
benefit to us in this life and will lead to a better rebirth in the future.

We know that there is no happiness and no inner peace when we are under the influence of desirous attachment. It is not enough to just have a theoretical understanding of this, but to apply it in practice. The purpose of meditation is to reduce and eventually root out all such mental delusions. It is important to recognise that every mental delusion is a faulty state of mind and brings us harm. If we don't fully appreciate the faults of the mental delusions, then we won't seriously try to overcome them in our meditation practice.

All suffering and restlessness arises in our minds because of these deluded states. We need to get rid of them in order to be happy and at peace. Allowing these delusions to persist will create the cause for future suffering and unhappiness. As Shantideva said, the more we give in to the inner enemy of mental delusions, the more we bring suffering and problems into our life.

With an external enemy we can do something to please them and win them over. However, we have to do the opposite with our inner enemies – we need to destroy and eradicate them. As soon as we recognise that our suffering or pain is not caused by something external, but by a deluded state of mind, we should make an effort to remedy it. This can be done by learning the specific antidote to the delusion and applying it in our meditation practice.

We can't expect our anger or desirous attachment to stop immediately or forever. Getting rid of these delusions permanently requires hard work over a long period of time. The benefit of coming into contact with the Dharma is that, whenever we become a victim of our own mind, we can at least apply the appropriate meditation. We can counteract the delusion as it arises so it will be less of a problem. If we don't apply the remedy, then the delusion will cause chronic harm to our mind.

Our spiritual practice helps us be more self-sufficient and self-guided. It teaches us to understand ourselves and to know and recognise the qualities we need to develop. It also helps us to recognise our faults and weaknesses, and how to get rid of them. In making the effort to minimise our faults and increase our good qualities, we will inevitably encounter hindrances. It is important to be more tolerant and to voluntarily accept these difficulties and hardships. This then becomes a further means to diminish faults and increase our positive inner qualities.

We will now chant the Buddha's mantra seven times. Sit in a comfortable meditation position, remove all distracting thoughts and still the mind. As we begin chanting, focus the mind on the chanting:

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

*Transcribed from the tapes by Rita Feldmann
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