustomed and unaccustomed activities,
8. untimely death [i.e., accidental death],
9. and engaging in sexual intercourse.

Glossar und Notizen von Alex:

- ▶ Man-made results: (in Pomaia wurde dies etwas wörtlicher übersetzt als »result of the activity of beings«) skyes bu byed pa'i 'bras bu

»A result that arises as the direct result of the effort of a limited being, but which does not ripen from karma.«

J. Hopkins' translation: »personally made effect.«

- ▶ man-made results or results made by a person, literally, and these are two types: man-made results that are produced or develop, and man-made results that are attainments. And both of them arise as a direct result of effort of a limited being. They don't ripen from karma. For instance, when you bang your foot, the bruise is the man-made result of banging your foot. Or you do business and you make a profit; the profit is the man-made result from the business. Why does one person succeed in business and the other doesn't succeed in business? Well, that's a result that corresponds to their cause in terms of our experience, but that's the result of something different. In other words, whatever profit we make, that's the man-made result of making business. It doesn't ripen as a karmic result from doing

business. The only thing that ripens as a karmic result is the actual amount that we make: whether our profit is large or small.

- ▶ An example of the second type of man-made result (a man-made result that's an attainment), would be the attainment of a seeing pathway of mind; in other words, a path of seeing, which would be non-conceptual cognition of voidness as the result of the prior moments or sequence of meditation with a conceptual understanding of voidness. That attainment is the man-made result of the meditation. It's not something that ripens from the meditation as its karmic result. You have to bear in mind that man-made results are things which follow immediately from their causes in most cases. So, for instance, you bang your foot and you get a bruise; or you sell something for a price higher than what you paid for it and you make a profit; or you sit down and you do a meditation and at the end of the meditation you achieve an attainment of another level of mind. These are things that follow immediately from the action that is their cause, and they're not something that ripen through a long process of karmic tendencies or seeds and habits and so on which are laid on a mental continuum.

Four Great Reasonings im Buddhismus - der erste bezieht sich auf die Natur der Dinge, z. B. Feuer ist von Natur aus heiß.

Notizen von Alex:

1. **the reasoning of nature** (chos nyid kyi rigs pa)
For example, fire is hot. This is just it's nature – there is no further reason for it.
2. **the reasoning of dependence** (lto pa'i rigs pa)
This reasoning has to do with the fact that a result arises from it's specific causes. For example, smoke depends on fire; it does not arise from water. Similarly, a sprout arises from a seed.
3. **the reasoning of the way of functioning** (bya ba byed pa'i rigs pa)
For example, the function of the earth element is explained to support; the water element is explained to perform the function of gathering together; the wind element is said to increase – for example, to allow the growth of plants; the fire element is said, for example, to bring fruits to fruition
4. **the reasoning that establishes correctness** ('thad pa sgrub pa'i rigs pa)
There are many different results. For example, the different apples from an apple tree have different color, shape, and taste. Since there is a difference in the results then there must also be different causes. And also for the same reason, if there are different causes there must also be different results.

Notizen von Alex:

The Theravada teaching of the five systems of natural order (Pali: *panca-niyama*) provides confirmation of the conclusion that only impulses entailing endeavor are karmic urges. According to the Pali commentarial literature, the universe follows the fixed laws of five systems of natural order:

- ▶ **physical order** (Pali: *utu-niyama*) – the principles of physics that govern such things as the changing of the seasons, temperature, and weather,
- ▶ **botanical order** (Pali: *bija-niyama*) – the principles of botany that govern the growth of plants,
- ▶ **karmic order** (Pali: *kamma-niyama*) – the principles of karma that govern the physical, verbal, and mental behavior of limited beings,
- ▶ **cognitive order** (Pali: *citta-niyama*) – the principles of cognitive science that govern the sequence of moments entailed in the process of sense perception,
- ▶ **dharmic order** (Pali: *dhamma-niyama*) – the principles of Dharma that govern the standard sequence of events in the life of a Buddha.

Each of the five types of natural order entails movements of energy. Nevertheless, only the system of karmic order describes the types of actions that produce ripened results of happiness, unhappiness, neutral feelings, and rebirth. Such actions are the ones we are calling »karmic actions.«

Aus einem Pali-Sutta:

§ 24. Moliyasivaka: »There are some brahmans & contemplatives who are of this doctrine, this view: Whatever an individual feels – pleasure, pain, neither-pleasure-nor-pain – is entirely caused by what was done before. Now what does Ven. Gotama say to that?«

The Buddha: »There are cases where some feelings arise based on bile [i.e., diseases and pains that come from a malfunction of the gall bladder]. You yourself should know how some feelings arise based on bile. Even the world is agreed on how some feelings arise based on bile. So any brahmans & contemplatives who are of the doctrine & view that whatever an individual feels – pleasure, pain, neither-pleasure-nor-pain – is entirely caused by what was done before – slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those brahmans & contemplatives are wrong.

»There are cases where some feelings arise based on phlegm... based on internal winds... based on a combination of bodily humors... from the change of the seasons... from uneven (out-of-tune) care of the body... from attacks... from the result of

kamma. You yourself should know how some feelings arise from the result of kamma. Even the world is agreed on how some feelings arise from the result of kamma. So any brahmans & contemplatives who are of the doctrine & view that whatever an individual feels – pleasure, pain, neither pleasure-nor-pain – is entirely caused by what was done before – slip past what they themselves know, slip past what is agreed on by the world. Therefore I say that those brahmans & contemplatives are wrong.«

– [SN 36.21 \(https://www.accesstosight.org/tipitaka/sn/sn36/sn36.021.than.html\)](https://www.accesstosight.org/tipitaka/sn/sn36/sn36.021.than.html)

Was ich generell auch nützlich fand, ist folgender Abschnitt im Lamrim Chenmo, in dem Tsongkhapa beschreibt, welche 5 Faktoren noch zusätzlich nötig sind, damit die drei geistigen der 10 unheilsamen Handlungspfade vollständig werden:

Tsongkhapa – Lamrim Chenmo;

For this to be full-fledged covetousness, five qualities are reequired:

1. having a mind that is exceedingly attached to your own resources;
2. having a mind of attachment that wants to accumulate resources;
3. having a mind of longing due to comprehending or experiencing the good things of others-their wealth and so forth;
4. having an envious mind, thinking that whatever is another's should be your own;
5. having a mind that is overcome, due to covetousness, by shamelessness and an obliviousness about the determination to be free from the faults of covetousness.

If any one of these five minds is not present, there is no actual covetousness. The Levels of Yogic Deeds says to apply these five to all ten nonvirtues.

[Malice] is complete if the following five attitudes are present, and incomplete if they are not. The five are:

- (1) an attitude of hostility driven by a reifying apprehension of the characteristics of the causes of harm and the phenomena related to them;
- (2) an impatient attitude by way of not being patient with those doing the harm to you;
- (3) a resentful attitude based on repeated, improper attention to and mindfulness of the causes of your anger;
- (4) an envious attitude which thinks, "How nice if my enemy were beaten or killed";
- (5) an attitude that is dominated by a lack of shame about your malice and obliviousness about the determination to be free of its faults.

Attitudes of simple malice are as follows. To the extent that you reflect, "Someone has harmed me or is harming me," and think about how to bring harm to whoever is doing or did the harm-all this is malice. Other examples of simple malice are the wish that someone else's relatives, resources, or virtue, etc. might deteriorate in this lifetime and the wish that someone else might go to a miserable realm in a future lifetime.

A full-fledged wrong view is associated with these five attitudes:

- (1) an attitude of confusion due to not knowing objects of knowledge exactly;
- (2) a violent attitude, due to delighting in sins;
- (3) an attitude that continuously operates in the wrong way because of pondering improper teachings;
- (4) an attitude that is impaired because of a mistaken denial that thinks that such things as gifts, religious offerings, burnt offerings, and right behavior do not exist;
- (5) an attitude that is dominated, due to these wrong views, by shamelessness and obliviousness about the determination to be free of its faults.

If these five are not present, a wrong view is not full-fledged.