
created, then we don't accumulate karma, like interest building up. The more one contemplates the subject of karma, the clearer the mind becomes and this gives hope for a better future.

Using the example of the non-virtuous action of killing, the ripened result, which usually occurs before the other two results, is rebirth as a hell being. The result of killing is very serious, especially since it involves additional suffering of the hell beings. Because the experience of suffering is unbearable even to think about, we should prevent the action of killing. That means not only purifying or preventing the cause of one's own future suffering, but also one showing respect for the life of other beings. If there is always a motivation to not harm the life of other beings then this is contributing peace and joy to the minds of other beings. They can feel very safe and happy about living with one who practises non harmfulness.

We should try at all times to avoid harming others and purify the negativities we have stored in our mind as a result of past harmful actions. Although there are no admirable qualities in non-virtuous actions, the fact that they can be purified is the quality which is important for our practice. It cultivates faith in our mind that negative karmas can be purified.

Eating Meat, The Argument For And Against

In general, Buddhism places great emphasis on the practice of non-violence and not harming other beings. Naturally many people raise the question of Buddhists eating meat. There are many who find this idea difficult to explain. For this reason they give up eating meat. This is a very admirable thing to do. But a distinction is made between eating the meat of an animal which is killed for one's own purpose and other meat. The first type is 'intended meat' which is strictly forbidden. Anyone consuming that meat accumulates very negative karma. For example if an invitation for a meal is received by Geshe-la. Because of him coming, the host slaughters a sheep. If Geshela actually sees the slaughter, or hears of it from others or if any doubt arises in his mind that the sheep had been slaughtered for him then that meat must be forbidden. Eating that meat is eating intended meat which results in a very negative karma.

Furthermore a lot of people argue that the meat is supplied for a demand by saying "Is it not because there is a demand or a consumer that the animal is slaughtered and meat is supplied?" We need to look at the intention of the people slaughtering the animal. The actual intention is that they do this to earn their living. If not why would they charge for the meat? If the consumer is their only thought, why not give the meat away? They would rather keep it until it rotted rather than give it away.

However, if it is a situation where people slaughter and provide meat, because they wish to supply or provide or fulfil the needs of others, then one needs to consider if that meat is eatable or not.

Some sutras say, for some bodhisattvas meat is forbidden. The reason for this is that these bodhisattvas have a strong desire for eating meat and this desire can cause degeneration of their bodhicitta mind. For that reason meat is forbidden. It is nevertheless a difficult topic to discuss and there are many questions to be raised. For example, some people state that when a sheep is slaughtered, the people who consume that meat accrue some negativities. The reason they give is that there would be no act of killing if there were no consumer as then there would be no supplier. The counter argument to this is, if there were no sheep, there would be no slaughtering. So perhaps the sheep too accumulates negativities?

2. Result Similar To The Cause

Killing can yield rebirth as a hell being as a ripened result. Afterwards when the ripened result of killing is finished, one can be free from the hell realms. One may then take rebirth in a higher realm, as a human being by virtue of some virtuous action. But in that human life one may experience the next two results of the previous action of killing. For example one may live a very short life as a result similar to the cause in terms of experience. As a consequence of the action of killing, another's life has been cut short, so one also experiences this result. In that human life, one may experience a lot of sickness. This is another result similar to the cause in terms of experience.

From childhood one has a spontaneous desire to harm other life, which can be a result of the previous action of killing, similar to the cause in terms of habit. Like in the previous life the habit of killing is being maintained.

3. Environmental Result

This takes place in the world in which one lives. Finding the place of residence to be very unhealthy e.g. food and drink are ineffective or lack nourishment for the body. No matter how much food or drink is taken strength does not develop. Medicines too are ineffective. These are regarded as the environmental results of killing.

End of discourse

For Thursday night Geshe Doga suggested the topic of the four immeasurables. Each has four components. This he illustrated with the immeasurable equanimity. While meditating on the immeasurable equanimity comes down from the instructions of the Conqueror Gyalwa Ensapa. Whereas the equanimity that is a preliminary for the seven point cause and effect meditation to generate bodhicitta is different. This comes down from Lama Tsongkapa. Equanimity for seven fold cause and effect is the meditation where one tries to neutralise one's mind by overcoming strong attachment and hatred. Tsongkapa said that this is very important to establish in one's mind because it serves as a foundation for the rest of the stages of the meditation. Without this foundation any love and compassion generated would become one sided.

The immeasurable equanimity is where one wishes that all beings be free of such feelings of closeness and distance, like attachment to some and hatred to others. Each one of the four immeasurables has four things to contemplate:

1. "How wonderful if all beings were free from holding some close and others distant." This is called aspiration.
2. "May all sentient beings become free from holding some close and others distant." This is called prayer.
3. "May I be enabled to help all beings to abide in a state of equanimity." This is called superior intention.
4. "May all the gurus and Buddhas send blessings so that all sentient beings abide in equanimity free from holding close and distant." This is called requesting.

Headings with outline numbering are derived from the Text. Headings without outline numbering are derived from Geshe Doga's commentary.

The original typescript is prepared from Alan Molloy's original transcript, which has been checked against Damien Busby's notes. Adair Bunnnett then checks the typescript against a tape recording, and edits the text, which is finally checked by Alan Molloy.

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