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**Speaker 1** [00:00:00] Sources of refuge, malpractise speedy absorption of Karmapa, I mean, you can go to baseball games where there are suffering and established and lasting peace and happiness until

**Unidentified** [00:00:23] there's some bad blood and tears.

**Speaker 1** [00:00:26] Rage will be felt 12 years to pass through a refuge. I will now practice and Karmapa game in order to implement these particular suffering and just wish them a lasting peace and happiness, and to celebrate the minimum wage in the essence of refugees as sources of refuge, and now practice the absorption of Karmapa by them in order to release issues from their particular suffering and establish lasting peace and happiness.

**Speaker 2** [00:01:50] Now, the subject of equanimity, so still, you can hear in the back, it's OK. Equanimity is a critical aspect of our meditation practice and also of our way of being in the world. Normally we encountered an encounter it in the context of what are called the four Immeasurables. And in the four Immeasurables we. Practice in relationship to all Sentient beings. Loving kindness. And compassion. And Joy. And equanimity. But we also understand that equanimity is the necessary foundation of the previous three loving kindness, compassion and joy. Since Immeasurables here does not refer to Immeasurables loving kindness and Immeasurables joy. Though that is certainly a nice thing to consider and to accomplish her references immeasurable means it is to say our loving kindness is directed to all sentient beings. Who are Immeasurables immeasurable in number? Extending the formula often is extending to the limits of space itself. So why would we not just naturally have immeasurable loving kindness, compassion and joy for all beings? Why would we treat even just in our own minds, some beings as less worthy than others? We don't need to ask the question as to whether or not we actually do treat some as more risky than others. But the question of why we would do that is one interesting question. And the second interesting question is why is it so difficult to not treat some as special and others as not so worthy? Conceptually, from the perspective of the drama, we can understand that's important. To extend that loving kindness, compassion and joy to all means that surely it must be true that there is not a single one who is not worthy. Certainly not a single one who does not wish to have. Loving kindness, compassion, sympathetic joy directed toward them. So since that's the teaching and that's the we are given an injunction to do that encouraged to do it. Why do we find it so difficult? So the answer to that actually is, you know, conceptually really simple. The issue is judgment. We judge ourselves and we judge others. Each of us and for each other, a separate yardstick is separate measuring stick, you can say. And the issue really isn't whether or not some deserve to be judged or whether we ourselves even deserved to be judged. The issue in the context of our Karmapa idea in practice is whether or not we can put the judgment aside and engage in the practice without that incumbent. So, like so often, is the case, the first thing we need to do is recognize the judgment just to see it. How subtle it can be. Based upon things that even we would not like to admit to another person, and we're barely able to admit to ourselves. Sometimes that we judge others for things which are meaningless and irrelevant. The color of their clothing, shape of their face, the tone of their voice. Friends that keep the neighborhood. They live in. The car they drive or don't drive. It's interesting also to consider. The practice of equanimity from two perspectives. If we were to accomplish equanimity. We would never exclude another from our care.

**Speaker 1** [00:10:22] Hmm.

**Speaker 2** [00:10:24] On the other hand, to engage in practice of putting judgment aside helps us to accomplish equanimity. And as the equanimity grows, our inclination to judge all things gradually diminishes and we begin to see all beings through the lens of the Dharma. So as we begin the practice again, as we did before. I'll just cause you to begin by noticing. Not by fixing, but by noticing. Judgment arises how so many distractions that arise are actually forms of judgment. We also judge our own experiences, so equanimity in relationship to our own experiences is also important. To just see clearly. What we are doing, what our minds are doing is an enormous benefit in itself. Even just to see without even judging the scene leads to benefits for ourselves and for others. And I'm sure it seems quite clear that if we could completely put judgment aside, the accomplishment of equanimity would be almost automatic. So pondering this. For a few moments, having heard it, it's simple. This is not difficult to understand. Pretty clear. No tricky meanings. So having understood what the issue is, then we can ponder it for a little bit and ask the question, is it true? What is my relationship with this? Where do these judgments come from? How many of my distractions are tinged with or. Just straightforward judgments about myself, about my experiences, about others. First, just to see. So the contemplation of the meaning and then the meditation on calm abiding. Noticing how these things arise occasionally can break the meditation for a minute and just look and see what we see.

**Speaker 1** [00:48:05] And. That's for sure. I agree with the establishment of the Sentient beings state.

**Speaker 2** [00:51:19] So then another break that same. Please continue with silence on the break, thanks.