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equanimity, visualizing all beings

[00:03:23] So here is a small thing to keep in mind... during your session and also between sessions... one of the great practices, in many lineages... is the practice of equanimity. Usually, and primarily, the practice of equanimity is about our relationship with other beings, human and otherwise. And the practice generally includes giving rise to, and nurturing, in a sense... that all beings are endowed with this awakened mind. The *only* thing that distinguishes them from a fully enlightened Buddha is recognition. Not recognizing their own nature, they remain obscured, unable to experience that nature.

[00:05:14] But when we sit down and engage in the practices that we have done so far this morning, we can see that those practices are practices of equanimity. ... If we look closely, we can see that we're practicing a sense of equanimity in relationship to our own experiences. Equanimity in relationship to our *own* experiences.

[00:05:51] Now, a case could be made that if we are unable... to be present with and experience... our *own* experiences, whether they're just passing thoughts, emotional states or perceptions that arise in the mind, if we cannot experience equanimity in relationship to *those* things, what chance do we have in relationship to others? Where the equanimity is *far* more difficult. So when we're engaging in this practice of just remaining aware and present with your own... experiences, it's good to remind yourself that this is not a self-centered experience. It's really about developing a skill that is applicable to virtually *every* meditation practice that you could engage in.

[00:07:15] So we'll continue now our first reciting the Refuge & Bodhicitta Prayer. Let us add one more piece to it before it's too late [laughter] And that is... when the liturgy says "until the summit of enlightenment is reached, I and all beings go for refuge." The practice here is to imagine that *all* sentient beings... extending to the very limits of space itself... are drawn to this practice because of our connection with them since time without beginning. So we imagine that they gather, like we have gathered here today. They gather because of our wish to bring benefit to them. And we imagine that when they gather, they go for refuge as we go for refuge. And they experience their own presence, their own mind, their own equanimity as we experience it. So this is very helpful... for our own practice, to imagine... that as good as our meditation is, that's how good it is for others. So that puts a certain burden on us to pay attention, give up our judgments and settle into the practice with a genuine sense of equanimity.

sangha [00:09:24] *reciting Refuge & Bodhicitta Prayer*

[00:10:55] *period of meditation*

sangha [00:43:42] *dedicating the merit*