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

A Commentary by The Venerable Geshe Doga

Translated by Samdup Tsering

འཇུག་ལམ་རིམ་རྒྱུ་གྲོལ་ལག་བཅུངས།



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27 March 1996

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Try to generate the bodhichitta motivation by thinking I shall attain the fully enlightened state of buddhahood for the sake of all sentient beings, and it is for this ultimate goal that I am studying and practising the Lam Rim teachings."

## 422.221.12: The Stages in the Generation of Delusions

ཇི་ལྟར་སྐྱེ་བའི་རིམ་པ།

Last week we covered in our teachings the stages in the generation of delusions. The root of all delusions can be traced back to the view of the transitory collection. There are two types of this view of the transitory collection which are:

- the imputed or intellectual view and,
- the innate or instinctive view.

Of these two, the instinctive view of the transitory collection is the root cause. If we further examine this instinctive view of the transitory collection there are two types:

- the innate view of the transitory collection which is the sense of "I"
- the innate view of the transitory collection which is the sense of "mine".

Of these two, the root cause view is the innate view of the transitory collection which is the sense of "I".

We discussed in the teaching that the best time to identify this innate view of the transitory collection which is "I", occurs when you are highly praised by others with many beautiful words. When you are being admired and praised, if you look you can then experience this "I" very vividly and concretely. Then follows some attachment and grasping at this "I". Then due to this, you would also have the feeling of this <sup>1,111</sup> being a possessor, owner or user. So there is a strong attachment to the "I" which is then followed by hatred: by the thought of liking those who benefit you, but feeling dislike or animosity towards those who harm you. As these thoughts of attachment to one and hatred to another are generated, then naturally other delusions such as jealousy and competitiveness and so forth will arise.

## How The Root Of Samsara Operates In Our Lives

Under the influence of the various delusions which are generated, we then create various types of karma or actions which bind us to this cyclic existence. If we know the stages in which delusions are generated, and the resulting karma we create, then we also become very familiar with this idea of cause, and the effect of taking rebirth in cyclic existence. This idea also gives us some knowledge of how to free ourselves from cyclic existence.

When we investigate the source of cyclic existence, the root cause is the view of the transitory collection. That view automatically arouses all the other delusions, such as attachment, hatred, jealousy, or deluded doubt, which have a strong influence on our life. Take for instance the influence of attachment. When it dominates in our mind, it can be so strong that all our actions are driven by it. Because we are under the influence of this strong attachment we have no independence and self control, and we undertake unimaginable actions which may have the consequence of causing harm to both ourself and others. But even regardless of what the consequences of that karma will be, when we are under the influence of attachment we have no freedom or independence.

Similarly if we recall our experience of strong hatred, we can see that whatever we do under its influence totally lacks control and a clear sense of judgement. Under the influence of hatred we might make every effort to harm our nearest friend through any means possible: saying something unpleasant verbally, showing an unpleasant, ugly face, or even to suit our purpose, physically and violently abusing others.

Therefore if we think of the stages in the creation of negative actions which result in suffering, we can see that the main source of all these causes is our mind. This is why it is said in buddhism that mind, or karma, is the source of all happiness and suffering. So learning about the stages of development of delusions and karma based upon our own experience, begins with this view of the transitory collection. Because of this we generate various delusions and create various karmas, and when these delusions become very intense we engage in actions which we would normally never think of doing.

On the basis of this understanding of our own situation, we can then see the situation of others in the same way.

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Why do they behave in an abnormal way? What is the force behind their abnormal behaviour? It is also the delusions such as attachment and hatred. Due to these delusions they become very helpless, and it becomes natural for them to create very negative actions. And so this can help us to generate more compassion and tolerance to others who create negative actions towards us.

### **Why our Mind is so Important**

We must think over and over about our own mind because when we follow the spiritual path of dharma we are seeking the cause of happiness or unhappiness within, and not in the outside world. Why is our mind so important? The answer is that in reality it is our mind which rules over our life. It is like the owner of ourself. The mind is the one which never leaves us - day and night it keeps us company. It is said that whether our experience is something very positive or negative depends mainly upon the mind which is within. We must therefore understand that the key point of taking refuge in dharma, is realising the potential of the mind to bring real peace or happiness.

So when we experience any form of dissatisfaction, even for a single day, we have to investigate its cause. To overcome that negative, uncomfortable experience we must first know its cause, and to know the cause, we must turn the mind inwards, and investigate ourselves.

As we investigate the cause of sudden anger and feeling empty in the mind we realise that the true cause is within ourselves - in the form of delusion. If we can then remove that cause from our mind, then we shall feel eased, and enjoy a relaxed positive state of mind.

We all seek happiness and enjoyment so it is almost inevitable that we have to deal with the various delusions which we generate, especially those delusions which are very strong. And when dealing with delusions we must have the knowledge to recognise them very clearly. Take for example, desire. What can be negative about desire? It appears to be something which takes us to our goal, something which will satisfy our wish for happiness. However, on investigation, desire can never be fulfilled. After satisfying one desire it will never let us rest. It will never say, "Now you can rest." Likewise all the other delusions show no mercy to us.

Therefore it is important as part of our spiritual practice to always challenge the delusions, and to see that challenging of the delusions as the means of bringing happiness and peace to our life. For as long as these delusions are not challenged or reduced, there will never be peace and happiness in life. Even if we do find some peace and happiness it will only be short-lived, and not a true happiness. Investigation will show that there is no substance that justifies calling it happiness.

We have to first think that all the delusions rise first from ignorance which is this view of the transitory collection.

In order to eliminate all the delusions we have to remove

their root cause. What is the antidote to this root cause of all delusions - the view of the transitory collection? The antidote is the wisdom realising emptiness - the ultimate truth.

So we must generate this wisdom of emptiness, and this wisdom cannot be generated if our mind is filled with very obvious or gross forms of manifest delusions.

Our immediate concern then, is how to prevent these delusions manifesting in us in the immediate moment. So then we must ask "Are these delusions in our mind arising due to certain conditions, or are they not dependent upon any other conditions?" Of course we can see that they are dependent upon their immediate conditions, so therefore the next thing we study are these causes of delusions.

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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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