



Complete Buddhist Path of Enlightenment
Delusions and Actions, Death & Rebirth



A preliminary explanation for establishing the Path that leads to liberation is covered under the following:-

- 1. The development of delusions and actions, death and rebirth***
- 2. An explanation of the twelve “Dependent-related links”***



Actual liberation, or nirvana, is a final cessation of samsaric rebirth that has obtained by meditating on True paths.

To do this,

- 1. We need to abandon all delusions and contaminated actions which are the source of samsaric rebirths*
- 2. A need to understand the process of samsaric rebirth.*



The development of Delusions and Actions, Death and Rebirth

Development of Delusions and Actions, Death and Rebirth



Consists of the following processes:-

- 1. Identifying the delusions*
- 2. The stages by which delusions develop*
- 3. The causes of delusions*
- 4. The dangers of delusions*
- 5. How actions are created in dependence upon delusions*
- 6. The way we die and take rebirth*



1 Identifying the delusions

1 Identifying the delusions



This has two points / parts:-

A) Definition of delusions (See 1.1)

B) The six root delusions (See 1.2)

✓ *Desirous attachment (See 1.2.1)*

✓ *Anger (See 1.2.2)*

✓ *Deluded pride (See 1.2.3)*

✓ *Ignorance (See 1.2.4)*

✓ *Deluded doubt (See 1.2.5)*

✓ *Deluded view (See 1.2.6)*

1.1 Definition of Delusion



The definition of delusion:-

“Mental factor that arises from inappropriate attention and functions to make the mind un-peaceful and uncontrolled”



1.2 *The six root delusions*



1. Delusions are countless but all delusions are branches of these six root delusions
(Desirous attachment, anger, deluded pride, ignorance, deluded doubt, deluded view)
2. Basis for all error and conflict and throw us into states of samsaric rebirth.
3. By watching our own minds, we shall learn to discriminate between non-virtuous, disturbing states, and virtuous states that bring peace.
4. In this way, we shall develop wisdom and gain realizations



1.2.1 *Desirous attachment*



The definition of Desirous attachment:-

“Mental factor that observes its contaminated object, feels it to be attractive, exaggerates its attractions, considers it desirable, develops desire to possess it, and feels as if it has become absorbed into the object”



1.2.1A *Desirous attachment*



The definition of Inappropriate attention:-

“The stages of focusing on an object’s good qualities, exaggerating them, and considering the object to be desirable”

1. Inappropriate attention induces desire, and desire attaches us to the object.
2. Need to intervene at early stages of its evolution and prevent inappropriate attention.

1.2.2 Definition of Anger



The definition of anger:-

“Mental factor that observes an animate or inanimate object, feels it to be unattractive, exaggerates its bad qualities, considers it to be undesirable, becomes antagonistic, and develops the wish to harm the object”



1.2.2A Definition of Anger



Three types of anger:-

1. Anger towards someone or something that harmed us:
2. *Anger towards someone or something that harmed our friends or relatives:*
3. *Anger towards someone or something that is helping our enemy:*
 - ✓ *In the past*
 - ✓ *In the present (now)*
 - ✓ *In the future*

1.2.2B Definition of Anger



Anger:-

- ✓ *Experienced only in the desire realm*
- ✓ *Harms everyone (both recipient and person who experience the anger)*



To prevent anger – as soon it is noticed, sever contact with object by meditation, reminding ourself of all harm anger brings to ourself and others.

1.2.3 Definition of Deluded Pride



The definition of Deluded Pride:-

“Mental factor that feels arrogant for slight reasons”

With pride, we cannot develop good qualities and realizations.



1.2.3 Definition of Deluded Pride



Seven types of Deluded Pride:-

- 1. Pride over inferiors (See 1.2.3A)**
- 2. Pride over equals (See 1.2.3B)**
- 3. Pride over superiors (See 1.2.3C)**
- 4. Pride in identity (See 1.2.3D)**
- 5. Pretentious pride (See 1.2.3E)**
- 6. Emulating pride (See 1.2.3F)**
- 7. Wrong pride (See 1.2.3G)**

1.2.3A Pride over inferiors



The definition of Pride over inferiors:-

“Pride we have when we observe someone who is inferior to us in some respect and think, “I am better than that person”

1.2.3B Pride over equals



The definition of Pride over equals:-

“Pride we have when we observe someone who is equal to us in some respect and think, “I am better than that person”

1.2.3C Pride over superiors



The definition of Pride over superiors:-

“Pride we have when we observe someone who is superior to us in some respect and think, “I am better than that person”

This pride is also known as “Pride beyond pride” because its object is usually someone who also has pride.

1.2.3D Pride in identity



The definition of Pride over identity:-

“Pride we have when we identify with something such as a role, an idea, a job or a country, thinking that because of our identity we are better than others”

Example: May develop pride thinking I am a minister

1.2.3E Pretentious Pride



The definition of Pretentious Pride:-

“Pride we have when we have an inflated idea of our attainments, thinking that we have gained certain good qualities or realizations that we have not gained”

Example: Gained great wisdom because we understand new simple subject like dependent origination

1.2.3F Emulating Pride



The definition of Emulating pride:-

When we observe someone much more highly accomplished or holding a much higher position than ourself, and think, “I am almost as accomplished as that person” or “I have a lot in common with that person”.

1.2.3G Wrong Pride



The definition of Wrong Pride:-

“Pride we take in something that we have done badly or incorrectly, believing that we have done is excellent and praiseworthy”

Example: Giving Dharma talk full of false information and incorrect advice...thinking how wise I am.

1.2.4 Definition of Ignorance



The definition of Ignorance:-

“A mental factor that is confused about the nature of an object, and that functions to induce wrong awareness, doubt and other delusions”



Asanga, Compendium of Abhidharma

1.2.5 Deluded Doubt



Definition:

“Is a two-pointedness of mind that interferes with the attainment of liberation or enlightenment”



- 1. In general, doubt is a mind of uncertainty that cannot decide between two alternatives*
- 2. Not all doubts are deluded doubts e.g., to eat meat or fish for dinner?*
- 3. But, deluded doubt is uncertainty about Dharma topics that causes our faith to decline and disturbs our peace of mind.*

1.2.5A Deluded Doubt



3 types of doubt in general:

- ❖ ***Doubts tending towards the truth***
- ❖ ***Doubts tending away from the truth***

(Any doubt about spiritually significant objects that tends away from truth is deluded object)

- ❖ ***Balanced doubts***

Person who previously does not believe Buddha exists, on hearing Dharma starts to have doubt whether Buddha now exists is not deluded doubt.

If vice versa, yes deluded doubt.

1.2.5B Deluded Doubt



How to abandon deluded doubt?

- ❖ *Do not allow the doubt to remain in our mind*
- ❖ *Take steps to resolve the doubts*
- ❖ *Ask questions of Teachers and others to share their understanding*
- ❖ *To eliminate a doubt, is thru' correct belief or knowing the object clearly and thoroughly, with complete certainty.*

1.2.6 Deluded View



Definition:

“Is a view that functions to obstruct the attainment of liberation”



5 types of deluded view:

- ❖ *View of the transitory collection (See 1.2.6A)*
- ❖ *Extreme view (See 1.2.6B)*
- ❖ *Holding false views as supreme (See 1.2.6C)*
- ❖ *Holding wrong moral disciplines and conduct as supreme (See 1.2.6D)*
- ❖ *Wrong view (See 1.2.6E)*

1.2.6A View Of The Transitory collection



Definition:

“Is a type of self-grasping of persons that grasps one’s own “I” as being an inherently existence I”



2 types of view of transitory collection:

- ❖ *View of the transitory collection conceiving “I”*
- ❖ *View of the transitory collection conceiving “mine”*

1.2.6B Extreme View



Definition:

“Is a deluded view that observes the “I” that is the conceived object of the view of the transitory collection and grasps it either as permanent or as completely ceasing at the time of death”



1.2.6C Holding false views as supreme



Definition of holding wrong false views as supreme:

“Is a deluded view that holds a false view to be correct and superior to other views”.

This delusion exaggerates and strengthens our false views, and makes it more difficult for us to abandon them and adopt correct views.



1.2.6D Holding wrong moral disciplines and conduct as supreme



1. Correct moral discipline prevents us from engaging in non-virtuous actions and helps us to engage in virtuous actions
2. Some people holding wrong views who believe that we can prevent rebirth in the lower realms who believe that we can prevent rebirth in the lower realms or even attain liberation from samsara by practicing wrong practices as supreme.



(clairvoyance – previous life as dog)

1.2.6E Wrong View



Definition of wrong view:

“A wrong view is a mind that observes any object that it is important to realize in order to attain liberation or enlightenment, such as karma or emptiness, and denies its existence”



1.2.6Ea Wrong View



1. If we hold a wrong view we cannot meditate on correct paths or practice pure Dharma.
2. The main cause of wrong views is ignorance, the cause of all delusions.
3. There are 2 types of self-grasping, innate and intellectually-formed



- 3.1 Intellectually-formed self-grasping is acquired mainly by those who adhere to philosophical views*
- 3.2 Innate self-grasping is common to all living beings. This is the self-grasping that is the root of samsara, the root of all faults and suffering, and the source of all delusions.*

1.2.6Eb Wrong View



Definition of wrong view:

“A wrong view is a mind that observes any object that it is important to realize in order to attain liberation or enlightenment, such as karma or emptiness, and denies its existence”





2 The stages by which delusions develop

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In Commentary to Valid Cognition:

“If we have [grasping at] self, we shall have [grasping at] others.

From discriminating self and others, we shall develop desirous attachment and hatred.

Out of desirous attachment and hatred, we shall engage in non-virtuous actions.

Through this, all faults and sufferings arise”

Dharmakirti





3 Causes of delusions

3 *The causes of Delusions*



There are six causes of delusion:

1. The seed (**see 3.1**)
2. The object (**See 3.2**)
3. Distraction and being influenced by others (**See 3.3**)
4. Bad habits (**See 3.4**)
5. Familiarity (**See 3.5**)
6. Inappropriate attention (**See 3.6**)



3A *The causes of Delusions*



1. Seed of delusion + The object + Inappropriate attention = Delusion will develop
2. Cannot abandon delusions until we abandon self-grasping by gaining direct realizations of emptiness
3. Meanwhile, overcome our delusions temporarily by learning to identify and prevent their causes.
4. With “3” + training in meditation on emptiness, we eventually gain a direct realization and gradually our delusions will be completely extinguished.

3.1 The Seed



1. The seed of delusion is the potentiality to develop delusion.
2. Created in our mind by delusions we have developed in the past.
3. Whenever we come into contact with an object, we naturally develop delusions.
4. If we abandoned seeds of delusions (like Foe destroyers), we shall not develop delusions when we come into contact with objects.

3.2 The Object



1. The object of delusion – object we are observing when we develop a delusion.
2. Objects of desirous attachment are objects that appear attractive; and objects of aversion appear unattractive.
3. Virtually impossible to avoid all objects of delusion
(e.g., parts of cave will be more attractive)

3.3 Distraction and being influenced by others



1. If we associate with friends who have no interest in spiritual development and who habitually engage in harmful actions,

we ourselves easily develop the same bad habits; lose our enthusiasm and respect for spiritual practice.
2. Need to associate with friends who admire spiritual training, have good qualities and virtuous aspirations.

3.4 Bad Habits



1. If we develop bad habits of speech, or habits of watching films or reading books that disturb our mind, these make our delusions stronger.
2. Examples: Idle chatter about sex, reading pornography or romantic fiction, argument, reading horror stories, war novels etc will increase our desirous attachment.

3.5 Familiarity



1. If we are very familiar with delusions, they will arise naturally and spontaneously in our mind
2. Example: accustomed to expressing our anger openly without control, it will be very easy to lose our temper.

3.6 Inappropriate control



1. Inappropriate attention is a mind that focuses on the qualities of a contaminated object and exaggerates them.
2. For example, dwelling on how someone harmed us in the past, inappropriate attention will cause hatred to arise strongly in our mind.
3. If we have not gained an understanding of emptiness and if we have no experience of meditations that are specific opponents to our delusions, we can temporarily eliminate delusions via doing breathing meditation.



4 Dangers of delusions

4 The Dangers of Delusions



Delusions cause us to:-

- *Destroy our moral discipline*
- *Inner good qualities to decrease*
- *Experience abuse, mental torment and anxieties*
- *Previous attainments to decrease*
- *Prevent us from gaining new realizations*
- *Rebirth in lower realms*



5 How actions are created in dependence upon delusions

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1. In dependence upon delusions, we create non-meritorious and meritorious actions.
2. Two types: fluctuating and unfluctuating.
3. Fluctuating meritorious actions – virtuous throwing actions whose fully ripened effect is rebirth in higher realms of **human, demi-gods and desire realm god**.
4. Unfluctuating meritorious actions – virtuous throwing actions whose virtuous fully ripened effect is rebirth as **god of the form or formless realm**.

Create thru' power of tranquil abiding

5.1 How actions are created in dependence upon delusions



5. All three types of action are created in dependence upon delusion because all of them are created by mind that has self-grasping ignorance.
6. All three types of action are causes of taking rebirth within Samsara



6 The way we die and take rebirth

6 *The way we die and take rebirth*



There are three parts:

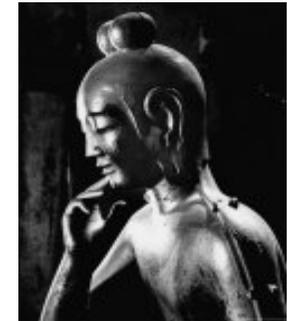
1. The way we die (**see 6.1**)
2. The way we enter the intermediate state (**See 6.2**)
3. The way we take rebirth (**See 6.3**)

6.1 *The way we die*



There are five parts:

1. The signs of death (**see 6.1.1**)
2. The causes of death (**See 6.1.2**)
3. The conditions of death (**See 6.1.3**)
4. The minds of death (**see 6.1.4**)
5. The sign that dying has ended (**See 6.1.5**)



6.1.1 The signs of death



1. Signs of death are two kinds – distant or close.
2. The distant signs experienced
 - ⊙ *even when we are not suffering from any particular illness.*
 - ⊙ *6 and 3 months before death*
3. Distant signs are 3 kinds: bodily; mental and dream signs
4. Do not indicate we shall soon die, but if persist death is imminent.

6.1.1A The signs of death



5. Knowing we soon die:

- ✓ *make preparations that will benefit our future life*
- ✓ *engaging pure Dharma*
- ✓ *extend life span by practices of Amitayus and White Tara or transferring our consciousness at death*

6. Distant bodily signs

- ✓ *Continuous hiccup when passing urine or excrement*
- ✓ *No longer hear buzzing sound of our inner ear*
- ✓ *Apply pressure against our fingernails and then release pressure, blood does not quickly return*
- ✓ *During sexual intercourse, constantly hiccup*
- ✓ *For no reason, we cannot taste things*
- ✓ *For no reason, we cannot smell things*
- ✓ *Our exhaled breath is cold*

6.1.1B The signs of death



6. Distant bodily signs (Cont'd)

- ✓ Our tongue shrinks and feels rolled or swollen
- ✓ Poke our tongue out, no longer see its tip
- ✓ In the dark, when we press the top of our eyeball with our finger so that the eyeball protrudes a little, we can no longer see colourful shapes and patterns
- ✓ We hallucinate a sun at night
- ✓ When we sit in the sun in the morning, we can no longer see in our shadow streams of energy flowing from the crown of our heads
- ✓ Saliva no longer forms in the mouth
- ✓ End of nose becomes pinched
- ✓ Black marks appear on our teeth
- ✓ Our eyeballs sink further into the hollows of our eyes

6.1.1C The signs of death



Distant mental signs of death

- Change in our usual temperament (become aggressive)
- No reason we dislike the place where we live, our friends and other objects of attachment
- Feel sad for no reason
- Our wisdom and intelligence become less clear and powerful

Distant Dream signs of death

- Repeated dreams that we are falling from a high mountain, we are naked or that we are travelling south on our own across a desert.

6.1.2 Causes of death



There are three principal causes of death:

- ✓ Ending of karmically determined life span
- ✓ Exhausting merit
- ✓ Loss of power of the life force

6.1.2 Causes of death



There are three principal causes of death:

- ✓ Ending of karmically determined life span
- ✓ Exhausting merit
- ✓ Loss of power of the life force

6.1.2A Causes of death



1. If our life span, merit and life force are all exhausted, we shall definitely die.
2. But if, one or two of these causes of life remain, it is possible to renew the others.

Merit run out – creating more merit by virtuous actions

Life force damaged – engaging in vase breathing at our heart

3. When life span finishes, we cannot borrow any more time to complete the tasks of this life.

If our life is short, or we squander it, we cannot complete our spiritual practice.

6.1.3 The conditions of death



1. The conditions of death are countless

- *Some die of illness*
- *Natural disasters*
- *Killed by enemies*
- *Die of starvation*

Anything can become a condition of our death, even the things we consider life-sustaining.

6.1.4 The Minds of death



1. Dying minds are of two types: gross and subtle.
2. Gross minds of death can be virtuous, non-virtuous or neutral
3. Subtle minds are always neutral for human beings
4. When we die, if our last gross mind is non-virtuous, it will cause the bad potentialities we carry in our mind to ripen as a non-virtuous mental action, and lead us directly to a lower rebirth.
5. Important to develop a positive mind and creating conditions that will help generating positive thoughts.

6.1.4A The Minds of death



6. Gross minds of death have ceased and mind become subtle mind of death, there are no gross feelings [pleasant, unpleasant and neutral]

And, no gross discriminations.

6.1.5 The Sign That Dying Has Ended



When we experienced the distant signs of death, the close signs of death will occur.

Gross Mind of death

1. **Earth element** of body dissolves

- ✓ External sign: body becomes thin
- ✓ Internal sign: Mirage-like appearance to mind

2. **Water element** dissolves

- ✓ External sign: mouth and tongue become very dry / liquids of body (urine, blood, sperm) decrease
- ✓ Internal sign: Smoke-like appearance

6.1.5A The Sign That Dying Has Ended



3. **Fire element** dissolves

- ✓ External sign: reduced warmth of body / coldness around navel
- ✓ Internal sign: a sparkling-fireflies-like appearance.

4. **Wind element** dissolves

- ✓ External sign: reduced power of movement
- ✓ Internal sign: candle-flame-like appearance.

5. The mind perceiving this appearance (candle-flame-like) is the last of the gross minds of death

6.1.5B The Sign That Dying Has Ended



When we experienced the distant signs of death, the close signs of death will occur.

Subtle Mind of death

1. The first subtle mind of death is the mind perceiving a white appearance
2. White appearance ceases, mind more subtle and perceives a red-orange appearance
3. Red-orange appearance ceases, mind more subtle and perceives a black appearance
 - 3.1 At this stage, dying person has no mindfulness
 - 3.2 Consciousness not yet left the body

6.1.5C The Sign That Dying Has Ended



When we experienced the distant signs of death, the close signs of death will occur.

Subtle Mind of death

4. Mind of black near-attainment transforms into most subtle mind perceiving “clear light of death” [a clear bright appearance like the light of dawn]
5. With “4”, this is sign that most subtle mind that resides within the indestructible drop at the heart has manifested and, all other minds have ceased to manifest.
6. Then indestructible drop opens and white and red drops separate, releasing the consciousness, which immediately departs from the body.

6.1.5D The Sign That Dying Has Ended



When we experienced the distant signs of death, the close signs of death will occur.

Subtle Mind of death

- 6.1 The white drop descends through the central channel to emerge through the tip of the sex organ, and the red drop ascends through the central channel to emerge through the nostrils.
- 6.2 When this happens it is the sign that the consciousness has left the body and the process of dying has ended.

6.2 *The way we enter the intermediate state*



Intermediate state is state between death and the next rebirth:

1. How to gain conviction that the bardo exists by considering the analogy of the dream state **(see 6.2.1)**
2. The attributes of the body of a bardo being **(See 6.2.2)**
3. What appears to a bardo being **(See 6.2.3)**

6.2.1 *Conviction that bardo exist*



1. Existence of bardo can be proven by: scriptural citation, by experience and logical reasoning.
2. Easiest way for ordinary beings to gain conviction is via analogy of dream state, which closely resembles bardo.

6.2.1A Conviction that bardo exist



Similiarity dream / bardo body

	Dream Body	Bardo Body
1	Arise in dependence upon subtle energy wind	Arise in dependence upon subtle energy wind
2	Lack flesh, bones, bones or inner organs	Lack flesh, bones, bones or inner organs
3	Complete sense powers	Complete sense powers
4	Develop from clear light of sleep	Develop from clear light of death
5	Known only to dreamer	Know only to other bardo beings / ordinary beings with clairvoyance
6	Location of dream body moves and changes	Location of bardo being easily shift and changes
7	Acquaintances made in our dream are fleeting	Acquaintances made in the bardo are short-lived

6.2.1B Conviction that bardo exist



1. Fall asleep, gross wind gather into our heart and we experience the same signs as the close internal signs of death, i.e., from mirage-like appearance to clear light.
2. Yogis and some meditators can remain aware of these signs as they fall asleep
3. After the clear light of sleep, we do not immediately wake up but we enter the dream state and develop a dream body.

(Similar when we die.....enter the bardo and develop a bardo body)

6.2.2 *The attributes of the body of a bardo being*



1. Body of bardo has 5 attributes:-

- ✓ *Shape is same as shape of bardo being's next rebirth*
- ✓ *It has complete sense powers*
- ✓ *Its eye sense power can perceive very distant objects and, can see through any kind of material obstruction*
- ✓ *Not obstructed by any material object, and so the bardo being can walk straight through walls, mountains, and so forth and,*
- ✓ *Eye sense power can perceive other bardo beings*

2. Bardo beings cannot communicate with friends and relatives of its last life.

6.2.3 *What appears to a bardo being*



1. *In bardo, beings experience many hallucinations.*
2. *Non virtuous life feel as if they are falling headlong downwards from darkness to darkness.*
3. *Bardo beings experience four terrifying sounds:-*
 - ✓ *Due to change appearance to the mind of earth element, they hear sound like thunderous collapse of a huge, rocky mountain and frightened and feel as if they are crushed beneath a falling mass*
 - ✓ *Due to change appearance to the mind of water element, hear a sound like huge waves of an ocean, become frightened and feel as if being carried away by the tide*

6.2.3A *What appears to a bardo being*



3. *Bardo beings experience four terrifying sounds:-*

- ✓ *Due to change appearance to the **mind of fire element**, they hear sound like a fire raging in all four directions, and they become frightened and feel as if they are trapped in the midst of a fire*
- ✓ *Due to change appearance to the **mind of wind element**, hear a sound like violent storm, become frightened and feel as if being swept away by the whirlwind.*

4. Bardo beings about to take rebirth in hell, see hideous beings who appear as torturers.

6.2.3B *What appears to a bardo being*



5. Bardo beings going to take human rebirth – floating forward
6. Bardo beings taking god rebirth – floating upwards in space
7. Virtuous life die peacefully and gently and not experience disturbing hallucinations
8. Non virtuous life experience fearful hallucinations at times of death



7 The way we take rebirth

7 The way we take rebirth



This has three points / parts:-

- A) *The causes and conditions of taking rebirth (See 7.1)*
- B) *How we take rebirth (See 7.2)*
- C) *The nature of rebirth (See 7.3)*

7.1 The causes and conditions of taking rebirth



1. Main causes of taking rebirth – our accumulated throwing karma
2. Secondary or co-operative, causes of rebirth – conditions of rebirth – are of two kinds (distant / close)
3. Distant condition – karma of our parents to have us as their child
4. Close conditions – our parents having sexual intercourse, sperm and ovum joining in our mother's womb.

7.1A The causes and conditions of taking rebirth



5. All these causes and conditions must come together for there to be rebirth.

7.2 How we take rebirth



1. If bardo being is to take human rebirth, it circles closer and closer to the place of rebirth
2. Come closer to home of its new parents, to the room and bed
3. When bardo being sees its parents copulating, it develops a strong desire to join in
4. If it is to be a female, it tries to embrace the father and vice versa
5. But, its desire is frustrated and so it dies in anger.

7.2A How we take rebirth



6. As it dies, the bardo being experiences all signs of death very rapidly, and when the clear light of death ceases, its consciousness enters the union of the sperm and ovum inside the mother's womb.
7. It enters by passing through the mouth of the father, descending to the sex organ, and then emerging through the sex organ into the mother's womb.
8. The first moment after conception only black appears to the mind of the new human being, and then all remaining signs of dying are experienced in reverse order as consciousness become more and more gross.

7.2B How we take rebirth



9. At first, body in mother's womb is liquid. Gradually hardens.....eventually resembles human being.
10. After 9 months and 10 days, the baby is born

7.3 The nature of rebirth



As previously explained, uncontrolled rebirth has the nature of suffering and is the basis from which all the sufferings of the three realms arise.



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explanation**