
two minds], the author of this text prays to one of his favourite meditation deities, Yamantaka. When he says "capture him, capture him" twice, this indicates the two types of bodhi mind, or the two types of bodhicitta - conventional bodhicitta and ultimate bodhicitta. These two are the two main opponent forces for destroying or challenging the two enemies of the self-cherishing mind and the self-grasping mind.

The self-cherishing mind is the mind that prevents us from helping other beings. As long as we have this self-cherishing mind, even if we have some love and compassion for other beings, we cannot perfect it. The remedy to this self-cherishing mind is conventional bodhicitta, which needs to be cultivated. The wrong view of self-grasping binds us to this suffering world, this cyclic existence, and does not let us get out of it. Through this view, we perceive all phenomena, all objects, as existing inherently from their own side. In order to destroy this wrong view of self-grasping, we have to achieve a realisation of the correct view - that all phenomena lack inherent or true existence. This is why the author used the words "capture him" twice when praying to his deity.

To further explain the meaning of self-grasping, one way of understanding it is how, deep within us, we have this thought of liking and disliking. Deep inside, we have ideas about what we like and what we don't like. This sense of like and dislike is derived from a deep-seated sense of "I". Because of this "I", we have thoughts of liking and disliking. The best thing for us to do is to examine how the two enemies; the self-grasping and the self-cherishing minds, shape and influence our life. The self-cherishing mind is the self-centred mind, and is like a servant of self-grasping - it works for the self-grasping mind. If we contemplate this topic, we can understand how all our problems have as their root cause, these two minds - the self-grasping and self-cherishing minds.

Examining this topic in terms of cause and effect, we saw before that, because we have this self-grasping view, we also have this self-cherishing mind, which is our experience of this very forceful sense of "I", of ego. Because this sense of "I" is so strong, we naturally feel attachment to some beings and hatred toward others. If you did not have this attitude of liking and disliking, of seeing certain people as close and others as distant, there would be no cause for most of the trouble that you go through in life. Because of attachment and the anger, even with our own close friends or relatives, as our attitude changes, we then have to suffer. We create our actions and their results from our attitude of either liking or not liking, and our motivation of love, desire or hatred.

Whether an object is regarded as a friend or otherwise, our attitude is not always the same. One day we can view all these objects as pleasant, but as a result of attachment or even some form of love, the next day our attitude changes. We then show anger or hatred, and because of such an attitude of desire or hatred, we create various actions. [The text] says that the actions we create result in some sort of suffering.

Under the influence of this self-cherishing mind, we may even think that the attitude we hold towards someone else is love or compassion. But when there is the influence of this self-cherishing mind, it is not completely love or compassion because it is not based on an understanding of the other person - there is also attachment and self-interest. With a self-cherishing mind, when we say we love someone close to us, we may feel it is love. The reason why is that they are "my" friend, someone special to "me", so the base on which this feeling arises is this sense of "I" or of "mine", but not the complete base of knowledge about the object.

Instead of holding attachment and hatred towards other beings, you should try to cultivate true love and compassion towards them. True love and compassion are more beneficial to us as they can be the most effective causes for bringing harmony with others. On the other hand, we don't need to explain how this feeling of attachment and hatred confuses and complicates not only our life, but the lives of others, how the attitude of liking someone or not confuses the mind. It all depends on whether we have attachment or hatred.

With attachment and hatred, liking and disliking others, we cannot have meaningful relationships because they are based on our perceptions. But our perceptions are continuously changing. If the object appears ugly, we can immediately decrease our attachment, and even feel hatred towards the object. When we respond to this attitude and experience hatred, we have to distance ourselves from that person. Having gone through this, we may perceive the object as being pleasant. This perception has come from our own selfish mind. It can make us suffer and confuse others - within the same day, you may not know what to do or how to respond because of such actions.

So as said in the *Praise to the Taras*, it says that you cannot find any trust, any reliability in any other worldly friend for whether they consider you as friend or as an enemy is dependant on whether they see anything desirable for themselves. So therefore you pray to Tara - that you are the only one who can rely upon...[tape inaudible] so you pray to Tara to...[tape inaudible] that the accept as was guide or the friend....[tape inaudible]

We will leave the teaching here. As usual, we will chant the Buddha's mantra. As at the beginning of this session, try to again relax yourself, calm the mind, [bring it] inward and focus the mind on this mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

*Transcribed from the tapes by Rita Feldmann
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