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the object, will definitely restore peace and calmness in the mind because meditation on impurity is the counter-positive to attachment. Attachment is based on perceiving the object as extremely attractive and by counteracting that perception one can calm down the attachment and pacify the mind and experience more internal freedom and happiness. One has to apply these various methods towards one's mind in order to generate the internal conditions for happiness.

If, for example, the mind is overcome by anger for enemies this indicates that one has an inability to practice patience with enemies. What one needs to do here is identify the psychology of anger and then counteract anger appropriately by remembering that anger always exaggerates the harmful nature of the object. Mentally one goes repeatedly over the perceived faults of the other person until nothing else appears to one's mind and, in this way they become greatly exaggerated within one's mind. One needs to recognise the way the mind works, that it is not really perceiving reality and this then makes it possible to start looking at the person in another light. One also needs to remember the disadvantages of anger, the potential of anger to disturb one's own mind, how its mere generation takes away the happiness in one's mind.

In this way one understands how one generates anger towards one's enemy just by hearing the name of the other person or just by remembering them. One can counteract it by remembering that one's perception is not based in reality and remembering the disadvantages of anger, which is very important, and then also remembering how the other person is suffering and destitute of happiness and so forth. In this way one can turn one's mind around and meditate on love and compassion, even for one's enemy. In this way one has a conducive condition for one's internal happiness.

One needs to understand the way the mind works and that by generating positive thoughts such as love and compassion then correspondingly the harmful thoughts and mental states will reduce. The more one can generate positive thoughts, then directly proportionally the less the harmful thoughts will arise. In this way one will experience inner happiness even if one does not want to experience inner happiness. One needs to generate these positive mental attitudes, identifying the specific mental states that take away one's happiness, then generating the antidote, the counter-positive mental states within one's mind, so that they then can counteract the harmful states that cause suffering.

Now you all know what to do. Once you are sitting in a good meditation posture bring the mind back home, focus it internally and then place it single-pointedly on the coming and going of the breath. Let the mind enter the breathing and we can meditate in that manner for a few minutes. *(Pause for meditation)*

## **4.2 How to train after having established a relationship with a spiritual friend**

### **4.2.1 Exhorting the disciple to take the essence of this basis with endowments**

#### **4.2.1.1 The identification of the basis of the freedoms and endowments**

Last time we had reached the point where we started with the eight freedoms and ten endowments. The eight freedoms refer to freedoms from inopportune states where one cannot practice the dharma and the ten endowments refer to ten conducive conditions for the practice of the dharma. If you have questions we can now have some time for questions and answers. If you don't have any questions I will continue with these eight freedoms and ten endowments. There are no questions?

The eight freedoms are called "freedoms" because they are eight states where one is free from inopportune states regarding dharma practice. It is explained in the sutras that the cause for attaining the eight freedoms is the practice of morality. The cause to be free from these eight inopportune states where one cannot practice the dharma is to practise morality.

One inopportune state is to be reborn in a border country where there are none of the four types of disciples present. The four types of disciples refer to bhikkus and bhikkunis, and to male and female upasakas. An upasaka is a Buddhist lay person with vows. One can see here how men and women are regarded as equally important in Buddhism. It mentions bhikkus and bhikkunis. Bhikkunis are female fully ordained practitioners and bhikkus are male fully ordained practitioners. It also mentions male and female upasakas. It doesn't just say that one needs to be in a place where there are male upasakas or male bhikkus. It is equal opportunity. Male and female upasakas and male and female ordained practitioners. The source for this is the vinaya teaching, the sutras on vinaya. The perfection of wisdom sutras also talk repeatedly about the sons and daughters of good lineage. They don't just talk about the sons of good lineage but repeatedly talk about the sons and daughters of good lineage. Similarly, in Tantra, there are dakas and dakinis and there are another class of practitioners that are referred to as heroes and heroines. There is always the female counterpart so there is equal opportunity in Buddhism.

The first inopportune state is to be reborn in a place where there are none of these four types of disciples present. This would be defined as a "border country".

Another inopportune state is being reborn with defective faculties, such as a mental defect that would make it difficult to develop the wisdom that can distinguish right from wrong. Or to be born deaf, dumb or blind. Here it refers specifically to situations where one is reborn with incomplete faculties or defective faculties. One can be born with complete and healthy faculties that deteriorate over time or are damaged. That is different. When it talks here about the inopportune state it means to be reborn with defective faculties; being reborn blind or deaf, not being able to see the form of the Buddha or not being able to hear the teachings. Further inopportune states are being born with very strong anti-dharma views such as complete disbelief in karma or a complete disbelief in the existence of past and future lives or the existence of the three jewels and so forth, or being reborn during a time when no Buddha has taught.

These four are the four inopportune states relating to human rebirth. Then there are the four inopportune

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states relating to non-human rebirths which are rebirth in the three lower realms and being reborn as a long-life god. Being reborn as a long-life god can be related both to the rebirth in the form realm as well as in the formless realm. In the form realm it means taking rebirth in a state of absorption without recognition, where the practitioner abides in a concentration without coarse recognition, a pure concentrative state without any coarse recognition, or being reborn in the formless realm. This relates to ordinary individuals. There are also arya beings that are being reborn in the formless realm which is, of course, different. For them it is not an inopportune state. But if one is reborn in the formless realm as an ordinary individual it is an inopportune state.

By looking at one's situation one can see that one has all these eight freedoms complete and one can recognise how fortunate one is. It is important that one becomes aware that one possesses these freedoms because otherwise one will not recognise the preciousness of one's situation. If one puts a lump of gold in front of a beggar it will only be beneficial if the beggar actually knows what gold is. If the beggar doesn't know what gold is he will not appreciate what value has been given to him. In order to appreciate one's situation one needs to identify the eight freedoms.

Since there are no questions we can go on to the mantra recitation. Here you focus the mind single-pointedly on the sound of the mantra. After having collected the mind internally those who have faith in Shakyamuni Buddha can visualise the Buddha above their crown and visualise white nectar and light flowing down and entering their continuum and that they are being blessed in this way. I find this meditation very useful when my mind is disturbed. It is like a refreshing shower when one feels very hot and it can cool down the mind and make the mind happy and relaxed again. I find the meditation very useful myself and you will also.

*TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA*

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