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

A Commentary by The Venerable Geshe Doga

Translated by Samdup Tsering



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We start by checking our motivation in listening to these Lam Rim teachings. The motivation to achieve enlightenment - free from all fault and possessing all excellent qualities - for the sake of all beings is the purpose of our practice. This aim for the state of Buddhahood is the ultimate status that we wish to achieve. This ultimate status is not a worldly goal like leadership or gaining a certain title and success.

As far as the teaching goes we have been talking about the ten non-virtuous actions that we need to abandon. Thus far we have covered the first eight.

422.122.121.19: Harmful Thought

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The second non-virtuous action of mind. As before the complete action can be elaborated under four headings

1. Basis

It is the object which is usually another person upon whom you wish to inflict harm. In general the basis can also be an inanimate object but here we are mainly referring to living sentient beings. There must be such a basis for the harmful thought to be complete.

2. Thought

Recognition: Refers to the clear or correct recognition of the person to be harmed

Motivation: Is the intention to cause harm by means of killing, or to hit, or even just to wish a loss or discomfort on that person

Delusion: Any of the three poisonous minds

3. Deed

Any effort that one makes to put the thought into action, but not necessarily to actually do that action. One may just be thinking about how to injure or cause that person harm

4. Finalisation

One is becoming very determined about taking actions of harmfulness i.e., very determined to actually enact that action of harmfulness.

This is a brief explanation. We must also realise harmful thoughts are a source of disharmony and dispute between nations and also people living together. If one

wants to enjoy a good life, one must overcome the non-virtue of harmful thought.

422.122.121.110: Wrong View

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1. Basis

This must be something which is true and yet believing it to be not a truth i.e., a non-existent. Believing such truths as the law of cause and effect or the Four Noble Truths to be not true or non-existent are examples as is a wrong view such as falling into the extreme of nihilism.

2. Thought

Recognition: Need to recognise clearly that incorrect belief

Motivation: The intent

Delusion: Any of the three poisonous minds

3. Deed

Any effort one makes in asserting that view.

4. Finalisation

Becoming very certain or very fixed about your view. It is said that not everyone can easily generate such a wrong view. However evil friends can influence us to generate such wrong views.

The text gives the example of an early non-Buddhist brahmin who out of his strong sexual attraction to his daughter composed a book which proposed that there was no life after death, and which ignored and devalued morality. He did this to protect himself from any moral retribution. Even though it is not common to have a wrong view, still one needs to be very beware of this and prevent the development of such wrong views.

The importance of practising the ten virtuous actions and abandoning the ten non-virtuous actions is shown by the definition of a spiritual guide. Geshe Kalingpa defined such a person as one who abides in the ten virtuous actions and leads others to the same, regardless of whether they are male or female, with hair or no hair. He also said the same person can also be qualified to be called a holy, great or virtuous being. "Because such a person truly abides in virtue, so they truly deserve to be called a yogi or ascetic practitioner." Dharmakirti in *P*

said that the valid person is one who shows without any error what is to be adopted and what is to be abandoned of the four noble truths. The true or valid teacher is not judged by their perceptions for example the ability to see a far distant thing, otherwise a vulture, since they can see distant objects, would be a valid person

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 Bunnett then checks the typescript against a tape recording, and edits the text, which is finally checked by Alan Molloy.

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