



Name: _____

Date: _____

Grade: _____

THE SOURCE OF ALL MY GOOD

ANSWER KEY FOR CLASS FOUR

1. The opening line of the fourth chapter of the *Abhidharmakosha (Treasure House of Knowledge)* explains where the universe and all the beings in it come from. Write the line out.

The opening line of the fourth chapter is: "Deeds cause the multitude of worlds."

2. Name the two most basic types of karma, or deeds.

The two most basic types are: a) movement of the mind, which is mental karma; and b) what it motivates

3. Give the definitions of virtue, non-virtue, and neutral karma.

a) Virtue is an action which, in the short term, brings you a karmic result which is a pleasurable experience; and which ultimately protects you from suffering by bringing you to nirvana.

b) A non-virtue is an action which brings you a karmic result which is an undesirable, unpleasant experience.

c) Neutral karma is an action which gives you a result other than the above two types of results.

4. Name the four laws of karma.

a) Actions are certain to produce consequences that resemble them in content (good can only lead to good, bad can only lead to bad).

b) The consequences are greater than the actions.

c) One cannot meet a consequence if he or she has not committed an action.

d) Once an action is committed, the consequence cannot be lost.

5. Give the abbreviated list of the ten rights and wrongs, and group them by the three gateways.

Three done with your body: (1) Killing; (2) Stealing; (3) Sexual misconduct

Four done in your speech: (4) Lying; (5) Divisive talk; (6) Harsh words; (7) Idle talk



Three done in your thoughts: (8) Craving; (9) Ill will; (10) Wrong views

6. Name the three types of experiences (in three different times) that ripen from deeds.

- a) Karma whose results you see in this life
- b) Karma whose results you see in the very next life
- c) Karma whose results you see in any life after the next life

7. What are the two special features of a deed that can cause it to ripen in this same life?

- a) Doing a deed toward a powerful object (such as parents or a Buddha, or the community of ordained people)
- b) Doing a deed with a very powerful or extraordinary motivation

8. What four things can make the object of an action "special"?

- a) The object of a deed is special due to being a higher form of life (that is, more likely to reach enlightenment if trained properly); for example, it's a higher virtue to give financial support to a human than to an animal, since the former has a real chance to reach enlightenment in this life.
- b) The object of a deed is special due to being in a state of serious suffering; for example, helping a sick person, someone taking care of a sick person, or someone who is very cold.
- c) The object of a deed is special due to having given you great assistance; for example, your father or your mother, who have given you a body and mind with which you can reach enlightenment in this life.
- d) The object of a deed is special due to possessing high spiritual qualities, such as someone who has seen emptiness directly.

9. Name and explain the four different types of consequences that result from a karmic action.

- a) "Ripened" result: A bad karma for example takes you to the hell realms, to the spirit realms, or to the animal realm.
- b) "Corresponding experience" result: Even if you are born as a human, you tend to get hurt in the same way that you hurt others; for example, if you stole from others you tend to be stolen from.
- c) "Corresponding habit" result: In your next life, you tend to enjoy the same sort of deeds; for example, if you killed others you enjoy harming things even from your childhood.
- d) "Environmental" result: Your deed has an effect on the kind of world you are born into later; for example, sexual misconduct causes you later to live in a place which is foul-smelling.



10. Give the definition of taking refuge.

A state of mind in which, of your own accord, you put all your hopes into some other object to be of assistance to you.

11. Describe the taking of refuge which is shared with practitioners of a lesser scope.

First, you feel a personal fear that you will be reborn in one of the births of misery. Second, you believe that the Three Jewels can protect you from this suffering. Finally you hope that one or more of the Three Jewels will be able to protect you from these sufferings.

12. Describe the taking of refuge which is shared with practitioners of a medium scope.

You fear, for yourself, all the various kinds of pain in the cycle of suffering life. You believe that the Three Jewels possess the power to protect you from this pain, and so you put all your hopes in these Three Jewels to be of assistance to you.

13. Describe how practitioners of a greater scope take refuge.

Your mind, of its own accord, puts all its hopes in any one or number of the Three Jewels to be of assistance, in order to protect every living being from the pain of the cycle of suffering life.

14. Describe result refuge.

"Result refuge" is defined as hoping that one or more of the Three Jewels, as they will be achieved in yourself, will render you assistance. In short, it is taking refuge in your own future direct realization of emptiness, and enlightenment.