
developing them until we manifest the true intrinsic nature of our mind. In Buddhist philosophy, when we have attained that state of mind, pure and devoid of any delusion, then we have attained enlightenment and the state of Buddhahood. This is the final manifestation of the fundamental nature of the mind, the ultimate or real beauty of our self.

Now, a clarification on the so called 'meditation on ugliness', which is the remedy to overcome desire or attachment to another person. In theory, this is easy to understand and if this meditation is practised on the desire object, it is impossible to have any desire for that object. However, in practice, when we experience strong attachment and desire, we will find this practice extremely difficult. The person is just too attractive and too appealing to our mind. There is no doubt about this, the feeling can be very strong. But this doesn't mean that we can't practice the meditation, and it should still relate to the person we most desire.

We can also think of our body to do this meditation on ugliness. We don't necessarily have to think that our body is ugly or smelly. We just realistically look at how our bodies are made up. When we meditate, we can visualise all our body parts, including the internal parts. Think about the real things that make up our body on the inside and on the outside. As we understand, we gain knowledge and our mind is occupied with that knowledge. This can be very effective in reducing and overcoming desire for the body.

Now to continue with the teaching on the text, 'The Wheel of Sharp Weapons'.

Capture him, capture him
Fierce Yamantaka, summon this enemy and bring him
forth now

The next two lines read:

Better him, better him,
Rip out the heart of grasping for ego and our love for
ourselves

Twice saying the phrase 'better him' implies two types of bodhicitta, i.e. conventional bodhicitta and ultimate bodhicitta. The line 'rip out the heart of grasping for ego and our love for ourselves', refers to both the self-grasping ('grasping for ego') and the self-cherishing mind ('love for ourselves'). These two minds are like the master and servant, the self-grasping mind like the master, and the self-cherishing mind like the servant. However, it is said that both the master and the servant are equal in terms of deceiving or harming ourselves or others. This prayer strikes at the heart of both the enemies of self-grasping and self-cherishing, so inwardly we can sustain some peace.

Now we will chant the Buddha's mantra seven times. Please sit in the meditation posture you chose at the beginning, and also try to make sure your mind is not distracted by any kind of outer objects but is just resting inside yourself. When we chant the mantra we must try to fully focus on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

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