

Amrita of Buddhism

Two Aims: 1 To free oneself of suffering/ignorance/confusion through Ultimate Bodhicitta
2 To help others become free-realized through Relative Bodhicitta/Compassion

Absolute/Ultimate Bodhicitta: Bodhi: “Awakening /Enlightenment” Citta: “Mind/Heart/Spirit”-Page 1
Focusing directly on/resting in Alaya openness/vastness/richness, it’s insubstantial yet luminous quality is the actual practice and experience of Absolute Bodhicitta “Life is but a dream” (See Lojong Slogans 1-5)

Three Dharma Seals/Truths: 1 Impermanence 2 Non-self /Oneself/Interbeing 3 Nirvana/Samsara
Impermanence: Every conditioned existence “Formation” without exception is inconstant in continuous flux-because of this attachment is futile and therefore leads to suffering-only relief is unbinding-“Nirvana”
Practice teaches us to cherish & respect everything here & now while we can. Change *makes* life possible.

Non-Self/Oneself/Interbeing/Dependant Arising: “Mutuality/Oneness” Phenomena “Exist” only because of the “Existence” of other phenomena in an infinitely complex mutually interdependent web of cause and effect. Discriminating awareness separates us/everything to make us alone/afraid. We practice to see trees/sky/flowers/buildings/animals/all in us/as us. We *are* what we touch and perceive. We look deeply to see essential elements of sky/water/sun/earth/consciousness in everything to reunite us as one self.

Nirvana: “Unbinding” Is ground of all being, substance of all that is, the water of a wave. Pacifies, silences, extinguishes and liberates all concepts and notions and transforms them to the absolute truth/reality beyond birth/death, coming/going, one/many. Water to Non-water to True Water-The Wondrous Nature of Reality

Three Concentrations/Doors of Liberation: Shunyata Signlessness Aimlessness
Shunyata: (Interbeing) Empty of individual existence. Letting go (of ground/fixation/aggression/bias) allows infinite love/compassion/emptiness/stillness/vastness Synonyms: Not Self Ego-less Purity Detachment Void Spaciousness Effortless Big/No/Infinite/Open-Mind Stopping Annihilation Renunciation (of Desires)

Signlessness: (also known as Nirvana-see above) “Signs” are appearances of objects or perceptions (deceptions) We must break thru to all that is within/beyond-looking deeply into the “other” we see ancestor/descendants/societies/nations/humanity/ourselves. We then look deeper to water/wind/sky/earth/consciousness that binds us together. We then look even deeper to signlessness free of all notions/ideas-Alaya itself.

Aimlessness: (Contentment) Nothing to do, become, or realize. No program, problem, or agenda. A rose needn’t do or become anything else. Our purpose and goal is to simply be ourselves as we already are. We can enjoy ourselves, the blue sky, cool breeze, soft rain-all that is healing and refreshing here and now. No running in circles, striving, searching, struggling after or away from anything. Breathe, smile, rest, relax, release our anxious fears to find true peace, love, joy, beauty. Only then can we receive fully and completely.

Alaya/Great Eastern Sun/Lions Roar: “Home/Abode” Fundamental/Primordial/Inherent Good
Basic goodness/richness/sanity/virtue/self sufficiency/cheerfulness/friendliness/compassion/ground State of consciousness before separation. Self luminous quality that is at the essence of consciousness-imagine projector/fixture/flashlight analogies. Where we can rest and relax our neurotic strivings and go beyond our habitual basic irritation & aggression. Non-discriminating/ non-discursive/clear/unbiased/natural/neutral state. Not an ends in itself-vehicle not destination. “Our basic goodness comes from an awakened/enlightened attitude-alive, strong, & powerful” (Trungpa)

Sugatagarbha: “To infinity (the far shore) and beyond!” Beyond Alayas basic goodness is *Greater* goodness. Wakefulness itself. Pure indestructible (Vajra) energy. “The” Power/Force/Source.

Mahasukha: “Great (Absolute) Bliss” The ultimate and fundamental sense of freedom and humor that transcends hope and fear, pain and pleasure, this and that to see the irony (humor) of polarities and ego

Relative Bodhicitta: Having a tender heart in any situation—a feeling of warmth/good intention or free/open love/existence toward ourselves/others/life—just be ourselves/relax/feel free/trust ourselves/life/ feel good without conditions/expectations—true/open communication—mother of all life practice is common then expands to neutrals/enemies—gratitude practice—takes us out of Me/My/ Mine/I—that all/we are all important—unto selfless service. (See Lojong slogans 6 thru 10) Page 2

Windhorse: Using essential elements of nature—wind/water/fire/earth/consciousness as well as things like a sunrise/music/smile/art/laughter/tears/tragedy/disaster to inspire and liberate us

Maitri: “Friendliness/Warmth/Sympathy/Loving Kindness” Four Qualities of Matri:

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|--|-------------------|
| 1 Steadfast Loyalty to Self/Experience | 3 Clarity/Honesty |
| 3 Experience Strong Emotions | 4 Present/New/Now |

Also: Each as mother/father/child/brother/sister/friend/lover/mentor/teacher practices.

Karuna: Compassion/Mercy/Love based on sense of soft/sore/vulnerable spot or (open) wound—despite our crazy/aggressive/lazy/insensitive trips—a hole in our armor/defenses that allows beauty/music/art/poetry/love/basic goodness etc to shine on us/in us/thru us/as us.

Pak-Yang: “Carefree/Let loose”— Good/positive attitude/naiveté (Pollyana-ish)

Synonyms: Positive Optimistic Confident Cheerful Faithful Embracing Affirming Validating

Tonglen: Tong: “Sending Out/Letting Go” len: “Receiving/Accepting” Main practice of Relative Bodhicitta These 2 ride the breath— a natural constant/ground and teaches groundlessness. We take in all pain/misery/sorrow/suffering/ torment then send out/give away/ expand all our sanity/happiness/pleasure/kindness/goodness—first conceptually (darkness/heavy black smoke then light/love/peace etc) then concretely with real world flesh and blood situations. Rehearsal becomes reality—simply/honestly/genuinely. The more we take in the more we can give out. Not an ends or antidote but tool to open our gates/windows/doors/minds & hearts. No expectations/demands. Unconditional unlimited compassion/kindness/sympathy. Start with self—then family/friends/neutrals/enemies. We have in-exhaustible supply from Alaya’s great reservoir of basic goodness/richness/sanity etc. Any sensation or situation will do—even earth! (pollution) We should take this practice seriously (and lightly) Exchange honesty for falsity, caring for jealousy—anything “unwanted” taken in & “desired” sent out. “Working” them expands & clarifies. It’s opposite our normal M.O.—revolutionary! Feel it fully but let it go completely. Empty breath becomes filled with emotion & discursive thought (our reference points for pleasure & pain) Post meditation practice is “field training” Tonglen (done properly) is “Keep’n it real” Selfishness Is “The Lion’s corpse” (eaten by maggots from within). We take personal responsibility for the 3 objects (Passion/Aggression/Indifference) from “Out there” to within ourselves thereby diffusing the dissonance & separation that feed them to become one with fears/problems/poisons. With Tonglin we turn our minds from dropping thoughts & emotions with each breathe to looking at & tracing their root causes. Working this practice makes us kinder, gentler people

Four Holy/Noble Truths:

- 1 Acknowledges (Ego) Suffering/Ignorance/Confusion/etc: (The problem) Task: to be comprehended
 - 2 Looking deeply into suffering to find its basis (seeds/nutriments): (The cause) Task: to be abandoned (using Right View/Thought/Mindfulness/Concentration to see layers of causes & conditions (seeds/nutriments) inherited from family/friends/media/culture/society (personal/collective consciousness)
 - 3 Cessation of (Ego) Attachment/Aversion/Indifference (Stop feeding!): (The hope) Task: to be realized
 - 4 Eight Fold Path: (The cure) Task: to be developed (to where it becomes our way of life at all times)
 - 1 Right View: Doubtless Dharmic understanding
 - 2 Right Intention/Thought: Seeing ultimate nature
 - 3 Right Speech: Verbal reasoning/expression
 - 4 Right Action: Virtuous life/activity/behaviors
 - 5 Right Livelihood: Worthy/helpful Dharmic life
 - 6 Right Effort: Dharmic endeavors to benefit others
 - 7 Right Mindfulness: Authentic presence/nowness
 - 8 Right Concentration: Unobscured Samadhi med’n
- 1/ 2 are Wisdom (Prajna) 3/4/5 are Morality (Shila) 6/7/8 are Meditation (Samadhi)

Twelve Turns of the Dharma Wheel (3 each Noble Truth thru Recognition/Encouragement/Realization):

- 1 Recognition of suffering/confusion/ignorance. Encouragement-trying to understand nature of suffering. Realization of this understanding
- 2 Recognition that “I” continue to create suffering by “feeding” on unwholesome things. Encouragement-we see happiness is possible thru choices. Realization-vow to feed wholesome actions/starve unwholesome
- 3 Recognition of possibility of happiness/cessation of suffering. Encourage ourselves to find, accept, and celebrate peace/love/joy. Realize joy and suffering are actually one
- 4 Recognize the eight fold path can lead us out of suffering. Encourage practicing the path. Realize the path as our way of life.

Right View: Realizing we *can* transform suffering. Recognizing and distinguishing between wholesome and unwholesome roots/seeds. The basis of our views are our perceptions (deceptions). Most of all that we are separate entities and consciousnesses-subject/perceiver and object/perceived. Perceptions are influenced by 8 winds/afflictions-we must look deeply to find their source-for true insight/freedom/clarity of things as they really are. Right View is nurtured/realized by mindfulness. We must throw out (unbind) all concepts/ideas/ perceptions of reality and recognize their essence of impermanence and interbeing thru right mindfulness. Looking deeply to develop true understanding-the basis of real love and compassion.

Right Thought: Is the speech of mind and reflects things as they really are. Difficult when body and mind are disconnected-Mindful breathing reconnects them and touches refreshing and healing elements in and around us. Most thought is negative and useless. Four Practices of R/T: 1 Are You Sure?-Check perceptions again and again. 2 What Am I Doing?-Break free of past & present rushing/speeding 3 Hello Habit Energy! Compulsive habit energy avoids real contact w/life-stop and smell the roses! 4 Bodhicitta/Maitri- Deep wish to cultivate love and understanding to bring peace and happiness to all-found thru community/mindfulness.

Right Mindfulness: Smitri “Remember” or “Now Mind/Heart”: (Practiced thru 7 Miracles/4 Foundations)

Seven Miracles: 1 Energy that brings us back to the present (sacred) moment-here and now-accepts all (inclusive and loving) to touch deeply (sky/child/ flower) 2 Guide “Other” (sky/child/ flower) into present 3 Nourish Other/object with full/”right” attention (water seeds of loving kindness) 4 Healing Doing what we can to help relieve suffering thru skillful means. These four are Shamatha-stopping, calming, resting, healing. 5 Looking Deeply (Vipashyana insight) As we shine the light of mindfulness on self and other. 6 Understanding-The very foundation of love (from deep within). When we truly understand we can’t help but love! 7 Transformation of ourselves and others suffering through touching deeply the refreshing and healing elements of life (thru 3 jewels) and break our painful habit energies by looking into them deeply.

Four Foundations: 1 Body-Being aware/feeling all parts inside and out head to toe-smile to and love each while seeing its interbe essential elements-and breath! 2 Feelings-like a river-watch them flow, let them go, smile to and love them. Identify each with breath, look deeply, feel them deeply so they wont dominate or control-don’t wait until too late! (start early) 3 Mind “Formations” are made of something else (anger/ flower-mental/physical) some are “wholesome” others not (briar patch of kleshas /shenpas) Clarity is goal. Formations are seeds lying dormant in “store consciousness” of ourselves/family/ friends/society/etc past and present (collective consciousness) 4 Phenomena (signs/images/objects of mind)-What we are happy with/mad at/etc. We look deeply into each of these four for store consciousness, interbeing, impermanence.

Right Speech: Commitment to cultivating loving speech & deep (right) listening to speak truthfully with words that inspire self confidence, and faith to relieve suffering & bring joy & happiness to self and others. Not to criticize & condemn, cause division & discord, not to exaggerate (dramatize), speak with forked tongue or cruelly, rather make all efforts to reconcile & resolve conflicts,. Deep listening is foundation of R/S-listening with true/deep compassion we set aside our own agenda and really listen-result of right mindfulness. When communication is cut off & we aren’t heard or understood we all suffer & feel lonely and judged. Calm loving listening & speech restores harmony, love, happiness. Even if we hear wrong thought, injus- tice, attack, or blame we must maintain compassion-if not take a break until we can. Even truth must be spoken with compassion-not hurtfully.

Right Action: Does everything in mindfulness-harmless, non-violent, & loving. Actions follow four of the mindfulness trainings 1 Reverence for Life-Cultivating compassion & protection for people, animals, plants, & earth. 2 Generosity-Sharing time, talent, energy, & material resources with those in need, to live simply, justly, & not infringe on or cheat others. 3 Sexual Responsibility-Myself, family, friends, society, & furthering love & commitment in relationships. (4th is Right Speech) 5 Consumption-Wrong or excess food/drink/drugs/books/movies/TV/mags/sports/etc that further violence/aggression etc. Supporting good health through good diet/rest/exercise of body, mind, and spirit. Poisons betray ancestors, family, friends, society, & future generations-rather we gather our energies to accept, embrace, and transform fear, ignorance, and confusion.

Right Effort: Not after fame/fortune/possessions/sex/etc or away from pain but mindful energy for compassion & healing. 4 Practices: 1 Preventing unwholesome seeds from arising 2 Relax, release & return unwholesome seeds to store consciousness 3 Realize new wholesome seeds for cultivation 4 Nourish present wholesome seeds of love, happiness, loyalty, respect, etc. Effort comes naturally thru ease, joy, & interest. Each day a new mystery, opportunity, & adventure! Any activity or chore can be inspired & precious. Even suffering propels us onward, thru, & past. We see flowers in the dung, sunshine in stones. Should suffering appear too great we may take refuge in the refreshing & healing elements in & around us thru mindfulness. This brings & is result of joy, peace, & passion

Right (One Pointed) Concentration: “The abode of true mind” or “Maintaining evenness” (Samadhi) Not too high or too low, excited or dull 1 Active Concentration: Dwells in present moment without attachment like reflections crossing a clear calm lake. 2 Selective Concentration Chooses an object and holds onto it-focused on that at expense of everything else. We don't run from suffering but live and feel it deeply, fully-present and aware-giving rise to insight and leading to happiness, beauty, understanding and right actions. We become the moment, the subject and object (absorption)

Right Livelihood: Can express our deepest self or deepest suffering-is it beneficial to plants/animals/earth? Be aware of the consequences near and far. It is personal and collective Karma (if we don't eat meat, others need not kill or burn forests/etc) We must stop rushing aggressing, consuming, & practice mindfulness at work to create & promote peacefulness, happiness, & compassion as our vocation!

Five Skandhas/Aggregates/Heaps: (Illusory Natures of Reality/Mind/Formations-“Cosmic Joke”)

- These five are like rivers. We can examine each droplet individually or follow upstream to their sources. “The Skandhas, when grasped at, are suffering. The root is our lack of understanding of the impermanent, non-self, and interdependent nature of the Skandhas.” (Buddha) Freedom is born of understanding.
- 1 Form/Body/5 Senses/Nervous System (Rupa): Like a river, each cell is a drop of water. We can realize this understanding by scanning each part/organ first, then it's form elements (earth/water/air/fire/consc.) then see all ancestors/descendants/beings/plants/animals/minerals, the bodies movements & positions, it's impermanence and interbeing. It is an ocean of waves, storms, & monsters. Learn to calm & master them thru awareness and not be carried away. Look deeply and cease the grasping & fear. Dwell in freedom.
 - 2 Feelings (Vedana): Like a river, each drop a feeling/emotion. Sit on the shore and simply observe without getting swept away (praise/blame, loss/gain, etc.) Look deeply to their true nature, see its roots in our bodies, perceptions, and deep consciousness, embrace them, and let them subside. Understanding is the first and all important step for transformation, even strong feelings. Find the source and nutrients that feed them. Don't identify with them and make them personal. Instead, shake yourself loose and find freedom!
 - 3 Perceptions (Samja): Like a river, every perception a drop of water. Noticing, naming, and conceptualizing, the perceiver and the perceived. Our perceptions are often deceptions conditioned by anger, jealousy, and fear and so lead to suffering. Ask yourself, “Am I sure?” and look again. Practice mindfulness, concentration, and looking deeply to unmask perceptions and find freedom from clinging and fears.
 - 4 Mental Formations (Samskara): Our bodies and all other things are physical forms. Feelings, perceptions (which have their own categories due to their importance) and many others are mental forms-seeds in our store consciousness that manifest when touched upon, and grow when fed or watered.
 - 5 (Store) Consciousness (Vijnana): Contains all the others and is the foundation of all our formations-seeds of joy, peace, love, anger, fear, jealousy, depression, etc. This store consciousness operates on an individ-

ual and many collective levels (humanity/society/nations/etc). We can transform them through mindfully guarding our senses & looking deeply. Transformed afflictions become wisdom-lighting way to freedom.

Six (12) Paramitas/Perfections/Principles Of Enlightened Living: “Crossing over to the other shore” (of suffering/anger/depression/etc to shore of peace non-fear/freedom/well being) “Don’t wait for the other shore to come to you. You have to swim or row, you have to make an effort (!)” (Buddha)

- 1. Generosity/Giving:** (Dana) To offer love, joy, and happiness, we share our “gifts.” Authentic presence-deep looking and listening. Stability like a mountain (confidence) Freedom from afflictions (craving/despair/fear/anger/aggression/jealousy/etc) instead touching the wonders of life (mountains/oceans/sky/trees/flowers/animals/people) Freshness vast open sky and spaces/fresh air/an open mind. Peace calmness/contentment/tranquility. Understanding the flower and fruit of practice. All free, miraculous & help so much! The other may not become happy, but we will! Selfless/Fulfilled/Sharing/Richness/Altruistic/Service
- 2. Mindfulness Practices:** (Smriti) (Five Precepts) Protect Life ourselves/others/animals/plants/earth Prevent Exploitation of life and nature (Prevent) Sexual Misconduct for kids/singles/couples/families/seniors/animals Deep Listening & Right Speech to gain understanding Mindful Consumption without excess.
- 3. Inclusiveness/Humility/Patience:** (Kashanti) is the “capacity” to receive/embrace/transform. If someone hurts or our feelings and our heart is big enough, we don’t suffer. In fact we can reach out and help to relieve their suffering. Like a bowl of poison in a great lake-it has the *capacity* to receive/embrace/transform. Small hearts are easily wounded, we must have hearts as big as an ocean. Even if we are a victim of injustice, if we allow ourselves to get angry and hate, we will suffer much more, we must be bigger. The protection of patience is non-reactivity/forbearance/restraint/tolerance to (the obstacles of) confusion/aggression/hypersensitivity/disturbance Synonyms: Acceptance Allowing Flexible Forgiveness Patience Faith Trust Surrender Trust Yielding Non-Resistance Tolerance
- 4. Diligence/Energy/Continuous Practice:** (Virya) We are ever mindful of what seeds we are nurturing “Selective watering.” Our consciousness has two levels- consciousness and unconsciousness “store consciousness” and all the seeds of creation are there. 1 Celebrate/feed wholesome seeds 2 Apply mindfulness to the unwholesome 3 Invite wholesome seeds to replace unwholesome 4 Touch all the wholesome seeds we can (strength in numbers) 5 Hold good seeds in mindfulness as long and clearly as possible to strengthen them. Synonyms: Enthusiasm Excitement Inspiration Power Passion Determination Discipline Control Path Loyalty Decision Structure Training Sitting Staying Refraining Diligence Stubborn Unyielding Resolve Persistence Perseverance Steadfast Conviction Intention Direction Focus Honor Consistency Restraint Devotion
- 5. Meditation:** 1 Shamatha Meditation: Calm Abiding/One Pointed/Mindfulness/Tranquility/Equanimity Practice (Uses breath or objects to focus & pacify mind) “The luscious field for the cow of mind” Purpose: Taming the mind/not to cause harm. Synonyms: Presence Power of Here/Now Being Awake Experience Feeling: Body/World/Emotions/Feelings Moment of Truth/Choice Spontaneity Fully Lucid Alive Centered Alert Seeing Hearing Immediacy Non Conceptual Vigilant Clarity Precision Natural Four Steps: Stopping/Calming/Resting/Healing (Habitual Energies) or Sit/Stay/Heel (Heal) 2 Vipashyana Meditation: Analytical/Insight/Panoramic Awareness Practice. Purpose: Training the Mind Synonyms: Self Realization Sanity Introspection Clarity Wholeness Precision Reflection Review Vision Contemplation Discernment Watchful Considering Looking Listening Touch & Go Going Within Witness Tune-In Attention Observing. Three Steps: Stop/Look/Listen (Feel) or Breathe/Look/Listen Deeply Five Steps/Stages of Meditation: 1.Acknowledging what is (environ/exper/percep’s/feelings/thoughts) 2.Accepting what is 3.Embracing what is (Maitri) 4.Looking Deeply for understanding and insight 5.??
- 6. Understanding:** (Prajna) Highest form of understanding, free of concepts, knowledge, ideas, and views. True wisdom of things as they really are (suchness) to carry us across to shore of freedom and peace “The mother of all enlightenments” All that is good, beautiful, and true within us. Looking and listening deeply we can truly understand our own and others sufferings, joys, difficulties, and strengths- real/true love that allows us to blossom fully. We finally/fully see that we *are* the kingdom of heaven. The ocean, the sky, the earth, the sun, all creation in all its glory. Looking deeply into a pebble, a tree, a cloud, or our own joys and fears we touch the ground of being (water of wave) beyond this and that. Fears vanish & great joy ensues. We have crossed over on the raft of insight. Prajna is the wings that carry us to freedom. We find we are wealthy beyond measure, absolutely blessed, & each moment a precious gift. Push off from the shore

of samskara and row, row, row your boat across to the shores of Nirvana, Windhorse, and Mahasukha!!!

Synonyms: Wisdom Knowledge Brilliance Talent Skill Experience Information Maturity Clarity

Accuracy Precision Sanity Simplicity Proficiency Sayings/Slogans/Mantras Study

7 **Loving Kindness** (Relative Bodhicitta) Compassion Warm/Soft/Kind-Hearted Friendly Caring Virtue Forgiving Gentle Tender Basic/Fundamental Goodness Goodwill (Metta) Sympathetic Empathy Helpful/ness Altruism Sensitivity Agape (vs Fear/Suffer/Aggression/Condemnation)

8 **Virtue**: Ethics Morals Ideals Beliefs

9 **Renunciation**: Disown/Disavow/Reject Defilements (Wrong Speech/Action/Livelihood/etc)

10 **Honesty**: Truth Impeccable Integrity Open/ness Intimate Authentic Real Exposed Close Personal Vulnerable Genuine Straight-Forward Sincere

11 **Equanimity**: Peace Harmony Balance Contentment Serenity Satisfaction Tranquility Humility

12 **Skillful Means**: Appropriate Actions

Four Applications/Practices:

1. Accumulating Merit: Relating directly with sacredness through wisdom of basic goodness/sanity/ virtue this can be experienced thru arts/sciences/books/movies/life etc. to experience & nourish “Basics traditionally done by service to 3 Jewels. Based on trust in mindfulness-life as it is “Let it be/so be it/Let go let God” etc. Not seeking pleasure (Hope) or avoiding pain (Fear)-Just the opposite! Jump into pain and give away pleasure (revolutionary!)

2. Confessing Evil Actions: (Four Forces of)

1 Regret/Recognition/Repent/Remorse

2 Refrain/Restrain/Repell/Refuse/Reject/Rebuff/Resist/Renounce/Repudiation

3 Respond/Responsibility/Rectify/Repay/Reconcile/Redeem/Repair/Rebuild/Recover/Restore Rehabilitate/Remedial (Remedy) Action/Reliance On Buddhas/Dharma/Sangha/Bodhicitta

4 Resolve/Resolution/Recommitment/Full Engagement With Remedies To End Hope & Fear (Hope Is Ego Trying To Establish It's Priorities Fear Is Ego's Reactions To Threats To Its Survival) Bonus R's: Rejoice/Renew/Reinforce/Rinse/Repeat

3. Offerings to the Dons: (Feeding the Ghosts) Don: “Possession”

Feeling grateful to anything (Ghosts) that induce attraction/aversion/indifference/illness/misfortune /negativity etc for waking us up from habits/laziness etc. We ask them for wakefulness (Trouble) rather than trying to avoid it/them (Revolutionary!). “A Don is a big attack or sudden earthshaking situation that makes you think twice. They are very abrupt and direct, a sheer drop. It is a sense or experience that suddenly makes us unreasonably fearful or angry, aggressive, horny, passionate, mean, (etc). (A) hidden neurosis which keeps popping up” (Trungpa). Often a surge of Dons coincides with a weakness, carelessness, or gap of inattention (Mindfulness). Offerings are not just a gift but food to strengthen, welcome, and keep them coming back to challenge and teach us. We allow, in fact welcome troubles into our lives as best teachers.

4. Offerings to Dharmapalas: (“Protectors of the teachings”)

They push (even hurl!) us back to our discipline when we stray into confusion/doubt/aggression.

“They represent a reminder of basic awareness of the sacredness of life and our meditative practice and learning through-out our day. An expression of intelligence or mind to remind us of our practice through whatever happens “good” or “bad.” Their job is to cut through bloodthirsty subconscious gossip which doesn't allow openness, simplicity, gentleness, and peace.” (Trungpa)

Thirty Seven Practices of a Bodhisattva in Five Paths:

1. Accumulation: Acquiring merit and wisdom for the journey in 3 Stages:

Lessor: We examine 1. Mind 2. Body 3. Feelings 4. Objects (to understand Impermanence, Emptiness, Interdependence, Detachment) These four are but an “accumulation” of parts-have no identity of own.

Medium: 4 Ways of Perfecting Oneself or 4 Genuine Abandonments: 1. Abandon past unvirtuous action

2. Not adopt further unvirtuous action 3. Increase current virtuous action 4. Adopt further virtuous action
Greater: 4 Miraculous Legs/Wheels 1. Motivation/Determination Interest causes enthusiasm to practice virtuous activity 2. Leads to effortless diligence in practices of meditation and virtuous activity 3. Mindfulness keeps us alert and aware of body, speech, & mind. 4. One pointed non-conceptual Samadhi practice.

2. Unification or Linking: Links ordinary actions on lower level of accumulation to higher in 4 stages:

1. Warmth/Heat: Entails 5 Forces-Devotion, Enthusiasm, Mindfulness, Meditation, Wisdom & 5 Powers (5 Forces as indestructible) 2. Peak 3. Patience/Endurance 4. Knowledge of Supreme Dharma.

Five Forces/Faculties/Bases (Indriyana) Sources of energy within **Five Powers** Are that energy in action

- 1 **Faith** (Shaddha): True faith is based on the practice of insight & understanding and gives us the confidence that transforms difficulties as we nurture the seeds of wholesomeness & starve & the unwholesome.
- 2 **Diligence** (Virya): Faith gives birth to energy and power of diligence. We become truly alive and living and so shine with strength and stability to inspire and empower ourselves & others to goodness/greatness.
- 3 **Mindfulness** (Smriti): We breathe, look and listen deeply whatever we do (sit/eat/walk/clean/work/etc) so that we dwell fully in deep communion with the moment that is. (Much more on this in other sections)
- 4 **Concentration** (Samadhi): Focusing our attention on objects such as breathe and loving kindness to purify defilements & become tranquil and luminous & experience the ultimate nature of reality beyond suffering.
- 5 **Insight/Wisdom** (Prajna): Cuts through confusion and doubt by looking and listening deeply to develop the clarity and freedom to realize true understanding. (also see paramitas and ???-inclusiveness elsewhere)
- 6 **Capacity** (Kashanti): The capacity to be happy in any situation or difficulty. We offer light and joy to ourselves and others come what may. We all have the capacity, the seeds of love, compassion, and humor available 24/7. Finding mindfulness in any situation or difficulty can make anything wonderful. We need not run away from, chase after, fight, or do anything else-it is all amazing, blessed, incredible here & now.

Five Forces/Strengths (another version from Trungpa):

- 1 **Impetus/Determination:** The ever present impulse of Absolute & Relative Bodhicitta to maintain open heart and mind every moment by practicing joy/appreciation/basic goodness etc
- 2 **Familiarization:** To be ever mindful of Absolute and Relative Bodhicitta so they kick in automatically whenever difficulties arise
- 3 **Virtuous Seed:** Concentrating all energy on virtuous activity (mental & physical) “Don’t give up, don’t give in” practice, practice, practice!
- 4 **Repudiation/Reproach:** Abandoning ego desires willfully through prayer. “Ego-you are trouble! Let me go! Aspiration to apply Bodhicitta/help others whatever occurs
- 5 **Aspiration/Exertion:** Sincere prayer & dedication to remembering & using Bodhicitta to benefit all beings. Enthusiastic effort with joy & appreciation-the “legwork” on the path of Dharma

3. Seeing: The true nature of mind when the clouds break and we really “see” the path we are on.

4. Meditation: Experience of Shunyata/Absolute Bodhicitta in 7 Branches of Enlightenment /10 Bhumis
Seven Branches of Enlightenment/Factors of Awakening/Limbs: (Bodhiyanga-Awakened Limbs)

- 1 **Mindfulness** of where we are, what were doing, and with whom. Always in relationship to ourselves, others, and things. Breath is the primary cause and condition but anything will do: phone ring/stoplight/eating/cleaning/etc. Let your sense touch, see, and feel everything. It is always available, like the sun behind the clouds, all we need do is find the causes & conditions in & around us to wake up to & enjoy life.
2. **Wisdom/Investigation** of phenomena is about seeing things as they are, not as they appear filtered through our agendas/ideas/notions/molds. Instead let things reveal themselves to expand possibilities & awareness
3. **Joy/Happiness** (Priti/Sukha/Mahasukha) Joy is seeing and feeling freedom/relief, happiness is actually experiencing it as we touch upon healing and refreshing elements in and around us to benefit all beings.
4. **Diligence/Energy/Effort/Perseverance** (Virya) derived from mindfulness, interest, and faith. We look deeply and are inspired/energized/empowered. We have these tools from experience of basic goodness and wonder to find the miracles and meaning of life for ourselves and others-a dire need in our “over-developed” country. Even in difficulty or tragedy we can find peace and joy and share it with others.
5. **Ease/Blissful/Peaceful Mental Clarity** (Prashrabdhih) We are under enormous pressure from constant thinking and worry, also our distance from nature. We need to slow down, calm down, enjoy life, and

take it easy! When we are sick we focus fully on healing, and society is very sick these days, Don't wait!

6. **Concentration** (Samadhi) is profound meditation beyond distractions whatever our actions. We "collect the energy of mind" and direct it towards an object-one pointed/still/focused. We must choose beneficial objects but not use concentration to run or hide from reality ("bliss out"), rather focus on suffering too.
7. **Equanimity/Letting Go** (Upeksha) is not indifference-far from it. It is true, *equal* love. "Even if a robber cuts off your limbs, if anger arises in you, you are not a follower. You must have no hatred, utter no un-kind words, and remain compassionate with no hostility or ill will" (Buddha)

Ten Bhumis: (Stages of a Bodhisattva)

1. **Joy**-from realization of Shunyata (stops non-virtuous/practices virtuous actions)
2. **Purity**-renouncing/free from defilements (stops even subtle poison-even harder!)
3. **Shines Light**-one radiates light of wisdom (rids himself of all defilements)
4. **Glowing**-flame of wisdom burns away sorrows of desires (releases attachment to Dharma and Samadhi)
5. **Overcoming Illusions**-of darkness/ignorance (releases attachment to Nirvana)
6. **Appearance of Supreme Wisdom**-of Shunyata (practices to control thoughts/learn seeds of enlightenment)
7. **Journey**- beyond worldly ideas of self (practices to control subtle thoughts/thought forms)
8. **Immovable**-unperturbed by sorrow/ignorance/confusion (learns to function from non-form)
9. **All Penetrating Wisdom**- in which one expresses/teaches Dharma freely (all knowledge/works/rebuttals)
10. **Dharma Cloud**-rains Dharma down on all impartially (masters superpowers and Tantric Dharma)

5. Enlightenment ("No Learning" total removal of obscurations) in Buddha natures/bodies/Kayas:

- 1 **Dhamakaya:** "Wisdom Body" Anything that wakes us up (sunshine/flowers/music/walking/sitting/ cleaning/things/non things/actions/non action) We too physically/mentally/spiritually expressions of Dharma. It is the "light" of enlightenment, our island/safe place of refuge. Also "Absolute Buddha Nature" beyond logic/ limitless/unbounded openness before mental reference points without beginning/end-total simplicity
- 2 **Sambhogakaya:** "Body of Bliss/Enjoyment/Celebration/Fruition/Expression" Boundless love/peace/joy/ beauty/etc we can really feel and share to inspire ourselves and others to seek freedom from ego existence.
- 3 **Nirmanakaya:** "Form/Manifestation Body/Relative Buddha Nature" Any physical form that inspires us or others. arising in variety of forms as expressions of compassion/communicating awakening as transcending awareness/vivid/vibrant/energy of color/sound/movement.
- 4 **Svabhavikaya:** "Buddha Nature As It Is"-Expresses interbeing and inseparability of previous 3 Kayas- Panoramic view/totality. Bottom line: Thoughts appear from nowhere, dwell nowhere, go nowhere unceasingly. They just come, swirl around and go! Sudden joy/passion/pain/anger all follow this pattern. The *Essence* of mind is empty, It's *Nature* is light and clear, It's *Expression/Manifestation* is active.

Three Jewels/Triple Gem: Through diligent practice we learn to have concrete faith/trust/assurance. We must also remember that 3 J's take refuge in *us-we are* 3 J's and should stay in mindfulness through-out the day, and not wait until we are lost, alone, and confused. Everyone has potential of 3 J's within and can express and manifest them for ourself and others. Its not just ideas and practices-it is a way of life! Anything we say or do can reflect our deepest suffering or greatest truth-we each must find *our* best ways.

- 1 **Buddhas:** Our teachers/leaders/mentors/guides that have found true/pure love/peace/joy/beauty/truth/etc. They challenge and inspire us to follow their good example and break through our confusion and doubt.
- 2 **Dharma:** Is the teachings (books/tapes/videos/flowers/music/anything!) that inspire and empower us. Also the path of enlightenment and transformation we learn, follow, and teach. "The Way of Higher Truth"
- 3 **Sanghas:** Community that communicates/communions/dwells in harmony/love/peace/joy/mindfulness. These are our spiritual friends/companions that support us in realizing and following Buddhas/Dharma.

Four Immeasurable Minds/Aspects of True Love/Limitless Qualities (because they can grow infinitely):

- 1 **Loving Kindness** (Maitri): The intention and capacity to offer joy & happiness. We develop/realize Maitri by looking and listening deeply to develop true understanding (the foundation of true love) of suffering, needs, and aspirations to be truly helpful (and not to impose our own agenda). We all have the wonderful energy & seeds of Maitri we can find, nurture, & develop to bring harmony/peace/joy to selves & others.
- 2 **Compassion** (Karuna): The intention and capacity to relieve and transform suffering and sorrows. Again, we practice mindful breathing and awareness. We sit closely and look and listen deeply to touch others

- pain in deep communication/communion-that alone can bring relief, comfort, confidence, and joy to reconcile conflicts, and liberate us from our fears. We learn to smile through any difficulty due to the calmness, clarity, and strength we find. We can take care of suffering and transform it rather than be overwhelmed.
- 3 Joy & Happiness (Mudita): Many small things can bring us joy and happiness-such as eyes that can see & all there is to see-sky/sun/clouds/trees/flowers/etc. It is joy of peace & contentment for selves & others
 - 4 Equanimity/NonAttachment/NonDiscrimination/EvenMindedness/Letting Go/Panoramic View (Upeksha) Not cold, distant, or indifferent, more like the love we feel for *all* our children without discrimination. It is the “Wisdom of Equality” looking, listening, and loving deeply *both* sides, walking in *their* shoes. Then there is no “Other.” We don’t try to cling or possess. It is unlimited, unconditional, and complete freedom!

Four Ordinations/Approaches To Practice:

- 1 **Hinyana**-Individual Liberation-Concerned principally with physical and verbal conduct- Emphasis on Restraint, Non-Aggression, and a simple, straight forward way of life that does not cause harm “The Narrow Path” Taming the Mind
- 2 **Mahayana**-The Bodhisattva Vow (of Conscience)-Focuses on relationships with Others/One’s aspiration to Buddhahood in order to help all Beings-Emphasis on Compassion/Bodhicitta/Training the Mind
- 3 **Theravada**-Way of the Elders-Teaching of Analysis-Insight from Experience, Critical Investigation & Reasoning-Goal of Liberation/Unbinding (Nibbana) to achieve Enlightenment
- 4 **Vajrayana**-Indestructable Vehicle-Identifies directly with Awakened Mind-Practice/Commitment: Pure Vision/Energy of the World

Six Classes of Beings Experienced In Samsara and Corresponding Poisons:

- 1 Hell Beings-Aggression- Dominated by intense suffering/constant anger/hatred/claustrophobia. Fiery red hot earth/sky/space. The more you attack the more aggression and resistance bounces back at you.
- 2 Ghosts/Pretas-Greed -Dominated by pride and want, futilely hungry & searching for comfort/riches/ power/entertainment/acquisitions
- 3 Animals-Stupidity/Insensitivity -Dominated by fear of environment/predators. Pursues desires with extreme seriousness and persistence, dishonestly if necessary.
- 4 Humans-Anxiety/Activity/Comfort -Dominated by life cycle. Constantly chasing/striving/grasping after pleasure/comfort/fame/fortune and running from pain/discomfort/poverty. Mind run wild.
- 5 Demigods/Asuras-Jealousy -Dominated by rivalry/constant competition. Racing around defending and attacking. Very intelligent and paranoid-you cant pin them down
- 6 Gods-Pride/Arrogance/Self Absorption/Selfishness-Dominated by blissful paradise experience terminated by fear of loss/next life. Creates a spiritual and material heaven and alternately hell

Six Mistakes:

- 1 Mistaken Patience: To endure patiently the suffering of enemies/Protecting friends from life as it is/Working to make money/Not to endure patiently the difficulties of Dharma
- 2 Mistaken Inclination: To want wealth, happiness, and comfort in life/Not to practice Dharma
- 3 Mistaken Enjoyment: To enjoy wealth and possessions/Not to enjoy hearing, reflection on, and meditation on Buddhas/Dharma/Sangha/Bodhicitta
- 4 Mistaken Compassion: Have compassion for those who practice Dharma/Not those who do evil
- 5 Mistaken Care: To engage people who only want to use you and not engage them in Dharma
- 6 Mistaken Joy: To take joy in other peoples’ unhappiness and in the suffering of your enemies And not to take joy in virtue and happiness in Nirvana *and* Samsara

Three Objects/Poisons/Seeds of Virtue:

- 1-Passion/Desire/Attraction; Wanting to attract/cling to/possess
- 2-Aggression/Hatred/Aversion: Wanting to attack/reject/cast out
- 3-Ignorance/Illusion/Indifference: Uninterested/couldn’t care less

Two Foundations of Mindfulness (Satipatthana): Mindful of 1 Body 2 Breathing

Two Kinds Of Merit: 1 Virtuous Action 2 From Wisdom/Insight/Understanding

Two Kinds Of Sitting Practice: 1 Just Sitting (Relaxation/Concentration) 2 Koan Inquiry (Insight)

Two Veils/Obscurations: 1 Disturbing Emotions 2 Conceptual Knowledge

Two Relevances: 1 “To the Essence” of the Dharma Seals 2 “To the Circumstance” (Skillful Means)

Two Remedy Summarizations:

1 Ego-clinging is the root of all faults-throw it out along with concern for your own welfare

2 Others are the source of fine qualities-accept completely and take hold the welfare of others

Three Essential Values: 1 Wisdom 2 Ethics 3 Meditative Awareness

Three Kinds Of Confidence: 1 Being Decisive 2 Seeing Clearly 3 Knowing What Is

Three States Of Samsara: 1 Human 2 Demons 3 Gods

Three Truths of Existence: 1 Suffering 2 Impermanence 3 Egolessness

Three Kinds Of Faith: 1 Wish/Desire 2 Actual Belief 3 Total Conviction

Three Lords of Materialism: 1 Form/Things/Externals 2 Speech/Beliefs 3 Mind States

Three Ways Of The Natural Great Perfection: 1 Non-Clinging 2 Non-Resistance 3 Non-Partiality

Three Primary Resources: 1 A good Guru 2 Proper practice with workable mind 3 Suitable conditions

Three Faculties: 1 Body 2 Speech 3 Mind

Three Daughters of Mara: 1. Desire 2. Lust 3. Aversion

Three Methods for Chaos: 1 Stop fighting 2 Poison as medicine 3 All as spirit/sacred

Three Kinds Of Meditation: 1 Concentration-old school 2 Insight-new school 3 Higher/Middle-both

Three Disciplines: 1 Morals and Ethics 2 Contemplative Stability 3 Intelligence and Wisdom

Three Steps to Peace/Freedom: 1 Acknowledge 2 Accept 3 Embrace

Three Remedies:

1 Acknowledge anxious fears

2 Do something different

3 Keep practicing!

Three Kinds Of Students: 1 Wishes for better form of existence

2 Wishes to be free of ego based suffering

3 Wishes to free all sentient beings

Three Samayas (Sacred oath/commitment to accessing holiness through):

1 Physicality/Sensation/Sight

2 Sound/Speech

3 Mind/Thought

Three Types of Concentration/Meditation (Samadhi):

1 Right Effort (Skillful Mind) 2 Right Mindfulness (Presence/Nowness) 3 Right Concentration (Focus)

Three Points: 1 Recognize disturbing emotions ASAP
2 Engage corrective measures 3 Employ decisive attitudes to avoid future episodes

Three General Principles:
1 Do not break your mind training promises 2 Do not act badly
3 Do not be one sided (in pleasure or dis-pleasure)

Three Difficulties: (2 Sets)
1 Not being present 2 Comfort/security orientation 3 Avoidance tactics
1 Acknowledge anxious fears 2 Overcoming them 3 Stopping them

Three Kinds of Laziness: (2 Sets)
1 Comfort seeking 2 Hopelessness 3 Resentment
1 Attacking 2 Indulgence 3 Ignoring

Three Steps of Equanimity:
1 Practice equanimity in the face of harsh words 2 Learn not to feel annoyed, bitter, or dejected
3 Not feel elated when praised-it is not for us individually but for the many-parents/teachers/friends/all life

Three Types of Generosity:
1 Ordinary- Providing material goods/comfortable situations
2 Fearlessness- Reassuring and teaching others not to feel tormented or distraught about existence, help them see there is basic goodness etc/spiritual practice/ways to deal with and thrive in life
3 Dharma Gift- There is a path of discipline/meditation/knowledge/wisdom. Together all three allow us to turn our closed/wretched/small thinking and allow us to join greater vision/good/etc

Four Traps: 1 Spiritual Elitism 2 Self Criticism 3 Avoidance 4 Coming Unglued

Four Maras: 1 Seeking Pleasure 2 Upset with Grace 3 Strong Emotions 4 Fear of Death

Four Immeasurables/Noblist Qualities Of Mind: 1 Loving Kindness & Friendliness
2 Compassion & Empathy 3 Joy & Happiness 4 Equanimity & Peace Of Mind

Four Foundations Of Mindfulness: Be Aware Moment To Moment Of ...
1 Body 2 Feelings & Emotions 3 Thoughts 4 Events

Four Parts Of Negative Karma: 1 Intentional 2 Deed Is Done 3 No Regret/Repentance 4 No Atonement/
Vow Not To Repeat

Four Standards of Truth: 1 "The Worldly" so all may understand 2 "The Person" according to needs of listener 3 "Healing" addressing the particular difficulty or suffering 4 "The Absolute" truth unequivocally

Four Reliances: 1 On the teachings not the teachers 2 On the absolute truths
3 On the meaning not the words 4 Insight/Looking Deeply

Four Reminders:
1 Precious (human) life 2 Impermanence/change in process/death
3 Karma-Law of cause and effect 4 Samsara (Futility/inevitability of suffering)

Four Enlightening Remedies:
1 Flatten all thoughts in mind training or emptiness 2 All remedies are weapons to strike with
3 Concentrate all plans into one (Undo ego-clinging) 4 All paths have one goal (End ego-clinging)

Four Ways of Attracting Beings:

1 Providing What Is Needed

3 Observing Social Customs

Four Paths To Holding Our Seat:

1 Don't Make Targets

3 All As Teachers

2 Speaking Pleasantly

4 Engaging In Meaningful Activity

2 Connect With Heart

4 Life As Dream

Four Things Conducive To Happiness: 1 Skilled/Efficient/Energetic/Earnest/Learned in profession

2 Conscientiously protect income & family's means of support 3 Virtuous/trustworthy/faithful friends & spiritual aspirations 4 Content & living within ones means

Four Kinds Of Rebirth: 1 Life To Life By Chance 2 Life To Life By Intention

3 Spiritual Rebirth

4 Moment To Moment

Four Kinds of Activity: (Wrathful Protectors Clear Disruptive/ Negative Forces by)

1 Pacifying-softly feel ground of situations 2 Enriching-expands lush/rich/dignified quality thru-out

3 Magnetizing-brings all elements together 4 Destroying-when all else fails-open a can of whup ass!

Four Teachings For Really Disruptive Emotions:

1 Adverse conditions are spiritual friends 2 Devils and demons are emanations of victorious ones

3 Illness is the broom for evil and obscurations 4 Suffering is the "Dance of what is"

Four Great Efforts:

1 Avoid unwholesome/negative thoughts/actions 2 Overcome unwholesome/negative thoughts/actions

3 Develop wholesome/positive thoughts/actions (6 Paramitas) 4 Maintain existing goodness

Four Nutrients of Happiness or Suffering:

1 Actual Edible Food 2 Sensory Food-what we see/touch/hear 3 Intention-(Volition/Will)

what feeds our desires 4 Consciousness-seeds of greed/hatred/ignorance/etc or peace/love/joy/etc

Four Signs: 1 Self sees things that appear to be *not* self 2 Person separates from non human life forms (animals/plants/etc) for exploitation 3 Living Being separates from "non living" things for exploitation/destruction/pollution 4 Life Span fears death. All are transformed when truth of Non-self/Oneself is revealed

Four Instructions:

1 After the awareness that There is nothing other than mind

2 Comes the awareness that Mind too, is nothing in itself

3 The intelligent know that These two understandings are not things

4 Then, not holding onto even this knowledge, come to Rest in the realm of totality

Four Correctives For Other Remedies:

1 Great Yoke For Happiness-Happiness creates desire to do things unconcerned with Dharma-Simply rest in natural state/perform Tonglen

2 Great Lift For Suffering: Look At It For What It Is (Illusion) And Perform Tonglin

3 Unwanted Is First Wish: Unwanted Things Are Aids To Destroy Ego-Clinging (First Wish)

4 Worst Portents (Omens) Are Joyfully Accepted: All Bad Omens Are Heaped Upon Ego-Clinging

Five Precepts: Refrain from: 1 Killing 2 Stealing 3 Lying 4 Using Intoxicants 5 Sexual Misconduct

Five Hindrances: 1 Craving 2 Ill Will 3 Laziness 4 Restlessness 5 Doubt

Five Kleshas: 1 Ignorance 2 Ego 3 Repulsion 4 Attachment 5 Fear of Death

Five Favorable Conditions Of Self: 1 Being Human 2 Location 3 Healthy 4 Karmicly Free 5 Faithful

Five Senses/Eight Consciousnesses: 1 Sight 2 Smell 3 Hearing 4 Taste 5 Touch 6 Mind 7 Self 8 Alaya

Five Remembrances: Inevitability Of 1 Aging 2 Physical Degeneration 3 Death 4 Change/Loss 5 Karma

Five Poisons/Confliction Emotions(Kleshas): 1 Ignorance 2 Pride 3 Jealousy 4 Hatred 5 Desire 6 Greed

Five Favorable Conditions Of Others: 1 Available Teachers 2 Teachings 3 Available Teachings
4 Followers/Community 5 Supporters/Practitioners

Five Dark Ages; 1. When life gets short 2. When the view is based on corrupted teachings 3. When Kleshas reign 4. When beings are untamable and ignore Dharma 5. During sickness/famine/war/etc

Five Steps/Stages of Meditation: 1 Acknowledge what is (environs/experience/feelings/thoughts/etc)
2 Acceptance of what is 3 Embracing what is (caring/compassion)
4 Looking deeply (for understanding) 5 Insight – The actual understanding that liberates and heals

Five Coping Skills:

1 Don't play Ego's games 2 Connect with Heart 3 Poison as Medicine
4 Life as a Dream 5 Not Self Righteous

Five Kinds of Degeneration: 1 The Times 2 Sentient Beings 3 Life 4 Emotions 5 Outlook
Are steadily advancing and positive situations are few and disruptive and adverse conditions
are many-Therefore opportunities for virtuous thoughts/actions increase in inverse proportion

Five Elements/Winds: Water relates to circulation/muscle movement-all pervading wind 2 Fire relates to digestion 3 Air relates to speech-upward moving wind 4 Earth relates to secretion-downward moving wind
5 Space relates to breathing/consciousness-life wind

Five Stages of Relating to Emotions: 1. Seeing-Acknowledges patterns and space of emotions 2. Hearing-feels upsurge/pulse of energy 3. Smelling-whets appetite for working with emotion (appetizer) 4. Touching-really feels texture of and relation to emotions 5. Transmutation-alchemy (lead to gold) thru full experience and dance of emotions rather than usual denial or repression (Eastern Sun/Lion's Roar of workability of all)

Six Bardos: Of Life 1 Birth to Death 2 Meditating 3 Dreaming of Death 4 Dying (Purification Process)
5 Dharmata (Realization of Illusion) 6 Becoming (Return to Perceptions/Desires/Rebirth)

Six Methods For Removing Defilements: 1 Restraining 2 Using our tools
3 Tolerating adversity 4 Destroying defilements 5 Avoiding impure 6 Developing peace

Six Kinds of Relief:

1 Less desire 2 Contentment 3 Avoid unnecessary activity
4 Discipline 5 Face fears 6 Relax/Stay/Feel

Six Realms: 1 Happiness 2 Suffering 3 Joy 4 Anxiety 5 Surrender 6 Ignorance

6 More: 1 Craving 2 Freedom from 3 Anger 4 Freedom from 5 Harming 6 Non-Harming

3 More: 1 Form-material things subtle 2 Formless-things very subtle 3 Desire-things in gross form

2 More: 1 Conditioned: birth/death/high/low/etc (wave) 2 Unconditioned: spirit (water)

Seven Branch Prayer:

1 Paying Homage Counteracts Pride

2 Presenting Offerings Counteracts Greed

3 Acknowledging/Confessing Evil Acts Counteracts Aggression

4 Rejoicing In The Good That Others Do Counteracts Jealousy

5 Requesting Spiritual Teaching Counteracts Stupidity

6 Asking Buddhas & Teachers To Remain Present In The World Counteracts the view of Permanence

7 Dedicating Virtue To The Welfare Of Others Leads to Full Awakening

Eight Concerns/Influences/Winds: (Samsara) Pleasure/Pain Praise/Blame Fame/Shame Loss/Gain

Eight Forms Of Existence With Spiritual Impossibility: 1 Hell Beings 2 Ghosts 3 Animals 4 Gods
5 Dark Ages 6 Distraction By Sensual Pleasures 7 Physically/Mentally Handicapped 8 Faithless

Fifteen Defilements: Greed Ill will Hostility Denigration Dominance Envy Jealousy
Hypocrisy Fraud Obstinacy Presumption Conceit Arrogance Vanity Negligence

Bodhisattva Fever: Union of sensitive inner & outer (open) wounds- A cosmic wound of All Space/ Time.
The Living Flame of Love-Both gentle and harsh at same time-“Trail By Fire” That is real flesh and blood
Not purely intellectual/theoretical-The marriage of Mindfulness & Awareness.

Kadam: “Commanding Oral Teachings” Sense of Absolute Truth/Practicality/Workability also: Teachings
of Atisha that emphasize Tonglen.

Thathagatagarbha: Buddha Nature-The inner wound of wisdom & compassion

Tsultrim: “Obeying Rules” Discipline-Good Conduct/Passionless/Non-Territoriality

Kleshas: “Nuisance/Neurotic Mind” Strong Emotions (Pema)

Nyingje: “Noble Heart” Sense of Gentleness/Friendliness/Compassion Towards Self and Others

Lojong: Mind Training Slogans/Dharma/Etc

Breathing: Centers/Calms/Grounds/Quiets/Concentrates/Relaxes/Slows/Simplifys/Focuses

Boom: 1000,000+ Bows/Kneels/Prayers/Mantras/Offerings/etc

Drala Magic: “Above Conflict/Enemies” Common ordinary humdrum everyday magic! (of Basic Good)

Upaya: “Skillful Means” symbolized by (masculine) dorje scepter/Yin

Prajna: “Transcendent Knowledge” symbolized by (feminine) bell/Yang

Mahamudra: “Great Symbol” Inherent clarity and wakefulness of mind-both vivid and empty

Samaya: “Sacred Vow” or “Word” or commitment-usually student to discipline/sanity/teacher

Samsara: Vicious cycle of existence arising from ignorance, characterized by suffering/struggle/sorrow

Kechik: 1/60th of an instant/finger snap Heaven/Earth/Man:

Negative Negativity: Concepts are layered over simple unbiased negative energy making things
“bad/wrong”. “Crazy Wisdom” /Prajna/Sword of Manjushri cuts thru underlying workable energy

“Negative Positivity” simple positive energy becomes possessive/clinging Copyrights 11/17

Insight Meditation

While Shamatha (calm abiding) mediation pacifies the mind, Vipassana (insight) helps reveal how the mind became and becomes disturbed through deep seated complexes and tensions, and thus we can learn to diminish or prevent it's disturbance. We study the true nature of reality and our minds to achieve cessation of attachments (cravings), and aversions (fears) to eventually reach transformation and sustained equanimity with moments of bliss (nirvana).

Calm Abiding Meditation

Like the old Coke ad says, it "Cures what ails you." Whatever my trouble, if I "sit with it" long enough, I get clarity and relief. This is the practice of focusing and pacifying, of simply "being." I acknowledge thoughts, emotions, bodily sensations, any energies, let them go, and simply hum along with the universe. This practice tells me it's not personal, permanent, or pervasive (PPP) and paves the way for insight meditation. This is the "Sit, stay, heal" meditation, perfect for when I get spun out on life's dramas. For a helpful website on the basics of Shamatha meditation, click [here](#).