

# Study Group - “Liberation *in the Palm of Your Hand*”

A Commentary by The Venerable Geshe Doga

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## ལྷན་སྐྱོད་ཀྱི་ལམ་ལུགས་བཅུ་དྲུག་གི་སྐོར་དུ་བཞུགས་པའི་ལམ་ལུགས་

10 August 1993

### 422.122.121.1: The Actual Black Karmic Process<sup>1</sup>

## ལྷན་སྐྱོད་ཀྱི་ལམ་ལུགས་དངོས་པོ་

### Reasons For Studying Karma In Specifics

Through studying the general aspects of karma we have learnt enough to see the purpose in learning about the specifics of karma. It is very necessary to know the specifics of karma because the subject of karma is very broad and can be very subtle. In this subject the practice of karma is subsumed into two headings:

- i. Adopting the ten wholesome actions
- ii. Abandoning the ten unwholesome actions

### Recognising The Ten Unwholesome Actions

## མི་དགེ་བ་བཅུ་

### 422.122.121.11: Killing

## སྐྱོད་གཙོ་བོ་ལྔ་

To engage in the complete action of killing all four parts of the action of killing must be complete.

### 1. Basis

The basis of killing is the object to be killed. The qualification of that object is that it must be a living being other than oneself. Since it is the case that the base or object to be killed must be any *other* living being, it is implied that suicide is the action of killing, but it is not the complete action of killing because there is no base, which is a being *other* than myself.

### 2. Thought

#### Recognition

This can be mistaken or correct. In this context (of a complete karmic action) the recognition MUST be correct or unmistakable. If the recognition of the object, which one intends to kill, is mistaken, then one is not actually engaging in the action of killing that object. For example, if one intends to kill a sheep but instead by mistake a

white goat is killed, then the recognition of the object is mistaken. In this case there is no actual engagement in the action of killing a sheep since one had the thought of killing a sheep and not the goat. To be engaging in the (complete) action of killing there should be no confusion or mistake between the being to be killed and any other object or being

#### Motivation

Is a desire or wish to kill.

#### Delusion Or Afflictive Emotion

This can be any of the three poisonous minds. Killing an enemy is usually a result of hatred or anger, so the delusion of engaging in that action of killing is hatred. But if an animal is killed for the consumption of their meat, in this case the delusion is attachment. Whereas if killing an animal with the belief that it is a worthy object for making a sacrifice, the delusion is ignorance.

### 3. Deed

Various forms of deed can be used, for example using poisons or weapons to kill.

### 4. Finalisation

This is the cessation of the last breath of the object to be killed. The only specification, as said in the text, is that the cessation of the breath of that being, should occur *before* oneself dies. That is, if the being, on whom the act of killing is performed, dies after or at the same time as the killer, then the actual action of killing is not completed.

### Aspects Of Killing: Non-Specific Killing, Ordering Someone Else To Kill, Sharing In The Action Of Killing

When these four parts of killing are complete then the action path of killing is completed. There are exceptions and variations.

#### Non-Specific Killing

In some situations one is motivated to kill any being rather than wishing to kill a specific being or person. If the motivation to kill is general, then it is said that there is no necessity to recognise each of the persons killed. Karma in its complete form is still acquired for killing those persons. In this case there is not much to distinguish whether recognition is mistaken or not, since

<sup>1</sup>Liberation.. p442 The title used here in the text is "The actual black karmic process."

one has undertaken to kill anything that moves. For example, in war anything in front is just killed. Even though that person,(who is to be killed), is not recognised individually, it is still the action of killing.

### Ordering Someone Else To Kill

Since the action path of killing is determined by these four components, if on behalf of oneself an order is given to any other being to kill , then one is still acquiring or creating that action of killing. Also the person, who is asked to do the job, acquires the same karma. In this way one is causing another being to create this negative action. For this reason it is said to be better if the action of killing is performed personally.

### Sharing In The Karma Of Killing

The number of actions of killing does not so much depend upon the number of beings actually killed. For example, if one thousand people are engaged in the killing of one being, then, although only one being is killed, all those one thousand people complete the full action of killing.

### 422.122.121.12: Stealing

མ་བྱེན་པར་ལེན་པ།

#### 1. Basis

Is something owned by, or belonging to, another being. "Belonging to another being" means those other beings who are financially separate from oneself. If any property or thing is shared or belongs to oneself and another person, then one has a share in it. Therefore, utilising or taking that object cannot fully be stealing, since the object is common property. In this case the basis (of stealing) is not qualified.

#### 2. Thought:

#### Recognition

This must be unmistakable.

#### Motivation

The wish to attain that object.

#### Delusion

Is any of the three poisonous minds. Stealing from an enemy is usually from anger or hatred. Stealing because of attraction to an object is the delusion of attachment. To steal something in the belief that there is nothing wrong is the delusion of ignorance.

#### 3. Deed

The actual deed of stealing can be very violent or peaceful. It does not require a burglary. For example, even receiving an allowance from someone else can be stealing.

#### 4. Finalisation

Is when, after having obtained that object, the thought, "I have obtained or acquired that object" is generated.

### 422.122.121.13: Sexual Misconduct

ལོ་ག་གཡི་མ།

#### 1. Basis

This is elaborated under time, path, place, object.

**Time:** The time when the woman is menstruating, or when the other sex has taken the vow, e.g. the single-day vow of the Nyung-Nä which has the same number of vows as the Mahayana Precepts.

**Path:** As a lay person anything other than the normal male and female sexual path is regarded as sexual misconduct. For example, engaging in sexual conduct with the mouth or anus.

**Place:** Any place near reliquaries, one's altar or one's guru.

**Object:** Unsuitable partners e.g. one's own parents, any other relative or any partner who "belongs to" or who is married to another.

These categories are all related to the basis of performing the action.

#### 2. Thought

**Recognition:** Must be unmistakable.

**Motivation:** Is the desire to engage in that action.

**Delusion:** Any of the three poisonous minds.

#### 3. Deed

Is the conjoining or contact of the two opposite sexes.

#### 4. Finalisation

Is the experience of joy.

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

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*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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