
have chosen to label that situation as a 'problem'. However, if instead we view that adverse situation as being OK, it can immediately diminish our anxiety. Viewing the situation as a burden brings stress and tension to the mind, whereas viewing it as manageable will ease the mind.

The second line of the verse says, "With body of wisdom unchained from all bonds". Here the text is revealing the antidote to the self-cherishing mind. The main antidote is the wisdom that realises selflessness. When one gains that wisdom, one can counteract self-grasping. The wisdom that realises selflessness is able to prove self-grasping as being a wrong view. The more one develops the wisdom of selflessness, the more one's self-grasping will diminish. When self-grasping is completely uprooted from the mind, we will achieve the state of liberation from cyclic existence.

The Tibetan version of this line ("With body of wisdom unchained from all bonds") contains the word 'tathagata', or one who has attained the body of wisdom. Tathagata is another word for 'buddha' or fully enlightened being, and literally means 'one thus gone' (having attained the body of wisdom). The term 'body of wisdom' refers to the truth body of a fully enlightened being, which is the omniscient mind.

This truth body represents the power possessed by all enlightened beings to destroy self-grasping. An enlightened being's physical or form body is not a direct antidote to self-grasping. However, it is because enlightened beings by definition possess the truth body of the omniscient mind within them that they have the power to eradicate self-grasping.

If we try to relate this to our experience, even though we have not of course attained the truth body of an enlightened being, we should understand that we have within our minds the potential to achieve that. If we look into the mind, we can discern two energies or forces there – one is a positive, creative energy, and the other is negative and destructive.

The way to diminish inner negative energy is to increase our positive energy. For instance, the negative energy within us can manifest as anger. However, we also have within us the energy of non-anger and non-hatred that can oppose anger. We can generate that energy to directly challenge the anger. Likewise, the negative energy of desire can be opposed by generating a non-desirous state of mind.

This is why the wisdom realising selflessness is the main antidote to self-grasping. The way these two minds apprehend their objects are diametrically opposed to each other. We need to understand how to relate this to ourselves and how to discern these two energies or forces within us.

We also need to understand how all our problems are related to what is going on in the mind. The reason we feel so unhappy and disturbed is because of our uncontrolled thinking. The message here is very clear – we have to get rid of such thought patterns in order to

overcome our problems. And if our problems are all created by the mind, the only solution is to change our way of thinking.

For example, sometimes we may find it difficult to go to sleep. The cause is that the mind is preoccupied with external objects. When the mind is engaged with external objects, it is impossible for us to sleep. So, we have to try and stop the mind dwelling on the external objects, and try to bring it inward. Even if we find it difficult in the beginning, if we at least make an effort to bring the mind inward and disengage it from gross objects, eventually the distractions may stop and we can get to sleep.

Whatever situation we are in, we have to make some effort in our practice. If we think that we cannot achieve goals such as getting rid of a disturbing thought that continually makes us unhappy, and simply say that we can't do anything about it, then that thought will control us and we will find no solution to our problem.

That's all the teaching for tonight. As usual, we will now chant the Buddha's mantra. Could you again sit in the meditation posture and just relax the body inward. As you begin the chanting, focus the mind on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

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