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**Speaker 1** [00:00:00] So refreshing with these names go by so fast, like I can't pick up the language, so I just wonder what if anybody else knew anything about him? It's his name again, the name of the movie or naming him.

**Speaker 2** [00:00:16] I don't know whatever it would tell us.

**Speaker 1** [00:00:21] Nicholas Vreeland VR e lead was fascinating, so it comes on the heels of a recent movie, but I can't remember any of them.

**Speaker 2** [00:00:33] No, not with the camera.

**Speaker 1** [00:00:35] And he funded this monastery by selling his photographs. Me? Oh yeah, I have. Yeah, they have good connections in New York City for reputation, but raised a thousand and built this the monastery. Pictures of monks, pictures of mums and children and trees, beautiful photography. So the one question there just seems that anybody can do that for the case and see argue dirty, inspiring and meritorious life in the next. We just need a famous name to sell it.

**Speaker 3** [00:01:29] OK, I think we need two things. We just need to recognize.

**Speaker 1** [00:01:32] That's how I think that you have exactly that which. I'm a photographer. I mean, I could take photos and I couldn't. Which friends, if you haven't seen it, I would highly recommend. And then

**Speaker 2** [00:01:55] there was another one we saw like two or three weeks before the and called

**Speaker 1** [00:01:58] Samsara. Yeah, yeah.

**Speaker 2** [00:02:01] Maybe the same people did Baraka.

**Speaker 1** [00:02:17] It's a question.

**Unidentified** [00:02:20] Wendy, yeah. So yesterday when we were. Looking at the aspirations to mahamudra, right, there are many references to personal. You know,

**Speaker 1** [00:02:38] like as we ask in this way, you know? Oh yeah. You know, and and so

**Speaker 4** [00:02:46] I mean, I understand that from a. A way of making

**Speaker 1** [00:02:52] sense, but I also sometimes wonder like, how do you work with that when you know the basic

**Unidentified** [00:03:00] premises, you know, so. What is it,

**Speaker 2** [00:03:08] what is it that's not workable?

**Speaker 1** [00:03:11] It isn't that it's not workable, I'm just I'm just wondering ways to hold it. You know, when you're reading that where?

**Unidentified** [00:03:26] It's a more open market.

**Speaker 1** [00:03:37] So not having the pair memorized, Bill, maybe you can help me out. I want the last one. Well, I'm

**Speaker 5** [00:03:48] just thinking, you know, there's multiple

**Speaker 1** [00:03:50] stanzas where, you know, you mentioned the last,

**Speaker 4** [00:03:54] I mentioned the last one because that's the one

**Speaker 3** [00:03:57] I can remember by the compassion of the Buddhist and Buddhist cycles, of the ten directions and the power of whatever virtue there may be. Need my wishes and those all meanings be fulfilled as we asked this way. I do have

**Unidentified** [00:04:11] it memorized, but yeah. Um. At the top, it's a curiosity.

**Speaker 1** [00:04:30] I also hope that

**Unidentified** [00:04:31] there's something more in my classroom and just curiosity.

**Speaker 2** [00:04:37] Well, we did we did talk about that very issue yesterday.

**Speaker 1** [00:04:41] I don't remember specifically about when it's referencing on

**Speaker 2** [00:04:47] and, you know. I remember at the Dharma Center in San Francisco, once there was a teacher who visited to make an impact on one of the one of the students there and along the way, he asked her and gave her an instruction. I don't think she was particularly self-centered, so it couldn't have been,

**Speaker 1** [00:05:23] you

**Speaker 2** [00:05:24] know, that sort of thing. But he gave her an instruction to for, I think it was a year not use personal pronoun. Mm-Hmm. And that was very interesting. But um, I'm not. I don't know why that instruction was given, but I know how much angst it caused her. And I know

**Speaker 1** [00:05:49] it's

**Speaker 2** [00:05:52] like everywhere you went. You just look

**Speaker 1** [00:05:56] weird

**Speaker 2** [00:05:59] to you that no, you're not, you're not a native speaker. And when the year was over, I, of course, I have no way of really knowing. But but my guess is, is it didn't. It did not reduce the sense of self at all. You know, maybe even increased it slightly by virtue of self-conscious stuff around not being able to speak naturally. Mm hmm. And it was just I just never forgot, and I always I always thought I was, is that was that skillful or not? It's like, What is that exactly? In the end, I thought, I have no idea what it was like. But if it if it was meant to reduce the sense of identification with the I mean self and because it didn't look like it in any impact one way or the other, it's. I think that it's actually better. To just use the language in the way that it's designed to be used, and when you're speaking to, you can remind yourself that there is no there is no way to speak without being caught up in dualism. There is no way it's built in. It's built into our stream of consciousness, and therefore it's built into the way that we'd inadvertently designed the language and use the language and all of these things. And if you if you try to circumvent it by. You know, performing surgery on the language, somehow it just becomes even more obvious somehow, on the other hand, to not do those things, then you know, then you also it's not as obvious. It would be nice to be reminded that we're caught up in this thing. But you can't. And I think Cedar-Riverside makes a good point about the third Karmapa that you can't actually talk about these things without getting caught up in the very thing that you're trying to overcome. So does that mean that you should give up, not try to overcome those things? No, but it probably means you should give up thinking that by intellectualizing and conceptualizing the whole thing, no matter how clever or smart we are, it never gets us to where we need to go. And thus we have a whole set of language rules for talking about the ultimate, which are very unsatisfying and confusing to someone who doesn't know what they are. For example, the son born and Ondine raises a whole bunch of questions What the hell does that mean? And the usual misunderstanding is that it means it's permanent

**Speaker 3** [00:09:11] or been around too

**Speaker 2** [00:09:12] long. Oh, it's been around. A very long time will be around longer than I am around. This is kind of like that. And it's it's just it misses the point to try and take that language about the ultimate and interpret it into the relative. It brings the ultimate down to the relative. It's better just to have it misunderstood, just like not understood and understand the like I think I need to like. Read these phrases over and over and over and over again and engage in relevant practices, which is almost all of my Buddhist practices. And gradually, I think we all have this sense like you cite certain prayers over and over and over again, especially those that focus on the ultimate, which the mahamudra aspiration. But it definitely does, but not 100 percent. And that's the language that's bugging you, is that piece that's not 100 percent, but that 100 percent really just reminds us I actually have an identification with self, and yet I'm trying to relate to this ultimate approach. It's just it's just honest and sort of way. I understand a little bit, so I really want to do this, but I'm not actually there yet. I wish I had some language that would help me get there, but there isn't any such language. The thing that helps you get there is the meditation practice, and reciting that text is a great exercise in frustration sometimes. But I can say that many people

**Speaker 1** [00:11:00] have found that

**Speaker 2** [00:11:03] prayer and aspiration for me really have a remarkable influence. And I think it just comes by dint of force, you can repeat it over and over and over and for some time you have this sense of it's not working, it's not working. But of course, there's no is there. It's just the people with tone around it and noises that we're making with our mouth. Gradually they they come together

**Unidentified** [00:11:34] and something happens.

**Speaker 2** [00:11:41] On three and recited the text every day, at least once, some people recited it 10 times a day, I found in the beginning for about six months like I did not relate to very long. I actually felt like it was a hindrance. And along the way, one of one of the other retreats that I particularly related to in passing comment said that he found it the most helpful liturgy in the entire retreat. I was so shocked by that because we we kind of share the same understanding in so many places. I felt like, how can we be so far apart on this? But then because I appreciated him, I thought, I have to go and find out what this is. And it took about another six months of daily recitation and just kind of working with it. And at some point it just clicked. And it was really, I would say, I came to the place of the single most helpful liturgy in all of my years of practice.

**Speaker 1** [00:12:51] Our system look

**Speaker 2** [00:12:52] again and again at the mine, which was

**Speaker 1** [00:12:56] so powerful, just like Emily Dickinson, zero at the bone.

**Speaker 2** [00:13:01] What does that mean and doesn't mean anything?

**Speaker 1** [00:13:04] And that's the source of a power grab. It puts you in that place.

**Speaker 2** [00:13:10] Yeah. Yeah, you feel there's certain things when you read them, you feel like you've learned something, but you can't find it. And that's what makes it powerful. It doesn't feel like nonsense. It feels like you've just heard the truth. Yeah, but you can't nail it down. You can't conceptualize it if it's one. That's what's frustrating because we're so used to doing that. Anyway, that's my two bits. Thank you.

**Speaker 3** [00:13:40] One of the things that I noticed looking at Tibetan text is that a lot of times there are more pronouns added just to kind of make it sound like it makes sense in English than there are. But there are this particular case it's start Dong Simpson. So I sentient beings. It does have that and and there is, I think, a tendency that we can sometimes have to go at it like lawyers insisting that this is the ultimate frame of reference is like this and therefore, you know, everything along the way has to be consistent with this. This part here, when we're starting out, we would have the experience if we try to avoid personal pronouns just in this, just because that's the real way that things are. We would we would personally experience I would experience frustration. And sort of proving that actually that's what I that's that's the place right now, and that's my frame of reference for moving forward and trying to express it this way, that kind of neatly ties over and I finally got a contract that's ironclad.

**Speaker 1** [00:15:03] It will never change.

**Speaker 3** [00:15:07] So it's it's it's it's not an uncommon thing. Look at something. Say, but isn't this like this from

**Speaker 1** [00:15:16] the start where I. That recognition that we are locked into this.

**Unidentified** [00:15:26] A self and other in the moment.

**Speaker 1** [00:15:31] I mean, the whole model of the Western.

**Speaker 2** [00:15:39] Separation. I don't think it's Western culture. I mean, that's a mistake. You know, it's like, it's like it's everywhere. This is not a cultural issue.

**Speaker 1** [00:15:50] Well, I think of Cartesian, you know that

**Speaker 2** [00:15:54] of course, the one we're talking about attachment to the illusion of self. There's there's no cultural boundaries. It goes beyond species, you know, goes beyond species you have. I think it's it's and it's great to ponder that and recognize that because otherwise we can get caught in a disabling belief that we cannot be Tibetans and therefore we cannot engage in the dark.

**Speaker 3** [00:16:25] Our deck does not include the Joker.

**Speaker 1** [00:16:27] Yeah. Oh, yeah.

**Speaker 2** [00:16:35] We get to laugh, but we get no inside

**Speaker 1** [00:16:45] the illusion

**Speaker 2** [00:16:47] that if we can just become Tibetan, we will somehow be on the same page as the other side of the card

**Speaker 1** [00:16:53] and the.

**Speaker 2** [00:17:04] Yeah, it's a good question. Thank you.

**Speaker 5** [00:17:12] So I am sitting here observing my mind as we're speaking about the

**Speaker 1** [00:17:19] mahamudra aspiration for which I love and

**Speaker 5** [00:17:25] I find myself continually getting caught in this process of I need to do an intro, but I I it's is two hours and I got five thousand frustrations and I just really want to. That's what I'm going to do. I'm just going to sit because sitting here saying that, that just feels better and then I'll find something else, right? I'll Jesus. And so I'm washing my mind as you're talking about the aspiration prayer, maybe even ten times a day. And then after six months in that body, it and then like, Oh, that could be it. And so I'm just so aware of this mind, this grasping and like finding this place of myself that I want. I want, I want. I want somebody to say to me, do exactly this. Say that again. Do exactly this for this much time. This many times a day. And that's it. And I can go, OK, that's what I'm going to do. But I find myself not on a daily basis, certainly, but. I sitting here right now, it's like, well, do I add God, do I do that instead? Or, you know, there's so there's such a bounty, and I feel so blessed that there is such that we have so much, so many options and so much information and so many choices. But it feels I find myself. In this place. I want simplicity and instruction. And to just spend the rest of my life doing the one thing.

**Speaker 2** [00:19:34] So what's your next step? What's your next step

**Speaker 5** [00:19:40] waiting for you to tell me what to do first, which I know isn't going to happen because it's really just more than noticing it and. I think probably what

**Unidentified** [00:19:59] feels right inside of me, I suppose having my teacher tell me, guide me

**Speaker 5** [00:20:05] that homework I need.

**Speaker 2** [00:20:10] There is a way in which I think you could say it really

**Speaker 1** [00:20:15] accurately

**Speaker 2** [00:20:17] that one could take any of a broad range of practices and engage in them with consistency

**Speaker 1** [00:20:26] and, you know,

**Speaker 2** [00:20:27] and it would bear fruit. And that it's in the tradition we always say, look, it's really important to get that from your teacher, like not to make it up because we have no confidence. We know ourselves well enough, you know? So therefore, it's not likely to work if we decide what it is we're going to do and what most of us got. Because because that's easy to understand, right? I need to get it from somebody who I have some sense, has more realization that I have and cares about me and would not intentionally hurt me and, you know, a whole list of things. And then that person says, Do this and you can feel confident that that's the right thing to do. And more often than not, we got those instructions in the form of what many of us know as the numeral practices and a significant percentage of people found that to be overwhelmingly difficult. And so they practice it, and then they'd stop and then they'd go, and some people finished and some people abandoned the entire path. Even so, there's a way in which I think to get an instruction and follow it is really helpful and really good to do. On the other hand, I'm not at this point convinced that it's necessarily good to receive an instruction that we are not able to complete. So we often don't know what that is. I mean, as the individual looking for instruction, we often don't know what we're able to do. So not only does the individual need to feel like they can do it in well to it, but then inevitably has to be some kind of support when it doesn't work. And that's a labor intensive process. And what I mean by that is the support from a community support from teachers and all of that focused on individuals. So the Tibetans, as we know, they had a spiritual mass production system. That is to say, if you have 5000 young monks, you give them something to keep them doing something useful in the dharma for a period of time where the individual support is really not available. And and then if you do enough of those, there'll be a lot of quite a few people who actually succeed, but maybe there's even more who don't succeed. But that numbers game doesn't work so well for us.

**Speaker 1** [00:23:23] And so it gets a little difficult,

**Speaker 2** [00:23:27] but I think that I think that we each deserve to have an instruction and opportunity to take something and do it.

**Speaker 1** [00:23:39] And there's

**Speaker 2** [00:23:39] a there's a line in Cedar is a commentary on the Mahamudra aspiration prayer where

**Speaker 1** [00:23:47] I can't

**Speaker 2** [00:23:47] remember the exact, exact language of

**Speaker 1** [00:23:50] it right

**Speaker 2** [00:23:52] now. But he basically says it's important to get just what you are talking about an instruction that is clear enough and difficult enough, but not too difficult so that it can be done and that it doesn't require a large amount of support. And it's really important. And then you go to the next step. So what he's saying is everybody wants to practice mahamudra. Everybody wants to practice is optional. Everybody wants to practice like whatever they know in meditation. Yeah. The best of all. Well, you know, it's kind of like you're already fully awake and you just don't recognize it. Just wake up. In the beginning, that sounds like fantastic. You know, I can give up everything that I was doing and just notice that I'm actually already there. And then a year later, you realize you haven't been able to notice it. And not only that, all the suffering and everything else is still going on. And then we fall into a pit from that. So it's it's a difficult it's a difficult proposition. I think there's there's a solution to it that we actually have also not mastered, but is actually really easy. And that is you talk to whoever it is, you're trying to get the advice from. And when you go to have a meeting with that person, you actually go with a specific. Request a specific request, and you talk about that a little bit and you get the request in and you get the instruction and the instruction, then you need to follow without any without anything except just understanding like you want to learn to weave a rug. This is what you have to do a thousand times and you learn to leave Iraq. So in the same way, this what you do a thousand times. Don't worry about anything. Just do it. And at the end of this period of time, you'll know why you did it. That's so hard for us to do that. We want the truth first, and then we feel like we'll understand why it is that we would do it, but actually, it doesn't happen that way. The conceptual understanding does not carry the power behind us. That's a direct understanding does. When we got through the practice Bokar Rinpoche, it was like really big on this day when he was living. Like, You do the practice, the truth will reveal itself. We don't want the truth. We don't want to take the time. But not the effort. But it appears to be there is no substitute. On the other hand, I think it's you're right. The real you want to really do a practice, it's really important in the tradition also has this in it. You need to get the instruction because in the instruction includes the permission to engage in the practice. You need to get a text of those text and you need to get permission to read the text, which also there's a little ritual for. And the reason why those little rituals are there is so that we have a sense of confidence. That's one reason like that is to say I got permission from somebody who knows they know me well enough to say, you can read this or, you know, you shouldn't. You should do this first. And so I feel confident. The other reason is that by virtue of those authorizations, you then we all then preserve the teachings. They don't get lost because we're actually always very closely connected with exactly what the practices and the formula in the liturgy doesn't get changed. And so things maintain their integrity. I think the key here takeaway for everybody really should be you have somebody that you count as your teacher and you go to them and you're thinking, you're going to get an instruction. You need to go with the request for the instruction. Request the instruction and then when the instruction comes, you know, it's like it doesn't work like this with most Tibetans, but I think with Westerners it can. The question of how much do you think you can do is a relevant question. You know, if you if you were a nun in a monastery or a monk in a monastery, that question doesn't come up. The habit of the monastery asks you to do it and you're just going to do it. And that's your life anyway. But here, it's not like that. So I think Western teachers should ask, What do you think you can do? Or just real terms an hour a day, 10 hours a day, 10 minutes a day? Like what is it? Because the practice that you would do that would bear any fruit is partly dependent upon how much time you're able to put into it. You can't do. Noon drove for 10 minutes a day and never you will not finish it in this life. So. So that amount of time then would say maybe noon was not the right practice at this time. Maybe better do something like 10 minutes a day actually does bear fruit. And if it's an hour a day, then that's a different set of parameters. So then you do that, you do exactly what you were requested to do with the instruction set and you go back to that person periodically and you say, I have done this, you now have that person's attention because they gave you the instructions. So you have a right to say, I deserve, I demand you owe me this, you owe me more instruction. And I want those and I want to continue. And they there there is a tradition there where you did that and you honestly coming back and reporting you have a right to request even in strong terms. All right. I've done what you said to do, I deserve the next step. I think it's helpful, even helpful, I can say somebody, somebody requests in strong terms and they've done something and I feel obligated. I think generally teachers feel obligated. Why else are you doing this? Well, there's a point at which we have fun and make jokes, and there's another place where it's not actually a game.

**Speaker 5** [00:30:59] OK, thank you, that was a very clear instruction.

**Speaker 1** [00:31:03] I really appreciate that. Well.

**Speaker 2** [00:31:29] What else?

**Speaker 4** [00:31:37] I I guess I can ask something, if nobody else let me think. I think it's just a side question to what your question was, but I'm always looking for, um, I don't know. I'm sure they have a name like meditations that you do, like walking meditation or eating meditation, like meditations that you do while you're awake and moving around in the world. Yeah. When I was really young, like six or seven or eight, I I did. I don't know where I got this idea, but I would choose a day. It was usually on the weekend and I would take away a sense. It was then I would spend a whole day blindfolded, for example, or I would spend the whole day. I once tied my ankle to my thigh and hopped around on one leg and just just to change my day to day long so that I don't because, you know, at first I thought, Oh, I want to see what it's like to live like a blind person. But then it became, this is just an entirely different way to experience a day. And so now, as an adult, I do little things like, you know, for the entire month, every time I notice I'm hungry, I'm going to wait one hour before I can eat. And just to spend more time with that. And so I love and when you were talking about the instruction the woman was given not to use the I pronoun, I thought, Well, that's just another meditation, because every time she goes to speak, she has an awareness. Yeah. So it doesn't matter what it is, if every time you speak, you have to close your right eye or something. It's just another way to force you to be present aware. Yeah.

**Speaker 2** [00:33:22] Mindfulness exercise.

**Speaker 4** [00:33:24] Yeah. And so I'm always looking for a little. I mean, I mean, I have to still go about my life and be a professional, and I can't walk around with my right eye clothes, but for my, you know, leg tied together. But I do look for little things like that. They're going to like, throw me into, you know, how when you put on sunglasses for the first time and all the colors change and your in your shape and you're like, Oh wow, the trees look so much more green and then you get used to it really quickly. So I look for a little things like that that will kind of throw me into a new awareness and then I hang on to it as long as I can. And so I don't know if those are different meditations or if I would. They're sort of short lived. They don't last long, but they are an interesting way to be mindful. And so I don't know if the if those are called something or if there's a way, a place to find other ideas or

**Speaker 1** [00:34:26] I

**Speaker 4** [00:34:28] don't know what the question is exactly, but it seems part of what you were just talking about. I look for those things. Yeah.

**Speaker 3** [00:34:40] Bokar Rinpoche schoolbook, the day in the life, oh yeah,

**Speaker 2** [00:34:43] oh yeah,

**Speaker 4** [00:34:44] yeah, yeah,

**Speaker 1** [00:34:46] we have one of those. Get it, John. We haven't been able to find that.

**Speaker 2** [00:34:50] And really,

**Speaker 1** [00:34:53] what was the final day in the life of Buddhist practitioner, of the Buddhist practitioner?

**Speaker 2** [00:34:58] I'm a Buddhist practitioner, and there's a lot

**Speaker 1** [00:35:00] of things like that.

**Speaker 3** [00:35:01] Yeah, yeah, it has all kinds of very you go upstairs with somebody to contemplate this after putting on your clothes constantly, but they're all there, just that you can kind of get the principle. And I think you already understand the principle, which is if you have, you have these two things you want to bring together and includes mindfulness in your aspirations. So you use the things that you do all the time as right as a basis for triggering that for you.

**Speaker 1** [00:35:31] OK, so the practice for going to the bathroom? Yeah, yeah. Yeah, OK.

**Speaker 2** [00:35:40] Oh, there's nothing that you could do that, that there wouldn't be a practice for him, right?

**Speaker 4** [00:35:45] Yeah, that's true.

**Speaker 3** [00:35:46] And sometimes it's you don't know what the practice is exactly something like, Oh, I'm walking through the park. How would bodhisattva, what would a Buddhist to be just walking through the park? And there's not some something in particular to, oh, well, a beauty shop would do this or do that. It's more it's more it's very open ended. Yeah. So you're variety of things and their food offering prayers. They're all kinds of things that are

**Speaker 1** [00:36:20] part of it.

**Speaker 4** [00:36:21] Yeah. A few years ago, mean maybe four or five years ago, there was a Mother's Day and Julia led and she said, for the rest of the day, spend the day imagining every person you're interacting with, as you know, previously or future being your mother. And I did that for all of Mother's Day, and it was awesome. And I've heard a few of you mentioned that discussion. But having it also be on Mother's Day because there were so many other little reminders flashing around, it was a really nice way to spend. I mean, and I also spent Mother's Day with my mother, but imagining like that way that I feel in those things that I think and connection to everybody. So just little one day things help quite a bit. Um, yeah, OK. Thanks a lot for that. And then we had more written. Yeah, and I mean, there is a lot in the tradition, and yet

**Speaker 2** [00:37:13] it's not all packaged. Yeah. Yeah, Bokar Rinpoche is a little book with a nice, a nice look. I'm not giving anything nothing. Anyway, I was going to say it's probably out there, somewhere

**Speaker 1** [00:37:25] out there, somewhere. There's someone who doesn't look good

**Unidentified** [00:37:32] like this, but

**Speaker 4** [00:37:36] maybe we can get their rights to reprint it, and that could be a source of income.

**Speaker 1** [00:37:41] Or, you know,

**Speaker 3** [00:37:44] we'll put you in touch with Christian for sure

**Speaker 1** [00:37:47] that she did it.

**Speaker 3** [00:37:48] Yeah, it's it's a clear point.

**Speaker 5** [00:37:50] As long as well as Bokar Rinpoche shares, book with a pet. Perhaps it's a little book that's

**Speaker 1** [00:37:57] out of print. I can't, because it's a great book. So yeah,

**Speaker 2** [00:38:05] well, I mean, the point is to engage in practice all the time. Like it says in the mahamudra aspiration, for a man, perhaps like this day and night, it really is. The point is like Phil. Twenty four hours like it's completely all done in practice, so you could engage in that on your own, you know, Bokar Rinpoche. His book was really nice, partly because it was Bokar Rinpoche book, and so he used things like opening the door and going through it. And this the the symbol symbolic meaning of that, that you could give rise to him the moment that you did it and then crossing a threshold and drinking water, eating like all these things could be taken as part of it, part of the path. The truth is, if you were intent upon it, you could design your own. I accept all the things that you do. What would I do in this situation? So here's the situation I do 20 times a day now. What can I do to make that situation meaningful every time? One of the things that everybody pretty much knows is just the one breath shamatha meditation you take one breath following comes in, goes out, it's done. And then you add meaning to that by doing that while you're having a conversation. So the person you're speaking to doesn't need to know

**Speaker 1** [00:39:37] the

**Speaker 2** [00:39:37] one breath happens in less than 10 seconds. So usually, if somebody's speaking to take one breath, follow it and not not even intentionally listen to what they're saying. But what we find is, is that because you were still you heard it all. You didn't miss anything. Maybe better than if you'd been trying to listen. So all sorts of things can come from just trying to integrate

**Speaker 1** [00:40:06] chunks, pieces of the army into ordinary situations.

**Unidentified** [00:40:16] You can get it on Amazon cheap. Thirty five dollars.

**Speaker 1** [00:40:23] Wow.

**Speaker 2** [00:40:25] So in a scalping is ubiquitous.

**Speaker 1** [00:40:29] And it was published by Sally.

**Unidentified** [00:40:38] It's OK. More. In this same vein, over the last few months, I've really been trying to win all of the pieces of my daily practice.

**Speaker 1** [00:40:56] What am I doing, how do I connect to? I'm wondering about the ringing of the bell three times

**Unidentified** [00:41:04] in the depression. Yeah, there. Any particular reason that there are three or any particular things to think of during this, but I haven't seen that. But I just feel like it's a little questionable when I make something up. What is it? On the first Bill, I'll

**Speaker 1** [00:41:31] think of kind of what I normally

**Unidentified** [00:41:34] think of the medication they take in this exact instance. Sentient beings experience, everything that was going on at this meditation and

**Speaker 1** [00:41:44] on the second day, thank you so much for this meditation. The results of the.

**Speaker 4** [00:41:58] To me, if there's any fault, may the

**Speaker 1** [00:42:02] results of that redound down there. And then the third, well, I'll make my own awareness

**Unidentified** [00:42:10] be transparent so that I recognize my true nature and have come to.

**Speaker 2** [00:42:21] It's great. Why not? I mean, really, we ring the bell. Some people do it for refuge to go to refuge in the three jewels of the ring at once for each of the three jewels. And if you're practicing the jihad, then you got to add three routes. So now you got six bells, you know? But but these things, these things are are not inherently sacred. There's no like

**Speaker 1** [00:42:48] deep

**Speaker 2** [00:42:51] kind of dharma thing connected that kind of ritual that that somebody would say, No, we're really we're really losing the lineage of ringing the bell here. It's like it's just that's not really there. So I think it's in the realm of like if if you can, if you can do something with your practice, with any kind of time like that,

**Speaker 1** [00:43:14] why

**Unidentified** [00:43:15] not do that? It's great.

**Speaker 2** [00:43:29] Remember, in Bokar Rinpoche Singh, waking up in

**Speaker 1** [00:43:31] the morning was one. May I? Yeah, some sort. Yeah, exactly. Yes, there were pictures in it too. You see him sitting up in his bed. Yeah, it was

**Speaker 2** [00:43:50] the first time I looked as I was so corny.

**Speaker 3** [00:43:55] But what am I doing? Yeah, yeah.

**Speaker 1** [00:44:00] Yeah, that's

**Speaker 3** [00:44:05] I am so sophisticated,

**Speaker 1** [00:44:13] so

**Speaker 2** [00:44:21] happy that I saw it before someone else did,

**Speaker 1** [00:44:23] right? Hmm.

**Speaker 2** [00:44:30] Well, we should dedicate.

**Speaker 1** [00:44:39] But I quickly realized that it is is the without exception in this state.

**Unidentified** [00:45:21] Thank you. You.

**Speaker 1** [00:45:29] I have a feeling like I'll bring it.

**Unidentified** [00:45:36] Yeah, I hope you enjoy the terrible way.

**Speaker 1** [00:45:41] One of those names over and over again, it's probably Shamatha really sounds like it. I don't hear how.