

Transcription of Order Study with Kamalashila 12 April 2021

PLEASE NOTE the transcription is auto generated. It does not understand words like Kamalashila, Sadhana, Vajrasattva etc.

So this is experimental.

It needs editing but probably won't be... it might jog your memories though. I have edited the first few pages here.

Kamalashila Matthews 0:10

any, any points come out of the groups. I decided not to join, because I thought it would be better. If you could not have me with you so that afterwards, we'd have something to discuss. So what did you do? What did you talk about? What came up for you?

Dharmavadana Dave Penn 0:38

We talked a bit about how we connected with our sadhana, whether we did and if we did, how, and if we didn't Why? Yeah, it was very interesting. It was

Kamalashila Matthews 0:51

interesting.

Dharmavadana Dave Penn 0:55

Well, I think well, I for one, I felt like as I talked it, through, I sort of realised a few things about mental barriers to it and things, your views which prevent me from doing my so I mean, I do my side, no, really only on retreat. Feeling that the connection dropped quite a lot.

Kamalashila Matthews 1:16

I think it's really normal. It's almost normal. It is very, very common for people not to do sadhana practice item.

Dharmavadana Dave Penn 1:22

Yeah, we did. We sort of discussed that as well, yeah.

Kamalashila Matthews 1:26

Anything, did anything come out of it. That she couldn't remember?

Dharmavadana Dave Penn 1:35

Well, I was struck, I mean, just quite randomly. But in a way, I was struck by the fact that the way you lead it, I enjoyed because I have my conception of the sadhana somehow is like it's an extremely complex things, those are stages, you have to sit down and one by one, and imagine things perfectly, like a sort of Disney cartoon to get them right. And I know that's a sort of wrong view, I've been told many times that that's not the thing, but when you let us through it, and it was very, very organic and simple. And we sort of, um, in a way, we all straight into just the purification part. And then just I just felt relaxed and open to that purification part. I didn't feel like I really had to force anything. So as part of the way you live it very organically showed me and also the fact that it was only 40 minutes.

Kamalashila Matthews 2:37

I was it usually longer? Well, I was 50 minutes is the standard.

Dharmavadana Dave Penn 2:41

I think I've because I what I was taught originally 15 years ago, I picked up the idea that I had to sit down, do a bit of mindfulness of breathing, then chant sort of certain mantras, then the six element practice then at least 40m of the sadhana. And having sort of that as well as the ideal. I tend not I tend to think either I do like that, or I don't do it at all. [KM And so do it properly or not at all!]. Yeah, something like that. Um, yeah, but yeah, I think that that's the way you did it. I could still handle and do that more often. But there's other interesting points that come up. So if I'm talking about but I was also that we, I think we all agreed in a way that in normals of practice life you sit down to a mindfulness of breathing there's an image immediately know what's going on and what you're getting as it were, you put in some effort they I get something usually from the mind has a breathing metavior as well, you sit down expensable matter affects your life straightaway. Quite often, but to do a sadhana needs a lot more. There's a lot more trust in something mysterious, which is going to take place.

Kamashila Matthews 4:02

Yeah, it's really something different, isn't it? It's really something else. Yeah. Yeah. I was thinking out today, I was thinking like, this is really, it's really far out. really far. And, and I got this idea of leading it through like, really try and measure is real because I never done it like that before. I never really I got a lot out of that. Because Because that cuts through the problem of whether you believe it or not just pretending. Just imagine that it's actually happening. And if you don't, it's only one thing you have to suspend in order to do that. You know, it's like reading a novel, you have to suspend disbelief and just get into the world. And then I did find something really, it was it was really, it was really, really felt authentic somehow. It's just my purse. experience. So I mean, I'm doing quite a lot of sun at the moment, because I lead a lot of settings for all the members I get that gets me to do it. But I'm sure I share all the doubts that people have. And I still don't really know how to do it in a way. But I'm quite convinced that it's, it has an effect. And I think I know why it has an effect.

Dharmavadana Dave Penn 5:22

How does it have an effect?

Kamashila Matthews 5:52

Well, it's, it's, it's just through the devices of the practice, you know, you've got the sunyata. So you kind of have to suspend your idea about reality. You don't, it doesn't tell you what's real and what's not real. It just says, drop all that for a minute. Which is a fantastic device, actually. And then and then you've got the, the image and you know, you know, there isn't there isn't a being called Vajrasattva who's up there somehow. It's not like that, is it? It's something else. It's all it's all working on, on some kind of

some kind of analogous imagination type of thing. So I'm not very, very articulate. So I But somehow,

yeah, somehow it works. Sorry. I'm gonna have to explain it. Yeah, we'll get we'll get to it, though. We get to the whole we got three quarters an hour yet.

Nagasamaya 7:01

It seems to me there's something quite childlike about it, you know, in the sense that when you're talking about that, I was thinking, Oh, yeah, it was like when it used to be, you know, read grimms fairy tales, and they were real! Well, these figures, I'd never seen these forests, I'd obviously never experienced it was there.

Kamashila Matthews 7:17

Okay, so in what sense? I agree with you What, what sense we can get through it this way? In what sense of those grimms fairy stories real as they are something touches something that's

real. Even though it's using the child's ability to totally imagine. It's asking us to do something similar, isn't it to like, totally imagine it's really there. Yeah, childlike in that sense. But it touches something that's really true. That's I think this is how it works, just represents the fact we're fundamentally good, and fundamentally good. And all the all the faults and all the stuff that's built up is all incidentally, or incidental. And if only we could just really step into that truth. We would a lot of shit would drop away. And that's how the practice works. I think. Sorry, I was I had to ask you the question that I answered it in my own way. But what would you say about Grimm Fairy stories thing? Sorry.

Nagasamaya 8:25
Let's give me yeah.

Unknown Speaker 8:31
Oh, yeah. So

Nagasamaya 8:37
I think it's that thing is it that there's enough there's enough experience of what the stories are pointing to so the might be woodland, all these, you know, so I know what I know. I knew what woods are like. Yeah. And I knew what old lady's been like. And I knew what meanness was like. And I kind of know I don't know. And then there's a bit of a leap to fantasy in trees that might have branches that become arms or something isn't there. So it starts kind of playing in it mixes real life experience with something that's that something is a bit twisted and mixed up. So talking at malls or whatever. So Nate becomes personify Badu. So it mixes that up and then it kind of goes a bit further into what I wouldn't imagine by myself, but it kind of opens out articulate something more than my imagination could take two left to its own devices. So it kind of starts like it starts to stretch and twist reality. So all these bits that I know are true that are possible start getting mixed up into something quite extraordinary.

Kamalashila Matthews 9:46
Yeah. Yeah.

Nagasamaya 9:52
When he gets a bit mad, doesn't it you know, it's just like all these factors SAP was popping up all over the place. I mean, I meander all the people, and it's like what is going on? Because this makes sense. But something. Now the energy in my body, something's happening. It's the suspension of belief and the fun. That's part of it as well. You know, when when it goes, Well, it's fun.

Dharmavadana Dave Penn 10:29
I was wondering about imagination,

Nagasamaya 10:30
really an emotional connection.

Unknown Speaker 10:33
As soon as you need the

Kamalashila Matthews 10:36
imagination working, you need to have an emotional connection. What does the imagination

Nagasamaya 10:43
bring about an emotional connection?

Unknown Speaker 10:49

Sorry, clear?

Kamashila Matthews 10:51

Well, I think the imagination is an emotional connection. I mean, imagining it is emotional in a way. If I imagine somebody it's subtly emotional. It's not just a picture it's a person. So the imagination is a bit like that. I also connect it with dreams, like when when the world of dreams opens up, it's quite intensely emotional. And then that's the same world as the imagination is.

I don't know if I'm meeting your question. What was behind the question is about your questions about how does the imagination happen?

Speaker 11:50

Well, it's more about how I engage in the practice. And I think it's possibly imagination, emotion. I see we can be interconnected.

Kamashila Matthews 11:58

Yeah, yeah, I think I think they are. But in a way, you have to just have to follow the instructions. You know, where it says, imagine Vajrasattva above your head and things like this, you just do that. It's where that's a problem that it's interesting. Because I think my resistance...., I mean, I was given the Vajrasattva practice in 1974, a long time ago. And, of course, I was young and idealistic. And I didn't feel I had any obstructions or any difficulties - I simply thought great, I'm going to be doing the Vajrasattva practice! But of course, I did. I think my objections to it were kind of 'are they really there, are they n't supposed to be really there? Why would I want to...' I'd just throw up all these doubts, basically, of whatever kind. And, and that obstructed me for a long time, but I was really trying to understand it, and try and see, well, it must be trying to do something, there must be something in this. And I started to realise it had to do with the nature of the mind itself. The nature of the mind itself is to produce images. That's what minds do. So I've always thought it's got to be in there somewhere. And also, the nature of the mind is deeply mysterious. And there's a clue there somehow to our existence, which is what the dharma is about.

Dharmavadana Dave Penn 13:43

Another question came up, it's kind of related in a way it was some in our groups. When some sometimes there are people who will just do say Satiputana, will just do the direct point to just do the 10. fetters

And they'll say, and they'll say, well, that's what the Buddha taught. He said, yeah, that's what you need to do.

Kamashila Matthews 14:10

But he never taught sadhana practice.

Dharmavadana Dave Penn 14:11

Yeah. Yeah. And we wondering how what what are such people's relationship with sadhana?

Kamashila Matthews 14:23

Well, people we know people I know anyway, who are into that kind of stuff. don't really do sadhana practice. I mean, the people who love it and who don't do sadhana practice overlap with us quite a lot. [Sure, yeah.] If we're saying we don't do sadhana except on retreat, I can relate to that camp as well. So I think I think people, I know a lot of those people and yeah, they don't do sadhana practice and they think it's unnecessary, completely unnecessary, because their practice, you know, takes you right to the real deal. I don't doubt that. I just think there's more to the question than that.

Dharmavadana Dave Penn 15:02
Why is it they don't need a sadhana, then?

Kamalashila Matthews 15:17
it's just their view. I don't want to think of them as another camp, I include myself in some of that, but I just think there's loads in sadhana that's really good..... Sorry, what was your question?

Dharmavadana Dave Penn 15:40
Well, I'm just going around with the idea that some people don't do sadhana deliberately. I don't do it accidentally, or I'm doing accidentally Yeah. Or I'm, I leave it off...

Kamalashila Matthews 15:57
How can that be? There must be a certain amount of deliberateness about it!

Dharmavadana Dave Penn 16:04
Well, okay, if let's say an imaginary person is not in either camp, and that is not different from us.. Just doing these other practices that don't involve sadhana, are they at all right in thinking that you could do things that way?

Kamalashila Matthews 16:27
rmlt is totally traditional in the theravada. Theravada practice doesn't do sadhana. I think it's a very theravadin thing really. You know, you've got the, all the other practices you can do, they all produce awakening, but the the the visualisation practices, specifically Mahayana and Vajrayana derived, isn't it? So that comes from a different approach to the Dharma which is much more universal somehow. And it's, I mean, the way we talk about in Triratna, it's like 'altruistic' but really it is much more than that. It's about the compassion, and relating to the nature of all beings somehow. Whereas you get the impression with the more Theravadin approach, it is more about individual enlightenment. It's quite simple, really, except they seem to be getting somewhere, which one can feel a bit jealous about.

Or one could think that's just rubbish. You know, they're all sort of deluded, in their heads, etc. There's all the stuff that we come up with around it. But I do I do think, yeah, actually, what they're into is really about awakening. But it's individual. There's nothing wrong with that. But but I do think there's something else going on with with the sadhana practice

Nagasamaya 18:10
reminds me a bit with the Bayesian psychotherapy about which modality is best. And all the research all the research shows that actually what really helps in the client therapist relationship is the relationship between them, it's the relationship that's healing, but actually what, you know, certain temperaments, like certain styles, so people who have got particular issues around child and so maybe sex like Freud, or people who've got good imaginations, like young or, you know, so it's, in a way the details are there to engage the ego, the selfing, but actually, what what heals is the practice the actual participation itself, that's what kind of gets the results. That's right. All these meditation practices, some of us like the six stages that we must go through to complete it. Those are the people quite happy to sit there and see what kind of comes up in their mind for

Kamalashila Matthews 19:07
14 minutes. Yeah,

Nagasamaya 19:09
sense of curiosity?

Kamalashila Matthews 19:12

Well, I always thought you needed to go through six stages. I think I thought like that for most of my all day, no. Thought in that sort of way. You know, the action does consist of stages you need to do and I do think stages are helpful as well. They can be because you learn I think, in a way, I think it's a learning. The point of it is to learn what the stages are, and then you can get a sense of the whole. And then after that, you can get a sense of the principle. Once you've got the principle of it. You can see that in almost anything and so you don't need that structure in quite the same way, even though still might be useful on a bad day is it?

Unknown Speaker 19:57

Kind of just get back to Yeah, what you were saying about how it went really, I find it really helpful that you said and I'm Nope, nobody's ever said this to me before. Just imagine that you're, you're out of the the sort of realm of of time. Because I always have this for a long time I struggled with this, first of all, this idea that it was me of fixed me sitting here in the blue sky. But also that yes, I was doing it on a Monday night at our power seven or whatever. And that, that that first of all, I needed to soften that idea that the blue skies in inside me as well. But you saying that tonight, also helped tonight as well. In part is because I've got nothing else to do. But to do this tonight. Whereas very often I'm trying to do my my, my station practice in the morning before work. So I was able to totally sort of soften tonight and let go. Nobody's ever said that to me about you know, getting getting out of time to do.

Kamalashila Matthews 21:04

Yeah, thank you. Yeah. It's all about imagination again, isn't it? You sort of imagined that you really were. Imagine that time didn't exist? What actually, you could also say to yourself, does time exist? Anyway, you know, and then you're kind of into the into the into the, into the framework of the visualisation?

I think it really is, it really isn't, I mean, I think the Shinya tarbet really is about that kind of thing. stepping outside all frameworks framework of self as well, just, just just imagine that you are not as you assume you are. Don't don't, you don't put anything in its place, you've just open what you are. And I think that's where the blue sky image comes in, it means it's kind of just completely open, we do not just stepping into that space for the sake of the practice.

Unknown Speaker 22:14

But that's two important hurdles I've got over there, because there's the time one and also the space one there. So that's

Kamalashila Matthews 22:20

how did the space one work with me,

Unknown Speaker 22:23

I for a long time, had this big black mark mark pan around me sitting in the blue sky there like a sort of cartoon. And that's why I didn't it was it was then I made cartoon of Avalon kadesh was also appearing. And when I got rid of that, when all the blue sky sort of came inside me and I sort of melted away into the blue sky, then it was able to allow that. Everything else just sort of flow. And you've done the same with it with the time tonight

Unknown Speaker 22:54

barely now.

Kamalashila Matthews 22:56

It's completely, particularly intentional. But

Unknown Speaker 22:59
yeah.

Nagasamaya 23:07

One of the things we touched on in our group was just well how, how helpful how good it is to have one particular side not lead. But also a couple of us were just saying how, how lonely it can feel trying to do sadhna by oneself. And there is there is quite an existential element here, isn't there? When you're kind of staring into the blue sky? And you kind of sit there alone? The cloud? God is there's no one else here. It's just me trying to do this. Yeah. In my, in my mind, or whatever. Now I can make I can get.

Kamalashila Matthews 23:45

It's hard to share, isn't it as well. I mean, you can even you can even talk to your preceptor about everything. And maybe that's a good relationship. You don't necessarily on the same wavelength or even with someone there necessarily. No, they'll say, I think you should do it like this, but I mean, or whatever. It could be a whole variety of things. But it's quite hard to I find this, I have in the past at least found it quite hard to really share about it and and feel that I could be heard and and so on is cloud. I mean, I suppose Buddhism is a bit like that. It doesn't make you feel as though you are a uniquely conditioned phenomenon in the universe. There's nobody going to be any, it's no, it's never going to be anyone exactly like you in this moment or the next moment. It's all because of your previous actions.

Nagasamaya 24:54
It's your own fault.

Kamalashila Matthews 25:00

In those worlds Yeah. It's quite, it's you can construe that as quite a lonely place if you want.

But then you think like individuals have a practice everyone who's in the same boat as that. So that's the solution to that problem. I find that I doing the practice tonight I want, I thought how amazing it is, to someone design that no, it probably came out of their experience. They're probably just reflecting on this stuff. And they thought, well, this expresses it would just happen, it would just happen in a kind of a vision. It's pretty far out. And and I think there is a truth in all these other things being purified, because it's actually a wish, you know, if you want it for yourself, you want it for everybody else, something like that. And

Unknown Speaker 26:05

there's something to do with the tradition, that the people who've been doing this and people who are not don't seem to be fantasists, they've been working with these various practices and drawn into them, and have encouraged people to do them, which seems to give a fair degree Well, it could be worth sort of just entering this and see what see how it goes. It is mysterious, can't explain it fully, might get little glimpses, oh, this is good. But then, and, and even doing the same practice people, if you talk to people, they all do it quite, quite differently in some ways. Although, at the same time, there are certain similarities. Yeah.

Kamalashila Matthews 26:56

Yeah, we've all got all got the same basic side now, but those of us who have this one, but we, we all find ourselves doing it a bit different. Yeah. I think I feel the same about that the traditional thing that has really been a thing for a long time for a lot of people and they weren't all deluded, you know, there was something there was something real that they were getting from that. And you do get the impression from the literature literature, which has always got that there were some really extraordinary

Unknown Speaker 27:31

people came out. Yes, yes. Yes. And their actions, you know, like shantideva, you know, talks about various figures, his actions, as far as we know, you know, we're quite, quite extraordinary. Just to take one but, you know, seem to be many figures who have done lived valuable lives, and done practices such as this.

Kamalashila Matthews 28:14
diver about to say something? No, no,

just leaning forward.

Dharmavadana Dave Penn 28:24
think it's interesting. Sorry, about the way what is the figure because he, he was saying earlier, coversheet are almost there's not really evangelists out there's not it's not really there as in the being depicted in, in the descriptions, but, I mean, the several different views on the Islanders. I mean, I've think I've heard some people say, yes, there is something there. And it does exist from its side, as it were, as a phrase offered us and then what others say, Well, can you say whether this figure exists or not? I mean, in any make any more sense to say exists any more than we exist, you know, it's just it's a projection of the imagination, but so a weasel thing against quite mysterious so what is the nature of its being? If it comes at people in their meditation? experience, presumably comes from somewhere quite deep and deep, or high or? No. But it is, yeah.

Kamalashila Matthews 29:33
Well, I'm having that experience a lot tonight as well, just trailing off on for a while. But I do I do think the figure as as an image, it's very much alive because he really does connect with something which is more than what we are. And I mean, bent he was used to say that it's it's better to imagine that they really exist than not that Yeah. I mean, if I had to do the assignment, I thought, and my main thought was, this being does not exist. That wouldn't be very helpful. You know, I thought all my one of my thoughts was, why they don't really exist, do they sort of thing that would help? I can't get myself to believe that this figure exists like that. Exactly. I mean, I don't disbelieve in the existence of other beings. I don't I mean, I mean, other beings that are not human beings, or beings, or enlightened beings who might be embodied differently than me. I can't discount that. But I can't quite believe, but they are kind of floating around in that kind of very literal way. But they would come along and do the boundaries set by thing like that. You know? I do think it's, it's, it's deeply symbolic, but the symbolism is incredibly powerful because our hearts respond to it. poetry or metaphors? Well, much, it's actually more powerful than most things, I think. Because if somebody says something, sorry.

Unknown Speaker 31:27
Yes. I didn't mean to interrupt you, you just had a spontaneous, like too late.

Kamalashila Matthews 31:33
You've done it.

Unknown Speaker 31:35
Well, poetry depends how good it is, by the way, poetry and music. I mean, to me, the they're vivid and real. And a little bit like, myth, I feel like the, in that dimension, the sadhana feels really real to me. And at moments of connection, it's the kind of sense of recognition that something here connects to something there. And there are the times I care Chuck Chi sits there, and then it's gone. That was a performance piece by the way. It was blocked 10 minutes. Oh,

Kamalashila Matthews 32:34
you mean the choc ice? So you have to did you have to?

Unknown Speaker 32:41

That's a great idea by I said, I applaud your instinct. That's the right word.

Kamalashila Matthews 32:50

intuition. Ask me what it is. Don't ask me what it is.

Unknown Speaker 32:56

But it felt like that. Yeah. It was so pretty much appreciated being led through. Felt like Oh, yeah. Ice cream.

Kamalashila Matthews 33:11

Yeah, the cool the cool nectar go. Drew's falling through the body. Pure purifying it somehow.

Unknown Speaker 33:20

It's a key code to carry after this. Yeah,

Kamalashila Matthews 33:23

I think I think we need another I think we need another one to be

Unknown Speaker 33:29

really, really good, strong coffee with it. It's Yes.

Unknown Speaker 33:37

We keep coming back that we will keep coming back to sadhna. I know who've been around for some time. We're still sort of chipping away.

Unknown Speaker 33:51

something's

Nagasamaya 33:54

gone. So I just think there's something here about the emotional and the emotional connection. Because I suppose in the vadra, satva practice, what the point where we visualise ourselves as more or less in a forest of nectar. And there's times I've just felt rapture going that and I just thought I suppose it just clicked for me. So so I'll actually that's an emotional description of Deanna.

Kamalashila Matthews 34:21

Yeah, yeah. Well, it could be. Yeah.

Nagasamaya 34:23

So a lot of the a lot. A lot of these images, you know, quite a few of the images in the solid are actually visual, visual expressions of emotions or emotional qualities. Yeah, I suppose they're trying to communicate that space, that energetic sense in our body, but through imagery mind.

Kamalashila Matthews 34:43

Yeah, yeah. That there's a sense of trying to capture what it's like to be in the in those spaces. Yeah. Oh, yeah. Yeah. There's really loads sorry. Keep going,

Nagasamaya 35:00

keep going. It's kind of dropping, isn't it from a literal sense or an imaginal literal sense.

Transcribed by <https://otter.ai>

Nagasamaya 0:00

More into a felt body sense of a particular energy body embodied energy, somatic energy. Yeah. And kind of finding

Kamalashila Matthews 0:09

the body, I think the body stuff is really, I think that's why the vadra body is so important to to have some sense of the inner body is another key to the way these things work. I'm sure we get into that area. I mean, there's so much I think there's so much to talk around around all of these subnets. And I haven't prepared anything tonight because I thought, you know, you could just chat about it, and there'll be loads and just see where it goes.

Nagasamaya 0:54

I think something else, for me is kind of what

we're supposed to working with the emotions inside or isn't it? Because but what happened when I was when you were leading line, it goes, I touched into a lot of grief for a little while. Now, which in some ways is quite surprising, given the nature of the practice and he wasn't necessarily repenting grief, which would kind of be in keeping with the practice, but there's just

Kamalashila Matthews 1:24

no no i don't i disagree that it's in keeping with the practice. I don't think you're trying to get in touch with what you feel bad bout in terms of repentance. I think it's just any kind of obscuration whatsoever. Any any kind of anything that blocks way us off from awakening, really. I mean, the stuff that we don't even know is regrettable, or we don't even think we don't think of it in that way. It doesn't matter age will still be purified. It's still it's still, it's still an obscuration to our original type. primordial nature back on the timeless thing. Yeah. You know, it's, it's an obscuration to that. And it doesn't matter if we regret it or not. Because maybe a lot of it, we didn't really do it. It's just it's almost it's not connected to our person as it were. It could be just very, very deep. Even God could be all kinds of things.

Sumana 2:30

We're going to save the family,

Kamalashila Matthews 2:31

you know, could be very deep things. Something we've consciously done. Yeah, history,

Sumana 2:41

or even prehistory, and it's possible. possibility.

Nagasamaya 2:51

is a bit like who did these things, isn't it? It reminds me that,

Kamalashila Matthews 2:55

yeah. You know, there's

Nagasamaya 2:56

an interview with Dylan, I think, Bob Dylan in the 80s, or something like that. And the journalist said to Mike, you know, do you still recognise the person who wrote the protest songs in the 60s? But he kind of, he gave this fantastic response. He says something like, that guy is not around anymore. It was a sweet kid. I sure do miss him, but he's not around anymore. Somebody else know that other things interest me.

Kamalashila Matthews 3:23

That's right. Yeah.

Nagasamaya 3:24

It's a bit like those photos of youth who was high that did those things. But that was okay. You know, and there's a kind of regret that I did, but also it's very removed from who I am.

Kamalashila Matthews 3:35

It's a bit of a hidden aspect of Buddhism, isn't it? Because in a way, there's tremendous emphasis in our society of being personally responsible for everything that one's ever done going right back. And you can get tried for something you did 30 years ago and executed or something like that. I mean, the Buddhist approach was just to take in somebody and say, well, they're practising now. And then he denounced all these people who angrily Marla had Kilbourn mothers and fathers and wore their heads around his throat or something like that. And, and said, Well, he's practising my Sangha now, and they would still hate him. And beat him up later on when the Buddha wasn't around. But But he kept practising and it became an error and I believe, and this society that didn't have a police would come around and rest, no go through a whole trial in which that glitch was established, and the judge would judge it on however much he felt society needed to punish the person. So very different attitude. It's got to be appropriate punishment and people are supposed to measure it. You know, it has nothing to do with the person's own. In a change, yeah. Anyway,

Nagasamaya 5:07

we left within the West.

Kamalashila Matthews 5:10

I guess it is, yeah, maybe it's

Nagasamaya 5:13

right to reform it? Well, I

Kamalashila Matthews 5:16

think we're all mixed up, you know, we have this wonderful prison system which is supposed to reform people but actually doesn't, you know, just doesn't work deeper into criminality there.

Sumana 5:29

New Tricks,

Kamalashila Matthews 5:33

smoke more dope.

Nagasamaya 5:38

Some people it works for doesn't, you know, there's

Kamalashila Matthews 5:40

Sorry, I'm sure it does. No, I'm

Nagasamaya 5:43

just kind of thinking about, you know, somebody I'm, you might have a chapter with, you know, when he was younger, did a stint inside and yeah, you know, it quite a did shock him and kind of made that.

Kamalashila Matthews 5:53

Yeah. But I

Nagasamaya 5:55

think Yeah, but I think what you're saying is much, you know, it's much more dharmic. Isn't it so slightly? Well, who has committed these past acts? You know, particularly if we try to practice, we try to work on those aspects, you know, we're not just, you know, just caught on, on the, on this circle the wheel, hopefully, we are trying to get into the spiral, regularly, or at least suffering between being stuck at the bottom of the spiral, you know, so there is that edge of practice? And

Kamalashila Matthews 6:24

yes, yeah. Yeah, that's really important. I also think that with the first set of approaches, the sense of purification is quite open ended, you don't know where it's going to lead some. There's just a sense of resolution of stuff that you almost will actually you definitely don't know what it is. Just you just know, there's a lot of obscuration and obstacle.

Sumana 7:01

The way the way the practices designed, it seems, is a strong degree of self surrender. And, yeah, now it's beyond my, my current capabilities to deal with this. But there's some trust, possibly better sapper, or whoever else you're evoking is going to have the some means of responding.

Kamalashila Matthews 7:26

Yeah, no, yes, that's right.

Sumana 7:28

beyond yourself, and that that's quite a wonderful sense.

Kamalashila Matthews 7:36

I was thinking that all three elements are in the Vegeta episode now, because you have to you have to put it together, you have to make it work. You have to reflect on the meaning of the sun. And then you there's an element of surrender, knows that there's an element of strong element of Buddha nature isn't. You know, what's the third one was the proper name for it

Dharmavadana Dave Penn 7:58

the official name of other

Sumana 8:01

family location targeting the United Nation?

Kamalashila Matthews 8:07

I'm just trying to catch up with the three myths talks, right. Yeah. And the third one is called emergency

Sumana 8:17

emergency.

Kamalashila Matthews 8:20

Well, that I think that that is talking about Buddha nature isn't he's talking about innate wakening that needs that needs to be discovered itself. Discovery. Yeah. So this is self

Sumana 8:30

times different times different terms,

Kamalashila Matthews 8:34

is self development. Right. So when self surrender, self discovery and an emergence, and self discovery and emergence are the same? Yeah, they're like two sides of it. Yeah, it's the end.

Anyway, I think that just happens. Definitely that element of that. Number three. In fact, it's more that than the others. I think. The fact is, it's really based on on the notion that within us, you know, within us right now is is goodness and purity. It's just completely open. There's nothing we can't do something. Yeah.

Dharmavadana Dave Penn 9:19

I think I do enjoy that other power aspect of it, though, as well. Following on from what Susan was saying, is a sort of other power. Yeah, surrender and the fact that you can't do it all. I think it's possible that if take on Buddhism as a kind of this unknown, you're used to all by yourself, and it's you're setting things up and it's all down to you, but the other power things is what's good. It's very useful to give oneself up and say I can't do everything, but maybe there's some something out there which can actually helped me out. Just emotionally is quite strong and quite often quite, quite helpful. I find it quite helpful you

Kamalashila Matthews 10:18

mentioned in this sudden about the mantra, but you we didn't do it tonight is is that sort of could that be part of it as well? Could the mantra be part of the song? Yeah,

I think you mentioned totally. When I said I said you could recite the Yeah. Yeah. Okay. Yeah, you just do that. Because Because my I just don't know. Cuz I don't do this sudden about what we do. I do do every week, because at the end of our confessions in chapter, we charge it three times.

Sumana 10:53

And so I do have some

Kamalashila Matthews 10:56

opening to a strong connection with the mentor, isn't it as a strong connection with you associated with with confession? And the resolution of confession as well? Yeah. I mean, is it short? Similar?

Sumana 11:14

Laughter seems a great aspect of it.

Dayavira 11:16

There's a lot in it.

Kamalashila Matthews 11:20

Yeah. So what what does that indicate? What is it was expressing?

Sumana 11:29

Well, it's something other isn't a sort of, you could say it's rational. No, the mantra, you have petition that you make me strong, be strong for me loved me dearly. And, you know, the city's you know, and so forth. And then haho the five wisdoms and it's a bit of a lot of it's, it's a lot of fun. And it's just your belly sort of opens up. You know, it's that's visceral, it's visceral. And it sort of puts any over seriousness in a way. In a certain context. A certain context is more to come after that isn't there, there's more goes on and then on. But, you know, it sort of goes only to symbolic clearing. You've had this love for whatever awakening is, you know, in a some degree, in some degree. Sometimes I've noticed that I go through the mantra and missed out, Mister laughing. But I find all I can't remember doing maybe it could be that I tried. sharpens me up the next time I'm going to get the hahaha. is and that seems more complete in a way or a part of important part. Which doesn't come in other practices.

Kamalashila Matthews 12:58

Or any other practices with this laughter

Sumana 13:02

there is a there's a practice I've been doing which is the same as venture etc. Except his Padma separate. It's an eye somewhere I came across it said somewhere you know, his wife, Tara. purification. Yeah. You know, with with Padma. And so I have been

Kamalashila Matthews 13:27

doing that as well, doesn't it? Yeah, that's true. Yeah.

Sumana 13:31

Yeah. Yeah, exactly the same mantra except, instead of venturers. There's Padma.

Kamalashila Matthews 13:37

So so what what what the laughter says to me, is, it's, it's like human natural, and, and uncontrived. Somehow, and, and no weird, sort of, but not saying it's normal, but it's not like that. It's it's also a sense of breaking through as, as we do when we have when we do laugh, and it's been quite a lot of laughter. We've been talking about this laughter as well. You know, what that I think also says that awakening isn't, isn't something serious, in in a sort of constrained sort of a way because it's, it's really, it really is free. It really is free. And I think another another surface for any free so laughter can can just bubble up if it if it fits. I also think there's no there's another connotation of the laughter which which is when you you have a realisation of some kind of you just laugh out loud how your assumptions have been. You've had all these assumptions about life or something or other could be quite normal. So it could be quite some quite ordinary that you suddenly realised that you've been completely stupid about something, you know, completely wrong. Shit. And it's a laugh out loud moment. So I also think it's like, okay, we can do. Like I think we could have at least one more session on budget separate actually think so much.

Sumana 15:45

It is a little bit of a possibility after doing the practice and you see federa set for purifying many other beings. That sort of takes gives you a sort of glimmer of a glimpse that, you know, the world might be very, very different than I've thought it to be. Might be very, very different than I assume.

Kamalashila Matthews 16:11

I know, scary. Especially as lockdown comes to you, we have to meet actual people.

Sumana 16:20

Well, well, it's also. Yeah, it is wonderful as well, you know, yeah, seeing someone who looked, I saw an old lady today. And she, you know, in the queue for him for a blood test with her, turned out to be her daughter. And she looked right out of it, you know. And she, she came along, and her daughter brought her up to the front of the queue. And then she went in, and I went in shortly after. And when we came out, we were there together. And then started, I heard her Irish accent. And I said, you from Ireland. And somehow she came really alive. And she lived on a little island, off the west coast of Ireland. And she was talking very vividly. And it's like, she'd come awake. You know? I thought it was amazed.

Kamalashila Matthews 17:16

Yeah.

Sumana 17:19

Yeah, yeah. Thanks for taking an interest in her and it sparked off all her memories, you know, their life there, you know.

Kamalashila Matthews 17:30

Yeah, so So actually, I think another aspect of I just sat by is it's purifying the seeds in the Alia there's all these every everything we've ever done is somehow in the memory. And include including all its all the things around that all the conditions around that all the feelings around that everything is somehow there mysteriously, and and you just have to touch a memory sometimes. And you're thinking about it all night. I think our experiences our minds are like that are of that nature. And I just ever again, it's really about purifying the seeds in the audience another way of looking at it. And then touching those seeds and letting some seeds go and say, Hey, I just as a diver and and provider, you haven't said words? I don't think so I wonder if you want we'd like to say anything with diverse a little bit. But if you would like to say anything you please do. We still got loads of time. 15 minutes. I freaking enjoyed listening to you.

Unknown Speaker 18:50

I mean, yeah.

Kamalashila Matthews 18:55

That's fine. I think it's been great. Yeah, thank you. That's the impression I had just wanted to sometimes, you know, it's hard to get a word in.

Dayavira 19:18

The only thing I'd like to go back to this site is the visual of the actual visual side of things. I remember being in meditation, I used to get extremely vivid images, very sort of hallucinogenic, almost really vivid. I suppose I expect that of this practice to some extent that I'm going to really get some really powerful, really powerful image of budget cetera, et cetera. To what extent is that sense of all necessary?

Kamalashila Matthews 19:52

Well, if you're asking me I don't think so. Because I think those things, it sounds like those things happen. Spontaneous. Actually, and you have that in you have that's an element in your mind somehow. And those things happen to you and can happen to you. But I don't think it's necessarily going to be a component of sadhana practice, particularly, although it could happen in soccer as well, of course. I think it's it's more like we've been talking about this evening. It's more, it's more like, Well, I suppose I think imagination is different with everybody. Even the way we perceive images is different for everybody. We might all perceive images. When we go to sleep and dream or when we close our eyes and think of something or other. It's very hard to compare how we perceive those images and what what is around those images for us, because we, it's actually really hard to communicate this stuff. So we talk about imagining, I don't know, you could imagine sangharakshita. Let's bring up sangharakshita. His image, it's a powerful image has different resonances for different people. How did we do that? Never mind what the image was their mind, what the associations were. But what form is it taking? I think everyone would have a slightly different answer, and most of us wouldn't be able to completely describe it. So I think I think visualisation practices like that he just imagined it somehow and imagined it was actually happening in some way. So I think, I think that visionary thing that you mentioned, diver about a really powerful image coming up. That can just happen. Yeah. But it's not necessarily going to happen in the course of sun. And I don't think Sun is designed to create that as it were necessarily. Right.

Dayavira 22:03

I tend to see it as evidence of going in a concentration or focus, but maybe not.

Kamalashila Matthews 22:09

Well, it can be you know, I don't disagree with that, but I think it's in a slightly different category. I put, I categorise that under sort of spontaneous images are spontaneous, visionary

experiences. And a southerner may or may not be like that at all. Because you can't make them happen, can you? Because the form the form, the form they take is, is always a bit different. It's always totally different to what you expected as well, I should think. Yeah, what is this something in the sun, which is, which is a form is you have a predictable form, we imagined budgets hover above your head, he's got a hole in his heart, blah, blah, blah, all that's happening, there's a form to it. And then out of that, something spontaneous could emerge. And maybe you've all had experiences like that. Yeah, there's a difference between those two areas.

Sumana 23:21

Someone said this, I don't know much of a new camera, Sheila, a few people might have said it, but actually, B could actually be quite content with a low level, a low level engagement, you know, how some engagement is best, you know, seeking a really strong or it's not working, you know, and just taking over is actually okay. You know, not not being lazy, but sort of nothing is not particularly strong. I am there and I am chanting a mantra or I am because a colour in mind or a quality in mind. But it seems to be worth it. Why not?

Dayavira 24:12

around like the mindfulness, we haven't got to sort of count account or anything to help. So

Kamalashila Matthews 24:18

yeah, it's hard to quantify, isn't it? It's hard to measure it and say that was a successful practice, or that was, is that what you mean? I'm not quite sure if I'm good. You.

Sumana 24:32

Question two diabetes.

Kamalashila Matthews 24:33

It is a question to die very.

Dayavira 24:36

No, I mean, well, concentration, obviously. One is in order to do the practice, you need to be reasonably concentrated. Yes. You have we have a sort of measuring the mindfulness but not in not in Assad and ready to just drift off perhaps quite easily. And

Kamalashila Matthews 24:52

yes, that is another issue, isn't it? I mean, I mean, I think once when the sun gets under your skin It has a concentrating effect in its own way, because you engage with the, the myth or the or the image. And it's sort of it's like you go into that world, and that produces a kind of focus and concentration, you know, you might drift off, but that you still be taken by the middle of it in the form of whether your mind was I mean, it's a different sort of, kind of practice from the one where you're you're trying to get into jhana, for example, isn't it I mean, you could get into jhana. But that's not the aim of it. The aim of it is to it's based on shunyata. It's a very, it's a very, quite a quite an advanced insight practice, in a way, even though we can all do it. You know, you you let go your ideas about reality, enter the blue sky, and then try to connect with something positive that is in your very nature, but you haven't yet realised it? How do they How did they design something like that?

Dharmavadana Dave Penn 26:22

One of the classic things that comes up in meditation, all levels, I suppose, is whether whether one should be striving very hard for a particular experience. So often, It's good, isn't it not just to be quite open to what's going to happen rather than fixating on? Yo, I want to have this particular experience, otherwise, it's not worth doing this meditation. So I wonder if that

bringing that sort of attitude to solve them might help a bit. I mean, I'm thinking about tone experience, but it's a terrible

Kamalashila Matthews 26:55

attitude to what to think I'm going to have this experience because you got an idea of an experience, it's not going to be like that. It's just an idea. It's never ever going to be I mean, no, I do think this the sun approach is so open ended that it tries to take away all possibility of having a particular outcome in mind. Right?

Dharmavadana Dave Penn 27:24

I think, I feel that's one of the things mistakes I made with it is, I think I'm supposed to have a particular sort of experiences. What I've experienced, I think it's a bit like dye a variable saying, having a particular vivid image of the diamond, you know, Disney,

Kamalashila Matthews 27:46

it's very hard not to have expectations. I have expectations, too. It's quite, it's almost unconscious, I think I'm going to do the budget set and practice an image of me doing the budget, second practice arises. And I have an idea of it. And in my, in my mind, I will have some sort of image like that, I think. But I know that the aim of the sadhana is to step out of step out of these assumptions, and try to be open to something new. I love that element inside. Yeah. It takes away those it tries at least to take those things away. Of course, we we still reimpose all this stuff. Yeah. But I do think that's the aim of it is the Shinya tarbet is brilliant, in that it really attempts to get you to think outside the box.

We said we finished at quarter past, um, seems to be working quite well. I don't know what you think. But I quite enjoy doing something like this. And

if you Well, you're let me know. And no doubt, but I think there's a better way to carry on than we had last week.

Oh, there was also a bit of an idea and expanding it to some of the other parts because out of the whole of London. We have like, just a few of us. And I think this could be quite interesting to quite a few other older members as well. I don't want it to get huge, but i think i think i think we could manage a larger number. So I was thinking maybe over the next few weeks, probably not soon, but let's try and gel a bit as a group and then from there. Maybe include a few others from different regions. I thought of Cambridge in nitration as the Rondonia well maybe it may be maybe the south coast as well. Yeah of course i knew that i

Dharmavadana Dave Penn 30:02

outlier

Sumana 30:06

in my head

Kamalashila Matthews 30:07

I'm still at the LBC really well in my head I'm still in West London but actually Suffolk so that's why selfishly trying to extend over to the to the east and I think dumb Ivana is actually at the West London centre yes realised by the tanker behind you that tanker is very particular one

Dharmavadana Dave Penn 30:28

yeah yeah,

Kamalashila Matthews 30:29

I'm glad you could come down but uh Nice to see

Dharmavadana Dave Penn 30:36
you I'm in the library at the western centre

Dayavira 30:42
Are you open No,

Dharmavadana Dave Penn 30:44
no no. I feel special dispensation to come in and like take the rubbish out on coupon or place.

Kamalashila Matthews 30:58
Okay, shall we just have a very brief just silence it just to some kind of somehow ritually end or we can do the budget supplementary. And if the sound goes very weird with all our microphones open, then you could try muting yourself. Dress such as my Manu vadra satva final petition. thereto Mei Baba, su touchwo may be so partial may or may be sort of our sit him may pressure sort of our karma such May she tongue Shreya Kuru

Sumana 32:09
Ah ha ha ha ho

Kamalashila Matthews 32:12
Bhagavan sada to target vydra Ma Ma. Ji Baba Maha sama? Yes. Hold on vadra satva Samira mundo palai vadra satva final petition to read homi Bhabha su tosho mei ba ba supershell me Baba anorectal me, side of us sit in a pressure sarova karma such a tongue share Kuru

Sumana 32:58
Ah ha ha ha Oh

Kamalashila Matthews 33:01
bhagavan sarova tagata vajor mommy DRI Baba Maha some is at home, but on vydra sattva somaya mundo vadra satva fenno petition to read homi Bhabha, Su Tasha on a ba ba su partial me Baba anorectal may serve our city may pray Archer Salva karma such May, Chittagong Shreya, Kuru home. Aha Oh Bhagavan sativa Takata badger ma Ba ba ba g Baba Maha Samia sativa

fantastic spray. Yeah. Great. Great evening. Thank you. See you next week. I might I might only be able to come for half an hour. Next week. I think I have got a retreat. Anyway, I'll let you all know. I'm sorry, before we go. Could you send me an email so I have your email address so that if I need to, I could just get in touch easily. Could you do that? I'll put my email address in right just you probably know what it is but I'll put it in anyway. Let's use this one. It doesn't if you know another one you don't

know spelt wrong. dot co.uk oops. I become a bit dyslexic in my old age. Okay, if you could write to me I'd really appreciate it. Cheers seminar. Go well

Nagasamaya 35:37
it's Camilla Sheila. Thanks, everybody.

Kamalashila Matthews 35:42
Thanks everyone. Have a wonderful week.

Sumana 35:47
Take care. Bye

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