
pervades all things, it is another way of saying that the Buddha knows or perceives all things. In the texts, it means the way the Buddha's mind cognises all phenomena. It is as if all things are in the palm of his hand, there are no obstructions, he directly perceives everything.

Just as we can clearly see anything right in front of us, in the same way in the Buddha's mind everything is in the palm of his hand, whether things exist in the past, present or future. If anyone in this room were to achieve the state of Buddhahood in the future, he or she would perceive everyone sitting in this room, exactly the way that they are right now.

This also means that our perception of an object depends on the level of mind we experience. If the level of mind that we experience is a gross one, we will forget things easily and find it hard to retain them in our mind for a long time. We will constantly need to re-learn things, because we lose hold of things that we have learned and never developed. This is because we are utilising a very gross level of mind. However, these things will not happen if we use a subtle level of mind, because the subtle mind has more power and ability to hold more knowledge and memories.

There is also a connection between our body and mind, in the sense that if our body is healthy and sound, this is a supporting factor for having a sound and healthy mind (although it does not guarantee it).

To a large extent, the type of mind that we experience depends on our gross body. As the body ages and disintegrates, this often affects the disintegration of the mind - we lose our memories, as well as clarity and sharpness of mind. Young people, on the other hand, tend to have sharper and clearer minds.

Some older people remain physically and mentally sound. This shows that the kind of mind we use depends on our body - if our mind depends on the gross body, then as the gross body loses its vitality, the mind also loses its vitality. However, if the body that the mind depends on is a more subtle kind of body, then the disintegration of the gross body does not affect the mind, but the level of mind becomes even subtler. So sometimes, in order to refresh our mind, we have to have a shower!

Geshe Doga wants to tell you about his experience of having a general anaesthetic some years ago. He was given an injection of a heavy anaesthetic, and went into a state of unconsciousness. He remained in that state for what seemed like just five minutes and then woke up, because he heard someone calling his name very clearly! When he woke up in the hospital room, there were other people in the room who had just woken up.

Geshe-la thinks that the effect of anaesthetic is to make the gross substance of the body become as if it were dead. Therefore, the mind that you experience is like a dead person's mind. But when the effect of the anaesthetic chemical starts to wear off, the gross body starts to revive, so the mind that you normally use also

returns. This shows how the mind that we normally use depends on this gross body.

We will finish the teaching here and, as usual, we will chant the Buddha's mantra seven times. Once again, sit in the meditation posture, relaxing your body and removing all distracting thoughts, and we will focus the mind on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNIYE SOHA

Transcribed from the tapes by Rita Feldmann

Edited by Mary-Lou Considine

Edit checked against the tapes by Dianne McDonald

Edited Version

© Tara Institute