

Study Group - "Liberation in the Palm of Your Hand"
A Commentary by The Venerable Geshe Doga
Translated by Samdup Tsering



ལྷན་སྐྱོད་ཀྱི་ལཱ་ལག་བཅུ་དཔེ་

26 October 1993

Even though the topic of karma can be very deep and profound, at the practical level it is a matter of adopting the ten virtuous actions and abandoning the ten non-virtuous actions. We must make sure we have a clear recognition of those ten and the various components of each, because this understanding will help our daily practice.

After that we finished about how to differentiate between heavy and light karma. The heaviness or lightness of karma is not to be understood as like the weight of a physical form. Rather it depends on the result, of the action. If the result is powerful and serious it is called heavy karma. If we think of the penalties that are imposed in the law courts for illegal drug trafficking, those who carry heavier weights must pay a heavier penalty according to the law. They may have to endure legal punishments like execution or imprisonment. Those who haven't committed any such crime have nothing to fear at the airport, and can return home with joy with no reason to fear any police they may see. The same is also true of karma. Heaviness or lightness of karma is dependent on the result of karma and this is the next section.

422.122.121.3: Teaching What Are The Results Of These Karmas

དེ་དག་གི་འབྲས་བུ་བསྟན་པ།

All results of karma are divided into three types.

1. Ripened Result

རྣམ་སྲིན་གྱི་འབྲས་བུ།

2. Result Similar To The Cause

རྣམ་སྲིན་གྱི་འབྲས་བུ།

a. Similar To The Cause In Terms Of The Experience

མྱོང་བ་རྣམ་སྲིན་གྱི་འབྲས་བུ།

b. Similar To The Cause In Terms Of The Habit

བྱེད་པ་རྣམ་སྲིན་གྱི་འབྲས་བུ།

3. Environmental Result

བདག་པོའི་འབྲས་བུ།

1. Ripened Result

The main purpose of knowing about the results of karma and the purpose of contemplating the sufferings of various other beings, is to inspire the wish to purify negative karma and to increase positive karma. In the early part of the teachings we studied in detail about the suffering of lower rebirths - hell beings, hungry ghosts and animals. Now we are learning about the results of karma for each one of the ten non-virtuous actions.

If for instance the action of killing is considered, there can be three levels of ripened result:

- a. Great which produces the result of rebirth as a hell being
- b. Middle which produces the result of rebirth as a hungry ghost
- c. Small which produces the result of rebirth as an animal

In the past we must have created (and we shall possibly create again) these ten non-virtuous actions therefore we have already fully created the cause to experience the sufferings of lower rebirth in future. It just the same as someone being fully aware that drug traffickers can face the death penalty and because these consequences are intolerable, such actions are prevented. If you have committed such actions you will have great regret. Knowledge of karma and the sufferings of lower rebirth is not meant to cause depression, or to frighten or confuse our mind. It is to resolve problems in order to prevent future fear and suffering.

After contemplating the result of our non-virtuous actions then we feel regret for having done them. The feeling of regret is itself an opponent to that non-virtuous action. It helps us to decrease the size of that negativity. Just as a criminal, who does not feel bad about the consequences of crime, has the potential to commit the same crime again.

Relate the teachings to daily life and put them into practice. Otherwise, no matter how much your knowledge or understanding of the teachings, you will have to face the consequences. There are no exceptions. There are examples of well known scholars falling into hell after death. They taught others about karma but never put it into practice. There is no discrimination in the result of the karma. When the time comes, it doesn't help to say, "I am a good teacher or scholar."

After feeling regret for one's non-virtuous actions one should apply the purifying remedies. We cannot promise that we shall not do the same action again, but if we purify the one we have

1Liberation.. p452 The title used in the text is "Teaching what the results of these karmas are."

created, then we don't accumulate karma, like interest building up. The more one contemplates the subject of karma, the clearer the mind becomes and this gives hope for a better future.

Using the example of the non-virtuous action of killing, the ripened result, which usually occurs before the other two results, is rebirth as a hell being. The result of killing is very serious, especially since it involves additional suffering of the hell beings. Because the experience of suffering is unbearable even to think about, we should prevent the action of killing. That means not only purifying or preventing the cause of one's own future suffering, but also one showing respect for the life of other beings. If there is always a motivation to not harm the life of other beings then this is contributing peace and joy to the minds of other beings. They can feel very safe and happy about living with one who practises non-harmfulness.

We should try at all times to avoid harming others and purify the negativities we have stored in our mind as a result of past harmful actions. Although there are no admirable qualities in non-virtuous actions, the fact that they can be purified is the quality which is important for our practice. It cultivates faith in our mind that negative karmas can be purified.

Eating Meat, The Argument For And Against

In general, Buddhism places great emphasis on the practice of non-violence and not harming other beings. Naturally many people raise the question of Buddhists eating meat. There are many who find this idea difficult to explain. For this reason they give up eating meat. This is a very admirable thing to do. But a distinction is made between eating the meat of an animal which is killed for one's own purpose and other meat. The first type is 'intended meat' which is strictly forbidden. Anyone consuming that meat accumulates very negative karma. For example if an invitation for a meal is received by Geshe-la. Because of him coming, the host slaughters a sheep. If Geshela actually sees the slaughter, or hears of it from others or if any doubt arises in his mind that the sheep had been slaughtered for him then that meat must be forbidden. Eating that meat is eating intended meat which results in a very negative karma.

Furthermore a lot of people argue that the meat is supplied for a demand by saying "Is it not because there is a demand or a consumer that the animal is slaughtered and meat is supplied?" We need to look at the intention of the people slaughtering the animal. The actual intention is that they do this to earn their living. If not why would they charge for the meat? If the consumer is their only thought, why not give the meat away? They would rather keep it until it rotted rather than give it away.

However, if it is a situation where people slaughter and provide meat, because they wish to supply or provide or fulfil the needs of others, then one needs to consider if that meat is eatable or not.

Some sutras say, for some bodhisattvas meat is forbidden. The reason for this is that these bodhisattvas have a strong desire for eating meat and this desire can cause degeneration of their bodhicitta mind. For that reason meat is forbidden. It is nevertheless a difficult topic to discuss and there are many questions to be raised. For example, some people state that when a sheep is slaughtered, the people who consume that meat accrue some negativities. The reason they give is that there would be no act of killing if there were no consumer as then there would be no supplier. The counter argument to this is, if there were no sheep, there would be no slaughtering. So perhaps the sheep too accumulates negativities?

2. Result Similar To The Cause

Killing can yield rebirth as a hell being as a ripened result. Afterwards when the ripened result of killing is finished, one can be free from the hell realms. One may then take rebirth in a higher realm, as a human being by virtue of some virtuous action. But in that human life one may experience the next two results of the previous action of killing. For example one may live a very short life as a result similar to the cause in terms of experience. As a consequence of the action of killing, another's life has been cut short, so one also experiences this result. In that human life, one may experience a lot of sickness. This is another result similar to the cause in terms of experience.

From childhood one has a spontaneous desire to harm other life, which can be a result of the previous action of killing, similar to the cause in terms of habit. Like in the previous life the habit of killing is being maintained.

3. Environmental Result

This takes place in the world in which one lives. Finding the place of residence to be very unhealthy e.g. food and drink are ineffective or lack nourishment for the body. No matter how much food or drink is taken strength does not develop. Medicines too are ineffective. These are regarded as the environmental results of killing.

End of discourse

For Thursday night Geshe Doga suggested the topic of the four immeasurables. Each has four components. This he illustrated with the immeasurable equanimity. While meditating on the immeasurable equanimity comes down from the instructions of the Conqueror Gyalwa Ensapa. Whereas the equanimity that is a preliminary for the seven point cause and effect meditation to generate bodhicitta is different. This comes down from Lama Tsongkapa. Equanimity for seven fold cause and effect is the meditation where one tries to neutralise one's mind by overcoming strong attachment and hatred. Tsongkapa said that this is very important to establish in one's mind because it serves as a foundation for the rest of the stages of the meditation. Without this foundation any love and compassion generated would become one sided.

The immeasurable equanimity is where one wishes that all beings be free of such feelings of closeness and distance, like attachment to some and hatred to others. Each one of the four immeasurables has four things to contemplate:

1. "How wonderful if all beings were free from holding some close and others distant." This is called aspiration.
2. "May all sentient beings become free from holding some close and others distant." This is called prayer.
3. "May I be enabled to help all beings to abide in a state of equanimity." This is called superior intention.
4. "May all the gurus and Buddhas send blessings so that all sentient beings abide in equanimity free from holding close and distant." This is called requesting.

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9 November 1993

422.122.121.3: The Results Of Karma

We have now listed the ten non-virtuous actions and discussed the differences between heavy and light karma. Then we looked at the three results of karma.

1. Ripened result
2. Result similar to the cause
 - a. Similar to the experience of the cause
 - b. Similar to the habit of the cause
3. Environmental result

In the Abidharma text it is said "As a result of killing other beings one will be born in the lower realms, wherein the experience of suffering is enormous - both physically and mentally. This lower rebirth is the ripened result of the action of killing."

Just as one has caused suffering to other creatures' minds and bodies, so one also experiences the same as a result of that action. In future there will be more threats to one's own life. This is also the result of the same action that has been committed in the past but this result is similar to its cause. As a result of the same actions one will be born in an unpleasant or uncomfortable place. This is the environmental result and is understood by knowing its cause. The action of killing frightens other beings thereby diminishing their personal dignity. It is said that a king will lose his sense of personal glory or charisma when approached by his assassin. This feeling of weakness is a loss of his personal glory. So it is said that the action of killing de-glorifies the victim. This results in the killer being reborn in an awful environment.

The Results Of Killing And Stealing

Each one of the ten non-virtuous actions produces three different types of result.

Killing

To begin with killing:

1. The ripened result is to be born in lower realms.
2. The result similar to the cause would be a short lifespan in a future human rebirth, and a lot of disease in that short life.
3. The environmental result which occurs in the environment in which one lives. The medicines and food taken to regain health are very ineffective. The medicines have no impetus to heal. This is said to be the

environmental result of killing.

Stealing

In the same way the non-virtuous action of stealing also has these three types of result.

1. Ripened result is the same as before - taking a bad rebirth
2. Result similar to the cause is that even if one is reborn as a human, it will be a life spent in poverty. Any possessions may become common property with others or it may be difficult to secure them.
3. Environmental result includes very poor crops and also obstacles like drought, hail, storms, and crop disease. These are the environmental result of stealing from others.

If there are problems because of a failure to accumulate wealth, there is no point in blaming others. There is a fundamental cause - one's previous actions of stealing in the past. In some way this explanation also helps to overcome frustration. In this way as we can see how this topic applies to daily life in a very beneficial way.

We have covered the three results of the first two non-virtuous actions. Study the remaining eight non-virtuous actions in the text.

Differentiating Where The Three Results Of Karma Ripen

Of the three types of result of non-virtuous actions, we said that the ripened result occurs in lower rebirth, whereas the other two appear in higher rebirths. Does this mean that the other two results do not occur in the lower rebirth? The answer is no. In the lower rebirth, the other two results (the result similar to the cause and the environmental result) also occur. So why does the text say that the ripened result is lower rebirth, whereas the other two occur in the human form? It is principally to emphasise that the ripened result of non-virtuous acts like killing is the lower rebirth. In this lower rebirth the environment is very unpleasant. This is the environmental result and there are miserable experiences which are the result similar to the cause. The reason why the other two results can occur in higher rebirth as well, is an indication that the ripened result has been fully completed. The other two results however have not been completed in the lower rebirth, so they appear in the higher rebirth.

In reality all our experiences are the result of their respective causes from past behaviour. If in this present life we suffer from diseases, a threat to our life or poverty, these are the result of our own actions, although not necessarily the actions in this life. We try to see the experiences of this life in the light of actions of this life. However when we face unexpected problems we become very doubtful of the effect of the virtuous actions we have created. We could doubt whether there will be any good result from the virtuous actions that we have created.

It is possible that someone, who always does practise, will experience a short life, or disease. Other beings who always commit non-virtuous actions seem to enjoy a rich and healthy kind of life. This indicates that we have to see the law of karma in the broad sense of the context of previous lives, not just this immediate life.

When one thinks of the actions committed in past lives, then it is to be expected that one will experience some problems. This human existence is an opportunity to solve them. The problems faced in this life can be like a blessing in disguise. If one doesn't experience suffering now, then later it will be a more serious form of suffering. It is possible that a very serious negative action committed in the past initially had the potential to result in an enormous form of suffering but because of spiritual practice and purifications, this karma has now only ripened in a very small form e.g. a headache. If not for our practice, this karma could yield a very bad rebirth, where pain and suffering are experienced over many lifetimes. In this way we can generate some positive feelings about suffering. In the Nyung Nā practice there is a day of penance, hunger and thirst. This is purifying the negative karma to prevent experiencing this hunger and thirst for a far greater period of time than just one day.

After finishing non-virtuous behaviour the text discusses virtuous actions and their results.

Next Tuesday night is Discussion night, followed by the test. Questions are to be chosen from the list of discussion topics except for the compulsory question which will be:

"Differentiate between the conception of self of a person and the conception of self of other phenomena, and why are they the root of samsara." You need to focus on the meaning of these two conceptions (of self and of other phenomena) separately, trying to identify their objects and the apprehension of that object and then see how they serve as the source or root of cyclic existence. One needs to understand how, because of these two conceptions, sentient beings are caught repeatedly in the cycle of existence.

Accidental killing

Geshe-la: Is there an action of killing which does not have all four components present?

Student: For example accidentally stepping on a snail?

Geshe-la: In this instance which are present?

Student: The base is present. But of the thought there is no recognition, nor is there motivation or delusion. There is action and the completion.

Geshe-la: There is delusion present.

Student: How can delusion be present in the accidental killing of a snail? There would be no attachment or hatred. Is it ignorance?

Geshe-la: For an ordinary person all actions are derived from ignorance. When any karma is created whether it is or is not throwing karma depends upon whether that karma is motivated by the ignorance of the twelve links. This is another subject. Throwing karma or propelling karma is motivated by ignorance which is the first of the twelve links. This karma can serve as the substantial cause to take rebirth in cyclic existence.

The Result Of Habit

Student: How do we differentiate between the result similar to the cause in terms of habit and experience?

Geshe-la: Of all the results, the result similar to the cause in terms of habit is the worst. For all the other results, once it experienced it is finished. But the result similar to the cause in terms of habit can be a cause for further future results. For example with killing, the result similar to the cause in terms of habit is the compulsion to kill from childhood. Such a habit if not removed, can create further causes for further results. A habit retained from childhood, according to the subject of karma, is the result similar to the cause of one's previous actions. Early habits can be changed as people mature. They can change from very bad to good or vice versa. Because it was the result similar to the cause in terms of habit caused by a previous action, this habit has now come to an end - sometimes without any apparent effort.

The Increase Of Karma

Student: Can we quantify the increase of karma? Does good karma increase at the same rate?

Geshe-la: This question is in relation to the four characteristics of karma. There are two ways to understand the increase of karma:

The first way:

Of the four general characteristics of karma the second characteristic (karma increases) focuses on the result karma can produce. Karma after its creation in the mind will increase in the result which it can produce. For example, if one borrows money then interest is added and the amount owed grows. This is the nature of karma, when it meets with certain conditions it can grow.

The second way:

This is in the context of someone who is holding vows. If a celibate or tantric vow or pledge is maintained without any breach or disintegration, then all one's virtues shall increase. If the vow or pledge is broken, then negativities will keep multiplying until there is purification of that downfall of the vow with some confession practice. As if when borrowing money not only will the capital have to be repaid, but interest, and interest on the interest will also grow and have to be repaid. It is recommended that

reciting the one hundred syllable Vajrasattva mantra twenty one times daily will stop the 'interest' of the negativity from accumulating. One must still apply a confession practice to purify the actual downfall.

The Doors That Lead To Powerful Karma

The first way looks at the amount of result produced by karma. This is determined by it being complete and forceful. Then the result, which it produces, will be greater in terms of quantity. One of the conditions which determines the amount of virtue or merit which is accumulated, depends upon the type of person who creates that action¹. For example if Geshe-la creates virtue by restraining from killing, the amount of benefit accumulated is many times greater than the same action created by a lay person. Similarly the shortcomings or the virtues created are respectively greater when done by a novice monk or nun, by a fully ordained monk or nun, by a bodhisattva or by a holder of the tantric vows. The seriousness of the negativity, or alternatively the benefit from virtue, is determined by the person holding such vows and the nature of the vow.

Of course the motivation behind that action is another factor which makes that action powerful. For example, an action created from the motivation of bodhicitta has hundreds of thousands more benefits than the same action created from renunciation. Therefore, motivation is taken into account in determining the power of an action.

It also depends upon the scope of one's motivation. If one generates the thought, "I shall refrain from causing harm, to every single being", then this is the morality of not causing harm to all beings existing in the universe. So one accumulates the same merit. If one thinks, "Under no circumstances shall I kill any human being," then one gains merit from the morality of not killing all humans. From this perspective when we talk about how to create the virtuous action of not killing it more or less depends upon one's mind. If one makes effort and sincerely generates that thought of not killing a single being then it is possible to create the thought to not kill all beings. Mentally one could have some intention to kill all sentient beings, but it is impossible to kill even all humans. Whereas it is possible to create the virtuous action of not killing all human beings, or all sentient beings.

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¹Geshe-la is here referring to the four doors which lead to powerful karma. These are covered in the classes of twelfth, nineteenth and twenty sixth of April 1994. These four doors are the doors of field, base, thing and motivation.

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30 November 1993

One again we reinforce the wish to achieve the ultimate state of enlightenment for the good of all beings and think "For this reason I am listening to and practising the stages of the path to enlightenment."

The Purpose Of Studying The Ten Non-Virtuous Actions

The practice of the law of karma is to abandon the ten non-virtuous actions. So we have studied the ten non-virtuous actions, their results and the various components determining the completion of each of them. These are all to encourage us to abandon these ten non-virtuous actions.

422.122.122: Thinking About The White Side Of Cause And Effect¹

དཀར་པོའི་ལས་འབྲས་བཅས་པ།

In the text there are two subdivisions to this topic:

422.122.122.1: Teaching The Actual White Karmic Process

དཀར་པོའི་ལས་ལམ་དངོས།

422.122.122.2: Teaching Its Results

དེ་དག་གི་འབྲས་བུ་བསྐྱེད་པའོ།

422.122.122.1: Teaching The Actual White Karmic Process²

དཀར་པོའི་ལས་ལམ་དངོས།

The Three Components Of The Ten Virtuous Actions

For the complete action or karma of killing, there must be three stages. Firstly there must be an object, any other being who you are intending to kill. There must be the thought of killing and the performance of the actual deed. That is we actually have to perform (directly or

indirectly) the action of killing. Otherwise even with a strong thought or motivation the action is not completed.

In the same way completing any of the ten virtuous actions also has these three components:

1. Basis
2. Thought
3. Completion (Finalisation)

For the virtuous action of non killing, for example, they are described in this way.

1. Basis

Same as for the action of killing - any other being who is to be killed or who one wants to kill.

2. Thought

Not killing or preventing the action of killing. This can be generated by thinking of the results of killing we shall experience by killing. There are three different types of result for a completed action of killing. The ripened result is not easy to endure, and there are another two results. Not wanting to experience the result of killing is the motivation to restrain from that action.

3. Completion

The completion of that virtuous action of not killing is when out of that thought, you finally make a definite decision to refrain from killing.

So we can see here that virtue is something which we need to create or develop in oneself. It is not so much different from our other actions. To cultivate the morality of not killing is simpler than creating the complete act of killing. Killing is not something that you can simply create mentally. You also need to physically cause death to other beings to complete the action. Developing virtuous qualities depends on our own state of mind, an opportunity possessed by everyone.

Benefits Of Non Harmfulness And Developing Love

To see the benefits of refraining from harmfulness towards the life of other beings, you can learn from your own experiences. Think of how strongly you cherish and value your own life. You cannot tolerate accepting any form of harm. If you hear that someone you hate is plotting to kill you or is chasing you, then you feel so insecure and frightened. Imagine that the person who

¹Liberation... p454 The title used in the text is "Thinking about the white side of cause and effect."

²Liberation... p454 The title used in the text is "Teaching the actual white karmic process"

wishes to kill you is right in front of you, with a knife at your neck and your death is a moment or second away. This is very frightening. Even if you hear that there is someone that is trying to kill you, that in itself is very distressing to your mind. Try to understand the importance of other people's lives to them. Anything you say to them to cause harm to their life is very disturbing news for them. Think of a tiny ant. If you make a noise, it will try to run away and it feels there is a danger to its life. In this way you provide benefit to others if you refrain from harmful action, just as you benefit if others follow this path of non-harmfulness.

If you live in a place where all the neighbours care about each other and are very sensitive then you find that place secure. People will be very friendly and harmonious, because there is no reason to feel any fear or insecurity. There is no reason to become very suspicious or worried so it is very peaceful. If one practises this non-harmfulness then you are creating the cause for peace, not only for yourself, but all other beings. In this way you are benefiting other beings.

Most of us need to make a consistent effort to maintain love and good heart towards other beings and to prevent harmful actions towards others. There are a very few people who, even if they have no background of religious study, naturally respect the life of others. They are always very generous and kind to other beings. These people are like this because of having practised or cultivated such loving attitudes in their past life. Most people can see the importance of practising and showing love towards others and ones friends.

Generally we understand that harmful thought, even a fraction of one is very negative. However we easily forget the value of the practice of love and compassion. We do not know how or for whom we should practise compassion and love, and stop the harmful thought. In fact this love and prevention of harmful thoughts should be practised towards those people who are part of our daily life. It is wrong to just cultivate love and compassion, for someone in a distant place as there is no opportunity to actually make any progress in cultivating that love. Whereas if we begin the practice of developing love or minimising harmful thought, with those people we live with, you have something to do in your life.

If you already have some special friendship then try to maintain this, no matter what the circumstances. Whatever the disagreement or unhappiness, it is not a reason to replace the love you have shown up until now. It is quite natural that others have different views, interests and predispositions. So some dispute is inevitable. If there is a dispute with a friend, then it should not generate harmful thought towards that person. There may be some differences, but still one should not cause any harm to the other person. Try not to lose whatever love and positive attitude you always have for that person. Even if there is some unresolved dispute and, in the interests of both sides, the relationship is closed, still you can continue to look after

each other. There are many who finish a relationship with a previous friend, but still maintain a good very caring form of relationship.

Tsong Khapa says if our thought is positive, then all the rest will be positive. If the thought is negative then all that follows, actions and consequences of actions will be negative. Therefore everything depends on our thought or state of mind.

If we see these teachings and the dharma as having something to do with our own mind and daily way of thinking then, whatever the subject of the dharma, it will have an immediate benefit in this life. Then we don't have to wait for the result of dharma in the next life. In our day-to-day life, we see its role. It is not a physical state but a state of mind that you should try to develop and work hard to maintain all the time. That mental attitude is strong love to others and trying to prevent harmful thought towards others. If one maintains this attitude it makes a lot of difference to one's own life and the way others see one. It makes for better relationships with others.

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7 December 1933

The Necessity To Achieve Buddhahood First

In motivation one generates a wish to attain Buddhahood for the benefit of all beings. To fulfil that wish one engages in the study and practice of the stages of the path. First we cultivate genuine feelings of love and compassion which are to cause happiness to others and to free them from suffering. It is always necessary to motivate one's practice to attain Buddhahood for oneself first. One can only cause others to have happiness and be free of suffering if one has attained this state of Buddhahood. So therefore in generating motivation, we always produce this wish to attain enlightenment for the sake of others.

As a result of learning about the ten non-virtuous actions and their shortcomings, and also the ten virtuous actions which need to be practised in order to attain a better life and better rebirth, we must try to see the result of that study in our daily practice. We need to ask ourselves if we have developed the discriminating wisdom of what is right and wrong as a result of studying the law of karma. The meaning of this sense of discrimination is to be able to recognise the ten non-virtuous actions and their shortcomings as well as recognise the ten virtuous actions and their advantages. Through study of the law of karma, we can check our progress in abandoning the ten non-virtuous actions and in adopting the ten virtuous actions, which means to restrain from the ten non virtuous actions.

It is a matter of taking advantage of the unique potential and conditions of this life. The conditions of our future rebirth are in our own hands. The life we possess now has the potential to enable us to obtain the same form of good life in the future, or liberation from cyclic existence, or even a fully enlightened state. The causes to attain those different levels of future result depend mainly upon our motivation or the scope of mind. If we do any practice (such as preventing the non-virtuous action of killing), out of the motivation to obtain a good rebirth in the future then this practice can be a cause for that better rebirth. Doing the same out of a motivation of renunciation, and wishing for liberation from cyclic existence, can be a cause to achieve the state of liberation.

Doing the same practice out of motivation of bodhicitta, can be a cause to reach the full state of enlightenment. In

this way we have a wonderful opportunity to attain any level of spiritual goal. This does not refer to worldly goals which include wealth and securing life's necessities of life such as food or clothing. We do however also have the opportunity to achieve those worldly goals. To have the opportunities we have now, is excellent for practising dharma. Also in this life we have contact with pure dharma which is the stainless dharma or spiritual legacy of Lama Tsong Khapa. It is very pure and authentic. It came down directly from the teaching of Buddha himself through the commentaries of the ancient Indian masters. All these opportunities are like the fulfilment of a prayer we might have made in a past life - a prayer for a life with the freedom to practise dharma and to meet with the pure dharma. With this unique opportunity we have all the conditions to prepare ourselves for the better future life. We should always try to be kind to others, patient, helpful, and tolerant, especially to our friends and parents in order to utilise the unique potential of this life. This is a very essential spiritual practice for daily life.

422.122.122.2: Teaching The Results Of The Ten Virtuous Actions¹

དེ་དག་གི་འབྲས་བུ་བསྟན་པའོ།

Last week we discussed the ten virtuous actions and now we continue with the result of those virtuous actions. There are three:

422.122.122.21: Ripened Result

རྒྱུ་ལྷན་གྱི་འབྲས་བུ།

422.122.122.22: Result Similar To The Cause

རྒྱུ་ལྷན་གྱི་འབྲས་བུ།

422.122.122.23: Environmental Result

བདག་པོའི་འབྲས་བུ།

¹Liberation... p455 The title used in the text is "Teaching its results."

422.122.122.21: Ripened Result

རྣམ་སྐྱོན་གྱི་འབྲས་བུ།

The ripened results of the ten virtuous actions are the opposite of those for the ten non-virtuous actions. It depends on the degree of the virtuous actions that is, if it is a small, medium or large virtuous action.

It is said that a small virtuous action can result in rebirth as a human. A medium virtuous action can result in rebirth as a god of the desire realms and a large virtuous action can result in rebirth as a god of the higher realms - the form or formless realms.

422.122.122.22: Result Similar To The Cause

རྒྱ་མཐུན་གྱི་འབྲས་བུ།

This has two sections:

1: Result Similar To The Cause In Terms Of Experience

སྤོང་བ་རྒྱ་མཐུན་གྱི་འབྲས་བུ།

- For the virtuous activity of abandoning killing, the result is the enjoyment of a long life, without any disease.
- For the virtuous activity of abandoning stealing, the result is an increase in wealth and in possessions not becoming common property with others.
- For the virtuous activity of abandoning sexual misconduct, the result is a harmonious relationship with one's partner, and generally very good relationships with others
- For the virtuous activity of abandoning lying the result is the gaining of trust from others in one's speech
- For the virtuous activity of abandoning divisive speech the result is having many good friends and friendships
- For the virtuous activity of abandoning harsh speech the result is always hearing pleasant things. Someone who always hears unpleasant news is suffering the outcome of harsh speech in the past.
- For the virtuous activity of abandoning idle gossip the result is that people pay respect to one's speech in contrast to the practise of idle gossip where people place no value on one's speech. Even if two people make the same statement the listener will choose to listen to one seriously and ignore the other.
- For the virtuous activity of abandoning covetousness the result is achieving one's goal or objective
- For the virtuous activity of abandoning harmful thought the result is fearlessness

- For the virtuous activity of abandoning wrong view the result is being free from ignorance or being free of not knowing the true view.

These are the results similar to the cause in terms of the experience of the cause.

2: Result Similar To The Cause In Terms Of Habit

བྱེད་པ་རྒྱ་མཐུན་གྱི་འབྲས་བུ།

In each case of a virtuous act, the result is having the intuitive wish to abandon the non-virtuous activity e.g. killing, stealing. Of all the three types of results, the result similar to the habit of the cause is the most important one. Just as the result similar to the habit of the cause for non-virtuous activities can be the worst form of result, so for virtuous activities it is the best form of result. This can be a source of developing and increasing virtuous actions in the future as well as the present.

422.122.122.23: Environmental Result

བདག་པོའི་འབྲས་བུ།

These are the opposite of the same result for the non-virtuous activities.

End of discourse here.

We leave the teaching here. Geshe Doga again thanks the students for completing the previous test. All he can say is thank you countless times. He admired all because the answers clearly showed a great deal of study as they were very complete.

Tomorrow is the most auspicious day of Lama Tsong Khapa. The Lama Tsong Khapa puja is a special occasion. Lama Tsong Khapa appeared to the world in an ordinary human aspect but in reality was a manifestation of Manjushri. He is Manjushri in the aspect of our own guru. Prayers at this puja are especially powerful. Geshe-la has previously missed these pujas because he was in India, Singapore and Tasmania. Geshe-la will be here tomorrow and will lead the puja.

There is nothing else to say, so we can enjoy the tea and wonderful cake. Geshe-la would like to give thanks for the cake. This clearly shows the kindness of these people. Geshe-la enjoys his cake. Quite a number of people have said to Geshe-la that it is amazing that there are free teachings, free tea and free cake with people all around smiling. This is great, so why not enjoy the tea and cake?

Geshe Doga recalled being in a debate with Khensur Urgyen Tsetan in Tibet as part of his Geshe Lharampa degree. This event happened when monks returned from a winter debate session which was held more than a days journey from Sera. The participants came from all the major monasteries, and they were sponsored by the monasteries for the month of debate on Pramana.

On their return they usually found high geshe sitting for their degree. The participants of the winter sessions have to put questions to the high geshe in public, before an audience including scholars, abbots, teachers and disciplinarians. Because he had just returned from the winter sessions and had been sponsored, there was a lot of pressure to perform well. The ceremony was preceded by a great feast of tea and cake, but Geshe Doga couldn't eat because he was so worried. But tonight there are no questions so he can enjoy himself.

So for the last evening of Study Group in 1993 there were no questions.

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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