

Transcript of the oral commentary by Khen Rinpoche Geshe Chonyi on Maitreya's *Sublime Continuum of the Mahayana, Chapter One: The Tathagata Essence*

Root verses from *The Tathagata Essence: Great Vehicle Treatise on the Sublime Continuum Differentiating the Lineage of the Three Jewels (mahayanottaratantra-ratnagotravibhanga)* by Maitreya, translation Jeffrey Hopkins and Joe B. Wilson, Draft, January 2007, © Hopkins and Wilson, with permission for use in FPMT Basic Programs.

Oral commentary based on Gyaltsab Je's Commentary to the First Chapter, translated by Gavin Kilty (*The Tathagata Essence, Commentary to the First Chapter* by Gyaltsap Darma Rinchen © FPMT, Inc. January 2007).

Lesson 23

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Question & answer session. The contaminated and the uncontaminated: relating it to karma & the four maras. Does the Buddha have karma? Meaning of exertion. Realisation of emptiness and meditative equipoise. Do seeds of afflictions increase like karma? Intellectually acquired afflictions vs. innate afflictions.

Question: Khen Rinpoche mentioned that the level of predispositions of ignorance could be taken to be the imprints of the apprehension of true existence, and this leads the bodhisattva to create uncontaminated karma. In terms of the uncontaminated karma, what is it not contaminated by, i.e., what's the difference between contaminated karma and uncontaminated karma?

The problem is that I see the apprehension of true existence and its imprints as obscurations and something negative. I can't understand how something negative can lead to karma that is not contaminated.

Khen Rinpoche: Can someone answer her question? If anybody knows the answer, please say so.

Student 2: Is the karma of an arhat uncontaminated?

Khen Rinpoche: You have a question?

Student 2: No, that is the answer. An arhat still has those imprints but maybe his karma is uncontaminated.

Khen Rinpoche: That is true but you are not answering her question. You all need to think. We have studied so if somebody asks this question, how are you going to answer

it?

Student 3: The karma is uncontaminated in the sense that the arhat or whoever has this uncontaminated karma does not have afflictions like attachment and anger in the mind already. But he still has the appearance of true existence that creates those imprints. As a result they accumulate uncontaminated karma.

Khen Rinpoche: What you say is correct. Now here is another question for you.

The question by the first student is this: How is the karma that is accumulated uncontaminated when the individual still has knowledge obscurations? The answer is not difficult.

Khen Rinpoche (to Student 3): Since you said something, now here is another question for you. How are you going to answer it? So far so good so don't make a mistake.

Student 3: Even though he has knowledge obscurations, the karma that he produces does not cause him to circle in cyclic existence because he has no more grasping. I think it has to do with the 12 links. Because the wheel of life is broken, whatever karma he produces does not cause him to circle in cyclic existence.

THE CONTAMINATED AND THE UNCONTAMINATED

Relating it to karma

Khen Rinpoche: It is actually not difficult to answer this question. Basically you have to know what a contaminated and an uncontaminated phenomenon are. There are a few enumerations of contaminated phenomena but they primarily refer to the afflictions. As such, the karma that is motivated by these afflictions is contaminated.

Uncontaminated karma is not motivated by ignorance. Rather it is accumulated in dependence upon the subtle exertion that happens due to the level of the predispositions of ignorance. Arhats and bodhisattvas on the eighth ground onwards do accumulate karma but the karma they accumulate is uncontaminated karma. The level of the predispositions of ignorance is the condition for having subtle exertion and in dependence on that, the arhats and the bodhisattvas on the pure grounds accumulate uncontaminated karma.

It is the same with the contaminated aggregates. Why are our appropriated aggregates contaminated? Because our contaminated aggregates arise from karma and afflictions; primarily, the afflictions. Since it is a product of our afflictions, our aggregates are contaminated.

Relating it to the four maras

We also talked about the mara of aggregates.

- The coarse mara of the aggregates refers to the contaminated aggregates that come about as a result of karma and afflictions.
- The subtle mara of the aggregates refers to the mental body that arises due to the level of the predispositions of ignorance and subtle exertion. Since the mental

body arises from uncontaminated karma, perhaps we can call the mental body an uncontaminated aggregate or an uncontaminated body.

If we divide the mara of the aggregates into coarse and subtle, since the arhats and the bodhisattvas on the pure grounds still have this uncontaminated body, as such, they are not liberated from the mara of the aggregates yet.

With regard to the mara of the Lord of Death:

- The coarse mara of the Lord of Death is the death that happens due to karma and afflictions, i.e., the death that happens without choice because it is a product of our karma and afflictions. As such, we can also call such a death a contaminated death.
- Although the arhats and the bodhisattvas on the pure grounds have liberated themselves from the coarse mara of the Lord of Death, since they have the mental body, they still experience the inconceivable transference of death. I wonder whether we can call that death an uncontaminated death.

I have not seen it expressed in this way with terms such as ‘contaminated death’ or ‘uncontaminated death.’ But if we think about contaminated karma and uncontaminated karma and the meaning of ‘contaminated’ in that context, then I wonder if it is alright to label the death that happens due to karma and afflictions as contaminated death.

As for the mara of the afflictions:

- The coarse mara of the afflictions refers to the manifest afflictions.
- The subtle mara of the afflictions refers to the seeds deposited by the afflictions.

An arhat or foe destroyer is so called because he has destroyed the foe of the afflictions and their seeds as well.

The mara of Devaputra commonly refers to this being, Gerak Wangchuk, who disrupts the practice of virtue by others. Je Rinpoche wrote in his *Golden Rosary of Excellent Explanations* that when one achieves the path of seeing, one overcomes the mara of Devaputra. This is because once one achieves the path of seeing, then all doubts with regard to the Three Jewels are eliminated along with the intellectually acquired afflictions, i.e., the coarse afflictions are eliminated. When one achieves the path of seeing, the intellectually acquired afflictions cannot arise. One becomes a Sangha Jewel because when the path of seeing is achieved, one has eliminated all doubts with respect to the objects of refuge.

In short, this is the essence behind contaminated karma and uncontaminated karma.

- Karma that is contaminated by the afflictions is a contaminated karma.
- Karma that is not accompanied by the contaminants, the afflictions, is an uncontaminated karma.

DOES THE BUDDHA HAVE KARMA?

In order to accumulate karma, exertion is needed, whether it be coarse exertion or subtle exertion. As such, does the Buddha have karma? If you look at it in this way, then it seems like the answer is no.

Khen Rinpoche: Does the Buddha have karma or not? No? Are you sure?

Isn't there virtuous karma in the continuum of the Buddha? Doesn't the Buddha accumulate virtuous karma?

Khen Rinpoche: If the Buddha offered you a piece of chocolate, doesn't he create good karma?

Student 3: Buddha doesn't have conceptual thought so there is no exertion on his part and therefore, no karma is created.

Khen Rinpoche: Are you are saying that if the Buddha gives you a piece of chocolate, the Buddha does not create good karma?

Student 3: He creates virtue but he does not create virtuous karma. So we must create a special category for him that is beyond cyclic existence!

Khen Rinpoche: What are you saying? The Buddha creates virtue but not virtuous karma?

Student 3: Karma applies to sentient beings. So we must create a special category for the virtuous actions of the buddhas. I don't think they accumulate karma like we do, because they do not have conceptual thoughts.

Khen Rinpoche: Whatever you call it, is it virtue or not?

Student 3: I would think it is virtue.

Khen Rinpoche: If a buddha accumulates virtue—if there is a cause—then that virtue must issue forth a result.

Student 3: Maybe whatever virtue the buddhas create are the results of their past prayers when they were bodhisattvas. Whatever virtue they create is already a result of their past prayers.

Khen Rinpoche: When we say, 'accumulate merit', that expression implies exertion, be it coarse exertion or subtle exertion. As such, we do not say that the buddhas accumulate karma. Whatever needs to be accumulated has already been accumulated, i.e. a buddha has finished his job!

Therefore, a buddha's enlightened activities are spontaneous and effortless. There is no need for him to accumulate karma and probably, you can say that he doesn't accumulate karma. I am not sure if one can explain it in this way but anyway, since you need exertion to accumulate karma, as such, the buddhas do not accumulate karma.

MEANING OF EXERTION

Student 4: What does exertion mean? Does it mean the movement of the mind?

Answer: I guess basically it is motivation. Whatever exertion may be, whether you exert yourself to do something physically or mentally, there must be a force that is motivating the action.

Student 4: So does that refer to the mental factor of intention?

Khen Rinpoche: Are you saying that motivation and intention are the same thing? But isn't intention karma?

Student 4: Yes.

Khen Rinpoche: So karma and motivation are the same?

Student 4: Before accumulating karma, do you not have to have intention?

Khen Rinpoche: Before we do any action, there must be a thought that we call 'exertion'. You are motivated to do something. There is something that drives you to do something. Then you will do it.

The mental factor of intention moves the mind towards an object. Your mind will only move towards an object after you have been motivated by something. It is your motivation that motivates you to have the intention of moving your mind towards the object.

REALISATION OF EMPTINESS & MEDITATIVE EQUIPOISE

Student 5: We have always been told that when we realise emptiness, that is done in a state of meditative equipoise. Before we become a buddha, during that state of meditative equipoise, only emptiness appears and there is no appearance of conventional phenomena. When we become a buddha, we remain in meditative equipoise but the unique characteristic of a buddha is that he can realise both conventional and ultimate phenomena at the same time.

My first question is this: Does this mean that the ultimate truth necessarily has to be realised in a state of meditative equipoise?

My second question is this: Khen Rinpoche asked in an earlier lesson "What is the fallacy if it was said that the Buddha will arise from meditative equipoise?" To me, buddhahood is a permanent state, so if the buddha were to arise from meditative equipoise, doesn't that mean that the state of buddhahood is not constant?

Answer: We never said that emptiness can only be realised in meditative equipoise.

In general, we talk about three kinds of wisdom:

1. the wisdom arisen from hearing
2. the wisdom arisen from reflection
3. the wisdom arisen from meditation

These three wisdoms can be developed with respect to any phenomena.

- With regard to emptiness, the very first time you realize emptiness, it is not realised directly, and it is not realised in meditative equipoise. Rather it is realised by an inferential cogniser, i.e., the wisdom arisen from reflection. The point is that the first realisation of emptiness is not necessarily in meditative equipoise.
- That wisdom arisen from reflection then transforms into the entity of the wisdom arisen from meditation. This happens when one enters the path of preparation. On the path of preparation, there is a lot of familiarisation meditation on emptiness. This is the wisdom arisen from meditation.
- Then comes the time when you see emptiness directly for the first time. That realisation occurs within a state of meditative equipoise. The very first time one realises the true path directly is when one enters the path of seeing. One enters the path of seeing via the uninterrupted path of the path of seeing after which one achieves the path of release of the path of seeing.

During the meditative equipoise on the path of seeing, when one realises emptiness for the very first time, during that meditative equipoise, conventional phenomena do not appear.

When one achieves the path of seeing for the first time, one becomes a Sangha Jewel and a superior. I have a question for you: If one is a Sangha Jewel, does one necessarily possess the eight qualities of the Sangha Jewel?

So there are quite a few things to think about. Usually, we just say Dharma Jewel and Sangha Jewel, but we should do more than that. This text is challenging. If you are asked such a question, “If it is a Dharma Jewel, does it necessarily possess the eight qualities of the Dharma Jewel? If it is a Sangha Jewel, does it necessarily possess the eight qualities of the Sangha Jewel?” in order to give an answer, first you have to know what the eight qualities are. So there is much to think about.

The eight qualities of the Sangha Jewel can be condensed into two—the quality of freedom and the quality of knowledge. There are also inner qualities and so forth.

In fact, there are many things to think about if you were asked, “If it is a Sangha Jewel, does it necessarily possess the eight qualities of the Sangha Jewel?” The reason why the Sangha Jewel is a befitting object of refuge for us is because the Sangha Jewel possesses those qualities. If we know what those qualities are, then we will also know why the Sangha Jewel is a befitting object of refuge. This can help with our faith as well.

Student 5: I am sorry. I have phrased my question incorrectly. I was actually asking about the *direct* realisation of emptiness. So just to reconfirm—the direct realisation of emptiness necessarily has to occur within a state of meditative equipoise?

Khen Rinpoche: Why are you asking this question? What is behind this doubt? Now I am not pointing at you alone but addressing everyone here. When you come forward with a question, there must be a reason why you are asking the question.

Student 5: Because Khen Rinpoche stated in one of the lessons, “The unique ability of a buddha is to realise the ultimate truth and the conventional truth simultaneously. Once one becomes a buddha, one is in a permanent state of meditative equipoise from which one does not arise.” Then you posed the question, “What is the fallacy if we were to say that a buddha does arise from meditative equipoise?” Thinking along those lines, I thought, “Being a buddha is a permanent phenomenon. That cannot mean one second one is a buddha and somehow in the next second, one wakes up, i.e., arise from meditative equipoise, and is no longer a buddha.”

Khen Rinpoche: You mean that after a buddha meditates and wakes up, he is no longer a buddha? Why do you think he becomes a non-buddha when he wakes up? That’s why you think he doesn’t wake up from his meditation because you think that if he was to wake up, he becomes a non-buddha!

Student 5: I think it is related to the realisation of the ultimate truth. Seeing conventional truth is no big deal. Even we can see conventional truth. The problem is ultimate truth. Seeing phenomena in a conventional sense, that is not a big deal. The big deal is being able to see the ultimate truth.

Khen Rinpoche: Realising conventional truth is a big deal! It is not easy to realise what a conventional truth is. Please explain the manner of what it means to realise a conventional truth.

Student 5: Oops! I recall Khen Rinpoche said before that, first you realise the ultimate truth. Only then can you realise the conventional truth but I cannot recall the details. Maybe the term, conventional truth, which I have used is incorrect. I was thinking of seeing conventional phenomena. That to me is not so difficult but realising the ultimate truth of what we see is the big deal. That is how my question came about. I was thinking that the direct realisation of ultimate truth can only occur within meditative equipoise.

If we are talking about the paths and grounds, when the bodhisattva on the path comes out of meditative equipoise, then conventional phenomena appear. But of course, the mind is no longer grasping at the true existence of such phenomena anymore unlike an ordinary being who believes that phenomena exist truly.

Khen Rinpoche: The mind that directly realises emptiness—is it necessarily a meditative equipoise?

Student 5: No?

Khen Rinpoche: You said no? You said that a wisdom directly perceiving emptiness is not necessarily a meditative equipoise? Then give me an illustration.

Student 5: Sorry, my answer is yes.

Khen Rinpoche: I need to clarify your question. To answer your question, first I need to clarify what you are really asking:

If it is a wisdom directly realising emptiness, is it necessarily a wisdom of meditative equipoise?

Student 5: Yes.

Khen Rinpoche: Why? This question is not only for you. Those who have some understanding must ask “Why?” Then you must think of the reason. Don’t think I am only asking her. This is not a punishment. I’m asking everyone equally.

Student 5: I think the answer is yes.

Khen Rinpoche: Why?

Student 5: The answer is yes because the direct realisation of emptiness cannot be achieved outside of meditative equipoise. That is why when one becomes a buddha, one never arises from a state of meditative equipoise. That is how my question came about in the first place.

Khen Rinpoche: What about the rest of you? Did you all get the question?

Khen Rinpoche: What do you think? Yes or no?

Khen Rinpoche: If you don’t have a rough idea of the manner of traversing through the paths and grounds—the uninterrupted path, the path of release, the wisdom of subsequent attainment and so forth—this may be difficult.

So if it is a wisdom directly perceiving emptiness, is it necessarily a wisdom of meditative equipoise?

Khen Rinpoche: If you say no, then you must give an example.

Student 5 (consults a classmate and answers): If I were to say no, my consultant here says an illustration will be the wisdom of subsequent attainment. But I don’t understand why!

What I do know is that the bodhisattva on the paths and grounds meditates and realises emptiness. After that, they arise from meditative equipoise. Then they have to accumulate more merit in order to abandon more afflictions. Then they go back into the state of meditative equipoise. Along the entire paths and grounds, their direct realisation of emptiness is becoming more and more powerful until it becomes so powerful that they become a buddha. That was my understanding. Then you not only directly realise emptiness but you can realise conventional truth simultaneously.

Khen Rinpoche: I don't understand what you are talking about.

Khen Rinpoche: The wisdom of meditative equipoise is achieved on the uninterrupted path and the path of release. If it is a wisdom of meditative equipoise, it is either on the uninterrupted path or on the path of release. It is necessarily one of these two.

So when one realises emptiness directly for the first time, one is on the uninterrupted path. Then one moves on to the path of release. When one arises from that meditative equipoise, one enters the post-meditative state. In that person's mental continuum, does the wisdom directly perceiving emptiness exist or has he lost it?

Student 5: It exists but it is not manifest.

Khen Rinpoche: We didn't ask whether it is manifest or not. Does that wisdom exist?

Student 5: Yes because obviously he must remember that he has this direct realisation.

Khen Rinpoche: Is that an uninterrupted path or the path of release?

Student 5: That's the path of release already because one abandons something on the path of release. Sorry, I cannot remember my uninterrupted path and path of release properly.

Khen Rinpoche: Based on what you have just said, this is a wisdom of meditative equipoise because it is a wisdom directly perceiving emptiness. Because you said that if it is a wisdom directly realising emptiness, it is necessarily a meditative equipoise.

Khen Rinpoche: Don't forget what you have said earlier. This is very basic. Your commitment is that. You remember what you said in the earlier part?

- On the path of accumulation, one seeks to delineate emptiness through hearing and reflection.
- When he achieves the wisdom arisen from meditation with regard to emptiness, he enters the path of preparation. On the path of preparation, that realisation of emptiness is via a generic image.
- Then comes the time when one realises emptiness directly. This can only happen within the state of meditative equipoise. Here, we are referring to someone who is realising emptiness directly for the very first time. That realisation is necessarily a wisdom of meditative equipoise.
- But apart from that, this is not necessarily the case. For example, during post-meditative equipoise, in the continuum of a person who has already realised emptiness directly, there is the wisdom directly realising emptiness.

When we talk about meditative equipoise, must it occur with one sitting in the meditation posture for some period of time?

Khen Rinpoche: No? So you think when you are in meditative equipoise, you can walk around and go shopping? When you don't see anything, how are you going to shop? You said just now you can walk around Orchard Road. But (in meditative equipoise) you see only emptiness. You don't see any conventional truth.

You don't see the road. How are you going to walk? You can see the road? We are not talking about the Buddha here. You are realising emptiness for the first time. So you must be sitting down and you cannot move.

Just now you said no, no, no. Now you say yes!

The material is indeed challenging. But if you want to study these treatises, then you really have to think about the material. Otherwise, you are not going to understand anything and the material does not stay in your mind. You have to be able to make the connection between what is mentioned in the earlier part of the text and what is mentioned in the later part. When you are able to see this relationship, only then will the material stay in your mind and you will gain some understanding.

Otherwise, you listen to the first part. Then as you move to the next part, you forget what you have heard earlier. When that happens, I think it is extremely difficult to understand or to learn anything.

I only ask you questions because I think they may be of some benefit. Sometimes, I think if I were to talk all the time, I wonder if there is any benefit. Sometimes, if we can have some discussion like this, perhaps there is more benefit.

But in the first place, in order for you to have questions, you must have some doubts. You must have thought about the text and then wonder, "Why is it like this? Why is it like that?" You shouldn't be asking questions just because it is question time. That is not the point.

Look at the *Heart of the Perfection of Wisdom Sutra*. It is said to be a teaching by the Buddha but most of it is question & answer between Avalokiteshvara and Shariputra. The Buddha didn't really contribute much other than saying, "Well said, well said."

Khen Rinpoche: Next time, as the teacher, I should do that. If people ask questions, I listen. If they are good, I will say, "Well said, well said." Then that will be an easy job for me. I am joking.

DO SEEDS OF AFFLICTIONS INCREASE LIKE KARMA?

Student 6: The seeds of afflictions that are non-associated compositional factors—is that the disintegratedness of the afflictions? My qualm is: Do the seeds of the afflictions multiply the same way as karmic propensities over time?

Khen Rinpoche: The seeds?

Student 6: The seeds of afflictions. I am thinking that if there are the seeds of

afflictions, there should be seeds of the virtuous mind too. So if karma multiplies, then afflictions will also multiply. Would it multiply for the virtuous mind as well?

Khen Rinpoche: If you remember our discussion of the Consequence Middle Way School's (CMWS) explanation of the disintegratedness of karma, it is not that the CMWS does not assert seeds and predispositions. Rather, they say that you don't have to explain karma issuing forth its effect later in time by using the explanation of the ripening of the seeds of karma. They explained this through the disintegratedness of karma.

The very concept of seeds and predispositions is accepted by proponents of Buddhist tenets. But they are always coming from the viewpoint of phenomena having their own intrinsic existence, i.e., there is something right there from the side of the phenomena. Karma is created and in order for it to give rise to a result, there must be something right there from the side of the cause having the intrinsic ability that definitely gives rise to its result.

The Prasangikas say that you don't have to rely on such an explanation as in reality, phenomena do not exist inherently. In fact, if you are looking for a real cause, the real karma, there is nothing there to point to.

The CMWS explains an action issuing forth an effect in the future through the explanation of the disintegratedness of karma:

You finished accumulating karma → that karma ceases, i.e., it disintegrates → that disintegratedness produces the next moment of disintegratedness until such a time when it ripens as an effect.

That is how they connect the cause to its effect.

As for your question about the seeds of afflictions being the disintegratedness of the afflictions, it may be called different names but perhaps it is not wrong to give it such a term.

In the general presentation of karma, one of the four characteristics of karma is that karma increases. How do you explain that?

When karma ceases, it doesn't last for more than a moment. How then does karma increase? When the karma disintegrates, its disintegratedness also lasts for one moment only. Then it produces another moment that lasts for a moment.

When karma is accumulated and when it finishes, a seed, a potential, is left on the mind. That capacity to issue forth a result can increase.

This is something to think about. Yes, it is said that karma increases but it cannot increase without any reason or condition. Perhaps, for us, ordinary beings, our mind are full of the three mental poisons thus providing so many conditions in our mind to increase the capacity or power of those karmic seeds.

When we talk about the buddha lineage, there is the naturally abiding lineage and the developmental lineage.

- The naturally abiding lineage is naturally present in all sentient beings. If you are a sentient being, then you necessarily have the naturally abiding lineage because that is the mind's emptiness of true existence.
- The developmental lineage refers to the time when that potential is nourished, increased and developed through hearing, reflection and meditation.

For the lineage to be awakened, many conditions must come together—hearing, reflection, devotion, compassion and so forth. It is insufficient to have just the naturally abiding lineage. The developmental lineage must also exist. In order for the developmental lineage to develop, many conditions must come together for its awakening.

Back to the seeds of the afflictions. We can say that the power or the strength of the seeds of the afflictions can increase with the afflictions and other conditions. I'm not sure whether the capacity of the seeds of afflictions or the seeds of karma can increase or decrease from their own side without any other conditions. I'm not sure if that is what is meant but if there are conditions for the strengthening of the seeds of afflictions, then the power of the seeds of the afflictions will increase.

But if one applies the antidote, due to the force of the antidote, the stronger the antidote, the weaker will be the capacity of those seeds. As such, we can talk about the seeds of the afflictions increasing in strength.

INTELLECTUALLY ACQUIRED AFFLICTIONS VS. INNATE AFFLICTIONS

Student 6: The intellectually acquired afflictions are taught. But they are afflictions. So one leaves behind the seeds of these afflictions as well. In future lives, for those seeds to ripen, do you need to be taught again or can they ripen due to other reasons? My qualm is that this seed can continue for countless lifetimes and it can actually multiply. I'm just wondering after countless lifetimes, will the intellectually acquired afflictions become innate. I'm not sure at which point do you consider them intellectually acquired and at which point do you consider them innate?

Khen Rinpoche: Earlier in the classification of the path of seeing abandonments, it was mentioned that the intellectually acquired afflictions and their seeds are established by the intellectually acquired apprehension of true existence.

What if I were to say that I don't know (the answer to your question). If I say that the afflictions induced by the seeds that are established by the intellectually apprehension of true existence are all path of seeing abandonments, then what are you going to say? Do you agree?

I wonder if there are any innate forms of afflictions that are induced by the seeds established by the intellectually acquired apprehension of true existence. The straightforward reasoning is this:

- First, you have the intellectually acquired apprehension of true existence.

- The seeds that are established by that affliction must be seeds that are established by the intellectually acquired affliction.
- As such, since it is a seed that is established by the intellectually acquired apprehension of true existence, the arising of the afflictions induced by those seeds must be intellectually acquired afflictions.

Yes, it is complicated. If you ask the question in this way, we can turn it around and ask this: You have innate afflictions. There are seeds established by these innate afflictions. Is it possible for intellectually acquired afflictive obscurations to arise from those seeds, i.e., is it possible for intellectually acquired afflictions to arise from the seeds that are established by the innate apprehension of true existence?

Khen Rinpoche: Is your mind working?

Student 6: Let's say that is not possible. This means that it will be like the cause producing its effect—intellectually acquired afflictions through conception of true existence will produce intellectually acquired afflictions. Let's say I don't have any antidote to them. So these seeds will continue from lifetime after lifetime. So in every lifetime, I don't need to be taught them again.

Khen Rinpoche: You don't need to call them. They will call you!

Student 6: They will arise based on other reasons and conditions. So they do not have to be intellectually acquired in every single lifetime?

Khen Rinpoche: They will continue from lifetime to lifetime, but in order for them to arise, one must meet with some conditions for those intellectually acquired afflictions to arise.

Khen Rinpoche: Sorry, today, I don't know if the class has been helpful or not.

We will finish this module in the next three lessons.

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