

"Beings are the owners of their kamma, heir to their kamma, born of their kamma, related through their kamma, and have their kamma as their arbitrator. Kamma is what creates distinctions among beings in terms of coarseness & refinement.."

- The Buddha

OH KARMA STRIKES AGAIN!

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Q: Which are the four imponderables not to be speculated about?

(It's said that whoever speculates about them would go mad & experience vexation.)

- (a) The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha]
- (b) The jhana-range of one absorbed in jhana [i.e., the range of powers that one may obtain while absorbed in jhana]
- (c) Speculation about [the first moment, purpose, etc., of] the cosmos is an imponderable that is not to be speculated about. Whoever speculates about these things would go mad & experience vexation.
- (d) The results of kamma.
- (e) All of the above
- (f) None of the above
- (g) (a) – (d)

Q: What does “Karma” actually mean?

- (a) Cause and Effect
- (b) Action
- (c) What goes around comes around
- (d) What goes up must come down
- (e) (a) and (b)
- (f) All of the above
- (g) None of the above

Which is correct?

- (a) Karma is not important
- (b) Karma is important as it allows us to differentiate what is skillful and what is unskillful.
- (c) Karma is important as it allows us to foster the good conditions that assist us in our path to Enlightenment.
- (d) Karma is no longer important to those who are Enlightened
- (e) All of the above
- (f) (b) – (c)
- (g) (b) – (d)

Q: Which is correct?

- (a) Kamma is not essential to our Dhamma practice
- (b) Kamma does not apply to those who do not believe it
- (c) Kamma does not apply to those who are Enlightened
- (d) All of the above
- (e) None of the above
- (f) (b) – (c)

Q: Which of the following doctrines are supported by an understanding of karma?

- (a) The Four Noble Truths
- (b) Noble Eightfold Path
- (c) Dependent Origination
- (d) The Five Precepts
- (e) All of the above
- (f) None of the above
- (g) (a) and (b)
- (h) (c) and (d)

Which of the following is correct?

- (a) You need to understand karma to understand rebirth
- (b) You need to understand rebirth to understand karma
- (c) All of the above
- (d) None of the above

Q: In order to understand Kamma, we need to understand:

- (a) The cause by which kamma comes into play in this way
- (b) The diversity of how kamma is experienced
- (c) The result of kamma in this way
- (d) The cessation of kamma in this way
- (e) The path of practice leading to the cessation of kamma in this way
- (f) Discerning this penetrative holy life as the cessation of kamma
- (g) All of the above
- (h) (a) only

Q: Karma is only created by:

- (a) Animals
- (b) Human beings
- (c) Heavenly beings
- (d) Enlightened beings
- (e) All of the above
- (f) (a) – (c)

Q: What starts the process of Karma?

- (a) Intention
- (b) Speech
- (c) Action
- (d) Contact with external objects
- (e) All of the above
- (f) None of the above (please specify then what starts the process)

Q: Karma can be experienced where?

- (a) In the human realm
- (b) In the heavenly realm
- (c) In the animal realm
- (d) In the hell realm
- (e) In all the above
- (f) In none of the above

Q: When can karma ripen?

- (a) In the past
- (b) In the present
- (c) In this lifetime
- (d) In future lifetimes
- (e) All of the above
- (f) None of the above
- (g) (a) – (c)
- (h) (b) – (d)

Q: Which of the following is true?

- (a) 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by what was done in the past.'
- (b) 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by a supreme being's act of creation.'
- (c) "Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all without cause & without condition."
- (d) All of the above.
- (e) None of the above.

Which form the five actions that create the worse karmic effect?

- (a) One who has killed his/her mother
- (b) one who has killed his/her father
- (c) one who has killed an Enlightened being
- (d) one who — with a corrupted mind — has caused the blood of a Buddha to flow
- (e) one who has caused a split in the Sangha
- (f) one who has destroyed a monastery
- (g) All of the above
- (h) (a) - (e)

Which are the types of karma?

- (a) kamma that is dark with dark result
- (b) kamma that is bright with bright result
- (c) kamma that is dark & bright with dark & bright result
- (d) kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma
- (e) All of the above
- (f) (a) – (b)

Which is correct?

- (a) “There is too much injustice in the world. Karma cannot be real.”
- (b) “All those people in that natural disaster deserved to die because of the bad karma they created in the past.”
- (c) “I’m beautiful because of the good karma I created.”
- (d) “I’m beautiful because of the good karma I am creating.”
- (e) “Oh no! Karma strikes again!”
- (f) (c) – (e)
- (g) (c) and (e)