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vanish by themselves.

If we do this, we will see that the cause of us feeling anger, hatred or attachment is not only some beautiful or ugly outer object. Rather, we can see that the reason why we hate an object is that we perceive it as being unpleasant. In our mind there is a perception that the object is unattractive and ugly, independently of the way the object actually exists. This perception is nothing but a projection of our own mind.

When we direct the mind inward, we will begin to see that we categorise outer objects and situations in many different ways – as good or bad, beautiful or ugly, useful or not useful, beneficial or harmful, and so on. Broadly, we generate two different states of mind – positive or negative. Whenever negative states of mind manifest within us, they bring unhappiness. Therefore, we need to get rid of these negative states of mind, such as anger and unnecessary desire. This means, instead of blaming our anger on outer causes, we should try to get into the habit of inwardly investigating the causes of that anger or hatred.

Geshe-la refers to the example of being in a serious conflict with a friend, which may result in a communication breakdown. Rather than continuing to dwell on the nasty remarks the friend has made, or the hurtful things they have done, try to focus on the emotion that you are experiencing. If it is anger, try to observe that anger, and try to understand its deeper causes. If you spend enough time about thinking this, Geshe-la says that maybe your friend might find the right moment to talk to you again!

Further, if do this meditation practice well, you won't have any trouble going to sleep. You will sleep better, because meditation not only helps you readily control your mind, it also helps you readily bring your mind inward. We can only get to sleep after gross or coarse states of mind cease.

For instance, if the mind is preoccupied with intense desire or anger, there is no way we will go to sleep. If you lie in bed dwelling on some bad remark someone made to you during the day, naturally you will feel anger towards that person. As you dwell on it more and more, you begin to exaggerate it. Eventually, your mind perceives the casual remark as being a serious slur on you character, and you become angrier and more restless.

Likewise, if you dwell on some object you were attracted to during the day, your mind will begin to endow it with more and more positive and attractive qualities. Eventually, your desire will become overpowering. With this kind of mind, there is no hope of getting to sleep.

Geshe-la tells a story that he says he can't imagine to be true, but it could be! *[laughter]* It is supposed to have happened many years ago in China when many people did not have houses. During the day, they earned their living by doing manual work. At night, because they did not have a house, they had to hire a huge clay pot just big enough for one person to fit into, but not big enough to

stretch out their legs.

On one occasion, a worker was resting in one of these pots, supposedly sleeping. However, his mind was busy counting, thinking about how much money he made during the day, and about how he would multiply these earnings the next day. As a result, he lost his concentration and broke the pot by stretching his legs. Of course, the next day, he lost all his money, plus he had to pay for the pot. Geshe-la says if we also do not control our wandering thoughts while lying in bed, we could fall off the bed and break a leg!

We'll leave the teaching here. As usual, we will chant the Buddha's mantra seven times. Could people again sit in the meditation posture, making sure that the body is fully relaxed, and that all distracting thoughts are removed from the mind. Then, as we chant, try to focus the mind on the sound of the mantra.

TAYATHA OM MUNI MUNI MAHA MUNIYE SOHA

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*Edited Version*

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