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**Speaker 1** [00:05:34] Is there anyone who does not have the Chenrezig text? Are we out?

**Speaker 2** [00:05:49] No more than just

**Speaker 1** [00:05:53] I think we just need one. And. So if you would open your text to Page one? And. So if you'll notice the.

**Speaker 2** [00:07:56] Truth. Oh, that.

**Speaker 1** [00:08:06] Nothing is really. The same. Recitation of the. Supplication or the prayer to the loved ones of the Mahamudra lineage in English and Tibetan merely contemplated. From one side of the. The jewel looking at a jewel. All of the facets. Are different. But we also have the experience that

**Speaker 2** [00:08:56] there are all the same. So.

**Speaker 1** [00:09:08] The prayer to the families of the Mahamudra lineage, we could do in English. But we would be reciting a long list of names. Transliterated from Tibet and into English script. So that more or less, it sounds like it would if we recited it

**Speaker 2** [00:09:39] in

**Speaker 1** [00:09:40] Tibetan. The point here this morning and today is. And to notice the pieces of your physical action, you are. Your own voice. And the way in which the mental processes and experiences continually affect the unfolding of experience in general. And. So not wanting to add too much, but a little more than nothing. This prayer is a common formula where we have a lineage in this case, what we call the Mahamudra lineage, like those individuals who have engaged in the practice of Mahamudra and are at least renowned for having accomplished it. And so the the prayer, basically. It says over and over to each of the members of that lineage. That you someone other than yourself, rely, I rely upon your realization. I rely upon my connection to the lineage to each person. In order that I too, might engage in the practice authentically in such a way that I too might accomplish that mahamudra. So just that much, you see your relationship is changed when you hold it, like in that way, then your relationship to the prayer itself has changed. And while you say the prayer, then your relationship will change while you are reciting it. And that change and that movement is actually the essence of mahamudra, the essence

**Speaker 2** [00:12:12] of

**Speaker 1** [00:12:16] the presence of your own mind and clarity about your own experience. So here again, then we are conceptually we can think this is the truth of interdependence. Manifesting continuously and our job as serious drama practitioners and meditators is to notice that change as it unfolds. So we'll recite this, uh, this one, then we'll go into that. I don't hate.

**Speaker 2** [00:13:16] I. And. Oh, no, no, no. Uh, this is. Uh, you know,

**Unidentified** [00:13:47] and uh, you

**Speaker 2** [00:13:51] know me, uh. And uh, you know, uh. No. Uh, so uh and uh. So. No. Uh, yeah. And and, uh. So. And you know, uh, you know, uh. Yes. And the. And. Now. Know. Oh, yes. You know. You know, so, uh. Well. She. So.

**Unidentified** [00:16:48] The door is.

**Speaker 2** [00:16:53] And, you

**Unidentified** [00:16:56] know. Umdze. You know.

**Speaker 2** [00:17:21] You know, the. And. Well. Oh, I'm so. Is. Umdze. You know,

**Unidentified** [00:18:00] you are into it or. To the. And.

**Speaker 2** [00:18:23] And many of

**Unidentified** [00:18:27] the. And on the other hand.

**Speaker 2** [00:18:52] Yeah. And. Umdze got. Umdze. And, you know, no. You know, um, you know, and uh, and uh. No one. Right. So. Uh, uh. Well, my uh. You know, so, uh,

**Unidentified** [00:20:32] you know, and uh,

**Speaker 2** [00:20:38] so, uh, you know, it's. Uh, uh, uh, the.

**Speaker 1** [00:21:33] Now on Page seven. We will recite together there. Once and then we'll move to Page nine and on Page Nine.

**Speaker 2** [00:21:54] And through 12,

**Speaker 1** [00:21:56] you will recite. Because Page nine through 11 sites in English together three times. And as before. See if you can remain present with the unfolding of your experience. Some things you're familiar with and there may be things you are not familiar with. So different things happen in our experience when we're familiar or not familiar. So without worrying about what you know and what you don't know, just remained aware of your experience as it is triggered. Enhanced develops while you

**Unidentified** [00:23:04] engage in the recitation.

**Speaker 1** [00:23:10] So beginning on Page seven.

**Speaker 2** [00:23:15] And they seven on this

**Unidentified** [00:23:17] post, hmm, yeah, the title. Yes, it's a nine in my text.

**Speaker 2** [00:23:23] I'm sorry to begin with going for refugees nine in my text.

**Speaker 1** [00:23:27] Yeah, I know he wants to read, Do you have the title page? Yes, it does. So yeah, it's not an English.

**Speaker 2** [00:23:37] No, it's disappointing to read this book contains.

**Speaker 1** [00:23:41] Yeah, yeah. Let's see what I'm talking about there.

**Speaker 2** [00:23:52] Don't throw away the crumbs. OK, so I just have this look at this book containing a meditation. Eating beans, as you

**Speaker 1** [00:24:18] know, in English,

**Speaker 2** [00:24:20] it's from the environment is reached sentient beings, combining elements of space, the refuge to a glorious all day long as we go through the refuge at the end of the month for a rescue as the transcendent Congress, we go from the refuge of the sacred. We go for Iraq is the old song we go from refuge to the Assembly of doctors, communities, protectors and guardians who possess an intrinsic awareness. We look for refuge to the glory as long as we go for refuge to the edges of the mandala. We go for refuge to the Buddha as the transcendent conquerors. We go up for a refuge for the sake of the dharma. We go for a refuge now, but somehow we go for breakfast with Dr. King's daughter, protectors and guardians. That's the high intrinsic awareness we go from refuge to a glorious holy lamas. We go for a refuge. The end of the moment we go for the rest is a transcendent compromise. We go for a refuge to the sacred. We go for a refuge to the noble. Somehow we can go for refuge to the sun. Typekit is peacetime protectors and guardians of intrinsic awareness until in my mind, I take refuge in the dharma and assembly through the matters of generosity and other virtues, I was put on for the benefit of meetings until I take refuge in the Dharma and the excellent assembly through the baritones of generosity and other virtues for the physical beings to take refuge in the hearts and minds of the assembly of American generosity and the virtues of these.

**Speaker 1** [00:27:04] Take a few moments, just allow the mind to settle. So now we will read from Page 12 through 15, and we'll include the title, whatever titles there are, as we read, will include the titles. So starting on Page 12, we normally would do Chenrezig generating.

**Speaker 2** [00:28:09] I'm proud of myself and Sentient beings pervasive as space, there's a lot based on seat from every year. There's a normal Chenrezig kleshas and radiating five Karmapa, smiling and with compassionate eyes. The first pair of his four ads are shown together a lower the and a white horse adorned with jewels. And so he wears a garment, is taller and has two legs in the village, stained a and supports his back and his team on all sorts of refuge. Homage to Chenrezig, no one is tainted by the mire, your performances will mean a slide of perfect lake and one gardens head with your eyes. Compassion is upon being so generous with no one tainted by the mire. Your form is love, wine, wine perfect your way. In one hand with compassion, you gaze upon gaze to Chenrezig while no one is tainted by the mire you are for. When I signed on the dance, your head of Compassion UK supply means we now also repeat the

**Speaker 1** [00:30:01] small line at the bottom of the text

**Speaker 2** [00:30:07] repeated as many times as

**Speaker 1** [00:30:09] possible. So that refers back. We did it three times. We can do it three hundred, you know, whatever you feel like doing. So now, just for a moment, let's let the mind rest of it

**Unidentified** [00:30:26] and then a few comments.

**Speaker 1** [00:31:27] Now, just to remind ourselves of what we're doing. Everything that we do think and say, whether we chanted say it out loud or quietly, whether we say it in English or Tibetan script or Tibetan transliterated, whether we know the meaning or not or how deep we know the meaning, all of those things. Contribute continuously to our unfolding experience. So if you know this text, well, then you have a different experience than if you've never read it before, if you've never read it before and you're reciting it down together. You may feel some frustration, for example, or you may find it enchanting in some way. So here now, we want to pay attention to our experiences as they rise and fall. To our own voice, when we talk to ourselves about what we're experiencing or our frustration and not having the experience we expected. The text then becomes very useful no matter what level we understand it. We can recite it and have experiences that in many ways are nothing like anything else we might recite. And in many ways, just exactly like all the other things that we do. It's now on Page 17. We have the seventh branch press oversight again from the title. Through Page Twenty Two. Yeah. Up to Page 22 from where we just left off.

**Speaker 2** [00:34:07] The seven grader with the powers of the powerful and no one Chenrezig and the are and who are allied in the 10 directions and the three times I offer flowers, incense, fragrance, food, music and so on. And so. Visionary and Nobel Assembly to accept them high and attend virtual chats and export all these and all of the last at this time are the mental afflictions from the beginning of time. And so now I rejoice in the marriage of whatever virtues are potential side or the married people gather through the three times I pray for the wheel of diamonds to be turned over to marijuana in any way suitable for the different aptitudes and motivations presented in Sentient beings, Dharmakaya is completely empty. You seem to know what my passion of mine is sentient beings drowning in an ocean of suffering. I gather the cars I've been writing for it all without delay. Man, no time.

**Speaker 1** [00:35:53] Again, if you are familiar with all the aspects of this brand, the meaning of the phrase is terms, you will have one experience. If you are not, you will have another experience, and as you learn, you will have still another experience, you will never read the text twice and have the same experience. So we might say you have never read the text twice. Period. We normally rejoice in fresh experiences, especially if they're delightful. We spend an enormous amount of our time. Our lives force our finances in seeking out new experiences that we haven't had before. And yet we betray our own inclination by telling ourselves that we've done this before. And yet, as you can see, by merely changing very small things, the entire practice feels fresh, if not frustrating. So now we're on page twenty three. And just so that you. Kind of keep your attention here, something maybe interesting. Turn to Page 33 momentarily. Here we see who is responsible for this text at the bottom in the italics, it says the recitation for the meditation of the great, compassionate one benefiting beings pervasive in space, which is one of the titles of this test. Endowed with the blessed speech of the great sitter, Tom Tom Galbo. So. Wrote this text, recalling that in a previous life, he was known as payment capo, and while he was known as Payment Capo, he recited this text. And in this life, that is something he recalls that that recitation. He recalls that he had recited it as the monk dharmakaya. And. If you didn't know that, then you have one experience. If you do know that, then you have another. And if this is your first time, you have one experience. This is your second time. You have an entirely different one. If you can sit down and read every syllable of the text as if you had never heard it before, then the most benefit will accrue. Which is why we often say newcomers have a benefit, have an advantage. It is not merely a joke. It's actually where we each need to be brand new, fresh and each recitation. And we do that by paying attention to the unfolding, interdependent relationships as we recite the text. OK, beginning on page twenty three. Let's go through Page 30.

**Unidentified** [00:40:58] Yes. The prayer is a gale

**Speaker 2** [00:41:09] Karmapa kleshas Karmapa practice. I think I shall see you did Chenrezig. Bodhicitta Perfect Noble Chenrezig Rescue Package Protector Chenrezig I pray to Lord of Lords Chenrezig Victorious and compassionate long haul with your compassion for beings experiencing terrible suffering. Long journey nonetheless, as there is no right other than you present during Grant, the blessing to attain all known and good of the powerful karma

**Speaker 1** [00:41:53] accumulated

**Speaker 2** [00:41:54] from the last time. Or, you know, of course, anger and experience the suffering of heat and cold may be born in your presence, praying to propel negative karma accumulated from any lost time so should be so hard. The hit by the force of greed and experience the suffering of hunger and thirst may be born in the perfect around the time. Oh, money from negative karma accumulated from the beginning was sentient. Sentient beings are born as animals by the force of nature, while their minds and experiences suffering and stupidity may be more in your presence protector. Propelled by negative accumulated karma in less time, sentient sentient beings are born in the human ground force of desire and attachment and experience of suffering and access. Activity and frustration may be born in the perfect problem. All my dear may, propelled by negative karma accumulated from the time and so on, and the dharmakaya ground by force of analogy of suffering or may be born in the wrong name will propel karma karma from again in less time. Sentient beings or umdze by the force of pride and experience the suffering of change and falling. May that put karma on my life after my ActionScript rise and rise is is from a few grounds and spread the perfect sound of the six syllables and the ten directions or praise you. Perfect man of means to be trained by me to resolve the first short activity. And that's the problem for the benefit of this prayer was cited by Tom Lhatong, as you recall the words from a former life. At one time, he was born as the month payment card for practicing the journey from age 23 and with these words, one pointedly to no avail. Chenrezig has the prayer R&D tax as the supreme. Oh.

**Speaker 1** [00:45:11] Let's take a moment left in Seattle again. I will recite Page 31 as before, including the small print and italic at

**Unidentified** [00:46:11] the bottom of the page.

**Speaker 2** [00:46:18] He claims to be a center, right? It is from the body of the noble one and purified impure Karmapa of various deluded mind and environment economists around and watch and essentially mind that they inhabit his exalted body created in the mind of the powerful Chenrezig parents. That awareness is inseparable, with emphasis rise to prominence while reciting the mantra.

**Speaker 1** [00:46:57] So now will recite the mantra a bit. And perhaps

**Speaker 2** [00:47:09] on

**Speaker 1** [00:47:10] Melinda, you could lead us in singing it a while and then just.

**Speaker 2** [00:47:46] Oh, my, oh my, oh my. Oh, oh.

**Unidentified** [00:48:42] Oh, my. Well, my name. Beaumont and. On Monday.

**Speaker 2** [00:49:41] I want to move

**Unidentified** [00:49:42] on and then. And.

**Speaker 2** [00:50:17] Among them. I'm on my.

**Unidentified** [00:50:50] Oh, my. More money than. For. I'm on it and.

**Speaker 2** [00:51:42] Oh, my. A lot of.

**Unidentified** [00:51:57] I want to.

**Speaker 2** [00:52:08] I'm mean.

**Unidentified** [00:52:21] On. I'm. Well, we're in. I'm only. One of. Of.

**Speaker 2** [00:58:56] My mother and. In. Former. Oh, my.

**Speaker 1** [01:05:39] On. Now we're going to take another break. Of ten minutes or so, and during that time, few would continue to recite the mantra under your breath, but loud enough so that you can hear yourself.

**Unidentified** [01:06:14] And as before.

**Speaker 1** [01:06:20] Look and see. How the dynamic of interconnectedness unfolds. And we'll come back in 10 minutes.