

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

A Commentary by The Venerable Geshe Doga

Translated by Samdup Tsering



## ལྷན་སྐྱོད་ཀྱི་ལཱ་བྱ་བ་བཅས་ལ།

14 September 1993

It needs to be understood that the attaining of this human life is very difficult to obtain. Having the opportunity to contact the spiritual teachings is extremely fortunate and very difficult to attain. Meeting with a spiritual guide is also very rare. There is no better opportunity than this to take advantage of these positive conditions.

Soon this life and the opportunity which we now have will be gone. To ensure the same opportunity in future lives we must practise dharma. The practice of the law of cause and effect is the fundamental practice of dharma. Learning about and adopting the ten virtuous actions, and avoiding the ten non-virtuous actions, is the way to take the meaning of this life and secure a better future life.

### The Ten Non Virtuous Actions

Atisha said "While with others always be mindful and check your verbal and bodily actions."<sup>1</sup>

In practice this means that we should always observe and check that our actions are not one of the non-virtuous ones ie any of the three of body, killing, stealing, sexual misconduct or the four of speech, lying, divisive speech, harsh speech, and idle gossip. Whether each action is complete or not is determined by three main factors - thought, deed, and conclusion. Whether an action will be light or heavy is determined by these three factors being complete or incomplete. If we cannot avoid a non-virtuous act at least we can at least make it incomplete, so that it is light rather than heavy.

### 422.122.121.17: Idle Gossip

## ངག་འཁྱུལ་།

### 1. Basis

The basis of committing idle gossip is said to be talking about any subject which has no purpose or meaning i.e. without any essence or connection to spiritual or dharma practice. There are exceptional circumstances. For example, you may be asked to send a message. Even though that message may have no purpose or meaning in terms of spiritual dharma, it is not necessarily considered as idle gossip because of the reason or circumstance.

### 2. Thought

**Recognition:** This must be correct.

**Motivation:** Is an intention to engage in idle gossip.

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

### 3. Deed

Is the effort of talking idle gossip.

### 4. Finalisation

It does not depend upon whether there is anyone to listen or not, rather it depends upon whether what is said is uttered without mindfulness. That is, just talking about anything which comes into the mind is idle gossip.

This subject of the ten non-virtuous acts is not separate from daily life. Rather it is most important that this subject is related to and integrated into daily life. Of the ten non-virtues idle gossip is regarded as a very minor one. However because we spend a lot of time engaged in it, idle gossip becomes the major cause for the accumulation of non-virtue within us. With idle gossip this life is rendered meaningless, and precious time is wasted. If instead of idle gossip that time was used for study, imagine how much progress could be made in whatever task one wishes to achieve.

### The Non Virtuous Actions As A Source Of Problems

#### Killing

The non virtue of killing might be very rare but can still occur in certain cases.

#### Stealing

If one lives with someone, all the things become common property. But if either of the partners tries to hide certain things or keep certain financial arrangements secret then that will cause problems.

#### Sexual Misconduct

This causes great problems and eventually the breakup of that relationship.

#### Lies And Harsh Speech

These can damage families.

So we can see how the non-virtues we have discussed are the immediate cause of making our life unhappy and miserable. If we make an effort to practise avoiding them in our daily life, then it will improve. Thus the source of happiness for ourselves, for others and for the nation as a whole is avoiding non-virtuous actions.

### Three Non-Virtuous Actions Of Mind

## ཡིད་ཀྱི་མི་དགེ་བ་གསུམ།

<sup>1</sup>Bodhisattoamaniavali, the Jewel Rosary Of An Awakening Warrior by Atisha

422.122.121.18: Covetousness

བརྗེན་སེམས།

422.122.121.19: Harmful Thought

གཞོན་སེམས།

422.122.121.110: Wrong View

ལོག་ལྟ་བ།

The three non virtuous acts of mind are covetousness, harmful thought and wrong view

In relation to this Atisha said, "While one is by oneself, watch ones mind".

Atisha also said, "Of all the instructions observing one's thoughts is the supreme one. Of all friends, mindfulness and alertness are the supreme friends."

In the light of Atisha's advice we should try to understand that through observing our thoughts, what we are trying to find are the states of mind that are positive and negative. Negative states of mind are the cause of suffering. This internal suffering is more intense than outer causes of suffering. From personal experience we see that when our mind is in an unhappy or confused state, our enjoyment of the outer factors or health is lost. This shows the importance of maintaining a positive, sound and peaceful state of mind. As Atisha said, it is so important to observe one's thoughts and develop an understanding of one's state of mind.

End of discourse

**The Meaning Of Faith**

Geshe-la: What is the meaning of faith?

Student 1: Faith is a heartfelt conviction or certainty.

Geshe-la: A heartfelt conviction in what?

Student 1: In something virtuous.

Geshe-la: What is heartfelt conviction and how do you differentiate it from non heartfelt conviction?

Student 1: Conviction involving oneself and one's life.

Geshe-la: When a man and a woman fall in love with each other, do they have heartfelt faith in each other?

Student 1: No.

Geshe-la: The reason why they show each other love has a direct connection to their lives, if heartfelt conviction is a result of something being related to one's life.

Student 1: No, because it is not related to something virtuous.

Geshe-la: There is faith in the four noble truths or in the truth of suffering. If faith is defined in relation to the object being either virtuous or non virtuous then your definition is not valid since the object, the truth of suffering, is not necessarily virtuous. Your initial answer, the first reason to explain heartfelt faith or conviction is a faith related to something in your own life, e.g. a man and a woman.

Student 1: But they are non-virtuous, that is the object is

non-virtuous.

Geshe-la: Therefore if the faith in the truth of suffering and cause is faith, the truth of suffering and cause are virtuous, which in fact they are not. So restate your first answer.

Student 2: Heartfelt faith is that developed by one's own discriminating wisdom.

Geshe-la: Heartfelt equals non pretentious. That is, the way you express yourself is no different from the way you feel in your mind.

Faith is defined in the texts as a mental factor which serves as the basis for aspiration but it is in the aspect of one of these three types of faith:<sup>2</sup>

- 1. Faith which is a wishful state of mind

This is a faith which seeks to obtain or realise something. For example faith in the holy mind of Buddha or in the four noble truths.

- 2. Faith which is a wishful state of conviction

This is faith which believes or is a conviction. For example faith in the holy speech of Buddha.

- 3. Faith which is a wishful state of a pure state of mind

For example faith in the holy body of the Buddha.

Faith is the antidote to the unfaithful state of mind. Unless one has true faith in dharma, there will be no true interest or aspiration to practise. Faith is the basis for generating aspiration in the mind.

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<sup>2</sup>The Meaning Of Faith

དད་སེམས།

- 1. Faith Which Is A Wishful State Of Mind

དང་བའི་དད་སེམས།

- 2. Faith Which Is A Wishful State Of Conviction

ཡིད་ཚེས་པའི་དད་སེམས།

- 3. Faith Which Is A Wishful State Of A Pure State Of Mind

མངོན་འདོད་ཀྱི་དད་སེམས།

In Chandra Das these are:

- 1. Sincere faith

དང་བའི་དད་སེམས།

- 2. Trust, full confidence

ཡིད་ཚེས་པའི་དད་སེམས།

- 3. Unflagging devotion, unalterable belief

ཕྱིར་མི་ལྷོག་པའི་དད་སེམས།

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## ལྷན་སྐྱོད་ཀྱི་ལཱ་རིམ་ལུགས་ཀྱི་ལོ་ལོ་ལོ་ལོ་

21 September 1993

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To achieve the ultimate goal of full enlightenment to benefit all beings, one must meditate on the Lam Rim path, but prior to this one must contemplate the path. Before contemplation is possible we need to study the path.

When discussing the ten non virtuous actions, one should relate them to Atisha's advice, which is "when in the company of others examine one's body and speech." This advice is in relation to the first seven of the ten non-virtues. These are the four of speech and the three of body. The last three of the ten are related to Atisha's advice "when by oneself examine one's mind."

In spiritual practice the focus is one's own mind, which must be utilised to gain spiritual knowledge and put the dharma into practice. If we do not relate the topics of dharma to our own mind, such knowledge will be no different to worldly knowledge. Whereas if this knowledge is related to our own mind, we can see what dharma actually means. On the basis of this knowledge we are automatically inspired to put dharma into practice and so receive the benefits in our own life. If one does not see dharma as something to be practised in daily life then dharma is no different from other studies we undertake. Such studies can become a source of increasing delusions and similarly our dharma study, if not related to daily life, could also have the same negative effect on our life.

Dharma is a means of taming one's mind, and so helps to calm the mind. If dharma is not related to the mind, then we cannot actually practise meditation, because meditation is a practice which reverses the mind from heading down the wrong path. Examining our mind and its thoughts is essential to spiritual training.

Unless dharma is practised, it will have no effect upon our life. As a result our mind will always be very turbulent and undisciplined and always in misery. There is no point in criticising the dharma by saying that it has no potential to help us out of suffering and misery. The blame lies with ourselves for not putting the dharma into practice. The potential of dharma is not something that can be demonstrated through material objects. It is revealed in our own mind through our practice. Then we can see the results of dharma in terms of calming our mind from within. When we are calmed from within, we will not be easily disturbed or influenced by other people

or outer factors in life. If our mind is not controlled, then no matter how much effort we make, or how much success we have in life, there will always be suffering, whether we live alone or with someone else. Whereas if we have very good self control and a very calm mind, then even though we may live alone, there is an abundance of peace, happiness and satisfaction in life. The source of all the problems which we experience in life and cause others to experience lies in the mind. Even as a follower or student of dharma we will be no different to any others if we do not put it into practice.

Where there is conflict between the followers of different religious sects, this conflict is not due to some fault in the system, rather it indicates that the minds of those people are uncontrolled. Their minds are not only restless but they cause the same to others.

### The Ten Unwholesome Actions

མི་དགེ་བ་བརྒྱ།

The reason for studying this topic is to calm and pacify our mind and only practice can help us to do this.

### 422.122.121.18: Covetousness

བརྟོན་པའི་མེད་པ།

#### 1. Basis

Is any property or possession which belongs to others. As a mental factor it is a type of desire or attachment. Covetousness arises when the mind is not fully contented with what we have. If the mind were fully contented, then when various things are seen in the market, there should be no desire to acquire any more of them. Because the mind is not fully contented, it is so easy to generate desire and covetous thoughts whenever we see attractive things. It is an almost automatic response that as soon as we see a beautiful and appealing object, we have the wish to possess it. Covetousness is when the thought arises, "I wish that I had something like that." It indicates the lack of contentment. Covetousness has a detrimental effect on the mind because the moment we generate the thought of wanting an object, which we do not possess, it leaves a kind of scar on the mind, which generates discomfort.

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## 2. Thought:

**Recognition:** This means to correctly recognise the object which is desired.

**Motivation:** Is one of the three poisonous minds.

### 3&4. Deed And Finalisation:

The motivation, deed and conclusion are all a continuation of the same thought i.e., in the same state of mind. In the motivation stage, one only wishes to possess an object. As the thought becomes stronger, not only do you wish for it, but also want to include that object as part of your own possessions. At that stage the thought has become the deed. The conclusion is when you decide that not only do you wish to acquire that object, but you start to plan how to achieve that wish.

End of discourse

Geshe-la suggests that in the discussion group next week, in addition to our usual discussion group topic we add the Three Principals of the Path - Renunciation, Bodhicitta and Emptiness. It is hoped that from the discussion, everyone will be very clear about the Three Principals of the Path. What is Renunciation, what is Bodhicitta and the correct understanding of the theory of Emptiness?

We should continue leading meditations before the teachings. As Geshe-la has said the purpose of this is to develop good knowledge about the dharma topics. This knowledge is developed from other sources as well as from one's own reasonings, study and investigation of the topic. For this reason Geshe-la first suggested that, when doing the brief meditation prior to the teachings, the leader should make a list of the topics of the meditation beforehand and who will be leading the meditation. This will help others in the class to study the topic before the class. Otherwise, if people are not familiar with the topic it will be too hard for them. Also it helps the leader to prepare the topics before the meditation. This is a good exercise to help develop knowledge.

Geshe-la: The difference between a Buddhist and a proponent of Buddhist Tenets?

Student 1: A Buddhist is someone who takes refuge in the Buddha, dharma and sangha. A proponent of Buddhist Tenets is someone who asserts the four seals:

All phenomena are contaminated. All contaminated things are suffering. Nirvana is Peace. All phenomena are empty.

Geshe-la: The Four Seals are:

All products are impermanent.

འདྲེས་བྱས་སྐྱམས་ཅད་མི་རྟག་པ།

All contaminated things are suffering.

ཟག་བཅས་སྐྱམས་ཅད་སྤྲུག་བསྐྱེལ་བ།

All phenomena are empty and selfless.

ཚོས་སྐྱམས་ཅད་བདག་མེད་པ།

Nirvana is peace.

སྤྱི་ངན་ལས་འདས་པ་ཞི་བ།

Geshe-la: What is dharma and what is Buddhism?

Student 2: Buddha's teachings.

Geshe-la: You need to clarify this. The Buddhist dharma is the practice one performs out of one's deep faith in Buddha, dharma and the sangha. It is the practice one does as a result of taking of refuge in the Buddha, dharma and the sangha. This is dharma in Buddhism.

The divisions of the refuge object dharma are:

the *actual* refuge object dharma has two types that correspond to the last two of the four noble truths:

-the truth of path and

-the truth of cessation.

Geshe-la: What is the cessation?

Student 3: It is a realisation that overcomes a misconception. Path is the path to those realisations.

Geshe-la: The truth of cessation is called the "Liberated", because it is the cessation or the total abandonment of any obscurations. The truth of cessation is a state of being liberated or free from a specific obscuration.

The truth of the path is the realisation, or the actual antidote, to any obscuration. So it is the cause to the truth of cessation.

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

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## ལྷན་སྐྱོད་ཀྱི་ལོ་ལོ་བཅའ་ཁྲིམས་

12 October 1993

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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

## གནོད་སེམས་

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

## ལོ་ལོ་བཅའ་ཁྲིམས་

### 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*

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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

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ལྷོ་ལམ་རིམ་རྒྱུ་ལ་ལག་བཅུངས།

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19 October 1993

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Cultivate motivation by thinking that the wish to achieve the state of Buddhahood is for the benefit of all beings and it is for this reason that one is now studying this Lam Rim. We have now finished studying the ten non virtuous actions.

Guru Shakyamuni Buddha said,

Just as a tiny spot of fire can burn mountains, and just as a drop of water can fill huge containers, so a tiny non-virtuous action can have a huge result.

We should never overlook a non-virtuous act because it appears to be very minor. Rather an effort should be made to accumulate virtuous acts. Think of the benefit of completing small amounts even a mala of Chenrezig six syllable mantra per day which is not a very difficult task. By doing that over the years imagine how many mantras or benefits we accumulate from that daily small action or practice. In the same way, the whole reason for studying and memorising the ten non-virtuous actions is to encourage the accumulation of as many virtuous acts as possible, and to avoid non-virtuous actions, no matter how small each may be.

It is best to follow the example of the early masters. We can recall the very renowned Geshe Chengawa who revised his daily practise with a simple habit. Every time he accumulated merit or did something wholesome, he marked his wall with a white line, but when he committed a negative act he used black chalk. He even put these marks on the wall of his room during his time of retreat. One day Geshe Potowa walked into the room, and surprised to see all the mess asked Geshe Chengawa about the significance of those lines. Geshe Chengawa replied that they were to remind him of his black and white acts and thoughts. Likewise another master kept this habit of counting virtuous and non-virtuous acts by using black and white stones.

Whatever we learn about dharma should be integrated into practice. The main practice is to maximise virtuous acts and minimise non-virtuous acts. It is an important part of spiritual progress to measure progress by reviewing the past. Each evening we should reflect on the actions of the whole day. If there is more virtue, there will be delight. This delight will even increase the virtue since this is the rejoicing in virtue. If there is more non-virtue then we should feel regret about that. Of course it is no good just feeling regret. At the same time the non-virtue should be purified. In addition one should resolve not to repeat that behaviour. Even a short time spent in this manner can purify an enormous amount of negativities. In a short time enormous positive actions can also be accumulated.

The teaching should always be applied to one's own personal growth. Atisha from his Thought Transformation text the Bodhisattvamaniavali said,

Hide one's own virtues but proclaim one's own faults.  
Proclaim the virtues of others but do not seek their faults.

What is significant about this advice is that it helps to subdue our pride and remove our faults.

The very renowned master Dromtonpa said "do not look to others who are not tamed or controlled but look at oneself who is not controlled". The implication is that there is no point on always commenting on the behaviour of others saying " he or she has a very angry or greedy nature". Rather the focus should be on oneself. Focus inward and see whether your own mind has been fully subdued or not. Whenever the mind is filled with various unnecessary thoughts or concepts, it cannot ever rest properly. By turning inward one is able to see the inner faults. There is personal benefit in working on those faults and removing them. There is no benefit in looking outside and judging others.

## 422.122.121.2: The Factors That Determine The Weight Of The Karma<sup>1</sup>

The next major heading for the study of karma is knowing the factors that determine the weight of the karma.

There are six factors which determine whether karma will be heavy or light:

### 422.122.121.21: First Factor: Nature Of The Action<sup>1</sup>

The nature of the action. Of the ten non-virtuous actions the first three are of body, and the next four are of speech. If we follow the order of the listing from beginning to end the nature of the karma becomes lighter. Compare stealing which is next after killing. Killing is heavier than stealing. Comparing sexual misconduct to stealing, sexual misconduct is lighter. This order depends upon the amount of pain or suffering that one brings to others as a consequence of the actions. Life is most important for everyone. When life is threatened you think "Take anything you like but save my life". This shows how life is treasured for any being therefore the non-virtuous act of killing is a very heavy non-virtue compared with those that follow.

As to the three non-virtuous acts of mind, the first in the normal order of listing is lighter than the next. That is the weight increases through the order of the listing. This is opposite to the order of non-virtuous actions of speech and body.

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<sup>1</sup>Liberation.. p450 The title used in the text is " The differences that make for heavy or light karma

<sup>2</sup>Liberation.. p451 The title used in the text is "Heavy by nature."

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#### 422.122.121.22: Second Factor: The Thought Behind The Action<sup>3</sup>

The thought behind the action. If the thought behind abusive or harsh speech is dominated by strong anger then the karma of that action becomes very heavy. If the motivation or thought behind an action has a strong influence from afflicted emotions, then the strength of that thought adds to the weight of the action.

#### 422.122.121.23: Third Factor: The Deed<sup>4</sup>

The deed. This is the manner in which we perform that action. With killing for instance, you might deliberately cause pain by delaying the killing or by torturing. Because of the manner of killing that action becomes very heavy.

#### 422.122.121.24: Fourth Factor: Basis<sup>5</sup>

The basis of the object. This is the object to which the action is directed. It is said that if any non-virtuous act is committed towards one's teacher, towards the sangha, towards parents or towards bodhisattvas and so forth, then this is regarded as heavy karma.

#### 422.122.121.25: Fifth Factor: Repetition<sup>6</sup>

Doing it all the time. Idle gossip, though very minor compared to the others, can become very large or very heavy karma because we do it continuously.

#### 422.122.121.26: Sixth Factor: Lack Of Application Of An Antidote<sup>7</sup>

Not applying any remedy. This is the lack of application of a remedy. It is said that if we create negative actions and if we don't regret that action, and if we do the same thing continuously then our actions becomes very heavy. If someone commits a non-virtuous action then feels regret and later applies some remedy, that non-virtuous action is not as heavy as someone who creates that action and does not apply any remedy.

End of discourse:

Geshe Doga thanked the group for completing the test which clearly showed all have done study and are making progress. He suggested that we have copies of the Lam Rim prayer available to all included in the prayer book, and he offered to sponsor those pages.

#### Heart Sutra Etymology

The Heart Sutra is so named by analogy with the heart as the most important organ in the body. This condensed sutra is like the heart essence of all other sutras. It is the essence of Perfection of Wisdom Sutra. The main subject in the Heart Sutra is the profound view of emptiness. This profound view of emptiness and the wisdom which realises that view is regarded as the essence, or like the heart of all the teachings of the

conquerors, just as the heart is the main organ of the human body. In some commentaries to the Heart Sutra the mantra of the Heart Sutra begins with "Om gate gate etc", however it is not necessary to say this "Om".

#### Vulture Peak in Rajgir

In response to a question about Vulture Peak. This is the place where Buddha turned the second wheel of the dharma. When people go to that place, which is very remote and small, it can become very crowded with forty to fifty people. Historically it is recorded in the sutras that when Buddha gave the second discourse there were over two thousand people, but it is believed there were far more than this. There were supposed to be countless listeners for the second turning of the wheel of the dharma. So from this one can impute the Buddhas miraculous powers. It is right to say even if it is a very small area, and the time comes for Buddha to give a discourse, then this place could fit all living beings whose minds have ripened to receive these teachings. Because the direct disciples at that discourse were ready for that discourse then because the time had ripened the discourse would naturally have happened. This discourse took place hundreds of years ago and places go through changes.

When Buddha gave his discourses many of his disciples were already in a high state having supernatural powers. Therefore the size of the place is not important for them to come to that discourse. Recall the episode in Buddha's time, where a princess<sup>8</sup> of a central place called Magadha left her country for a very remote place when she got married. She decided to invite Buddha and his followers for a feast. People laughed because in those days there was no means of transport and it was at very short notice. How were they going to get there? She said "It is not your concern. Just prepare offerings". At the right time she offered prayers and praise to Buddha by stating, "You the protector of all beings, the destroyer of all evil and the knower of all phenomena. Please come here with all your followers." Immediately after, they all arrived by virtue of the miraculous power that Buddha and students could show at that time. They arrived all in different ways demonstrating miraculous powers. They surprised all the others. In this way<sup>9</sup> in ceremonies in early times gathering offerings of sticks, those people who pick sticks have the power to fly in the sky and so forth. Don't ask one by one if have power rather they show that sticks. We have to understand early events in light of such miraculous powers possessed by Buddha and his many followers.

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

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<sup>3</sup>Liberation.. p451 The title used in the text is "Heavy because of the intention."

<sup>4</sup>Liberation.. p451 The title used in the text is "Heavy because of the deed."

<sup>5</sup>Liberation.. p451 The title used in the text is "Heavy because of the basis."

<sup>6</sup>Liberation.. p451 The title used in the text is "Heavy because of always being done."

<sup>7</sup>Liberation.. p451 The title used in the text is "Heavy because no antidote has been applied."

<sup>8</sup> See footnote seventeen page 767 "Liberation in the palm"

<sup>9</sup> Editor: this seems to state that in Buddha's time his followers had the ability to fly due to the power of these "sticks" which were offered in ceremonies. This needs to be further clarified with Geshe-la.