

The following is the transcript of the workshop for June 18th 2009.

Gaya Ethaniel: Hello Scath :)  
Scathach Rhiadra: Hello gaya!  
Gaya Ethaniel: How are you?  
Scathach Rhiadra: fine thank you, and you?  
Gaya Ethaniel: Good thanks :)  
Gaya Ethaniel: I read one of your logs that made me think about stuff.  
Scathach Rhiadra: oh?  
Gaya Ethaniel: 2009.06.13 01:00 - Seperate Worlds & Groups  
Gaya Ethaniel: This one :)  
Gaya Ethaniel: Hello Stim :)  
Scathach Rhiadra: ah yes:)  
Scathach Rhiadra: Hello Stim:)  
Pila Mulligan: hi Stim, Gaya and Scath  
Gaya Ethaniel: Hello Pila and Eliza :)  
Eliza Madrigal: Hi Gaya, Scath  
Eliza Madrigal: Pila again :)  
Scathach Rhiadra: Hello Pila, Eliza  
Pila Mulligan: :)  
Eliza Madrigal: Hello Stim :)  
Gaya Ethaniel: wb Stim :)  
Gaya Ethaniel: Hello Fefonoz :)  
Stim Morane: Hi everyone  
Fefonoz Quan: Hello Gaya, Stim, Scath, Eliza, Pila :)  
Pila Mulligan: hi Fonzy  
Scathach Rhiadra: Hello Fefonoz  
Pila Mulligan: hi Stim :)  
Stim Morane: hi Pila  
Pila Mulligan: hi Wester  
Wester Kiranov: hi pila, eliza, fef, gaya, scath, stim  
Eliza Madrigal: Hi Fefonoz. Wester  
Scathach Rhiadra: Hello Wester  
Stim Morane: Hi Wester  
Fefonoz Quan: hey Wester  
Gaya Ethaniel: Hello Wester :)  
Stim Morane: If Mick doesn't show up, we'll have to go get him.  
Scathach Rhiadra: :)  
Stim Morane: Does anyone know how to do that?  
Wester Kiranov: he probably enjoying a cigar somewhere ;)  
Gaya Ethaniel: :)  
Eliza Madrigal: hehe  
Stim Morane: I hope so.  
Pila Mulligan: I think we need to hire some one in the UK  
Pila Mulligan: to go get him

Stim Morane: But we need him to drop by to let us know.

Stim Morane: OK, well, let's get started.

Gaya Ethaniel: Yes he's been doing the homework alright.

Stim Morane: OK, good

Gaya Ethaniel: [He said]

Stim Morane: Let's start today with a quick update on how our OTHER volunteer experimenters (Gaya, Scathach, Wester) are doing.

Stim Morane: Any comments?

Wester Kiranov: We all have reports in the wiki

Gaya Ethaniel: Could I quickly check?

Stim Morane: OK, read them. THanks very much!

Stim Morane: There's much to consider ...

Stim Morane: Basically, if you find a point of connection between these very practical, concrete personal experiences, and the more traditional points I've been raising, great.

Stim Morane: I know it's difficult to interpret some of this traditional stuff sometimes.

Stim Morane: And yet, "thinking about thinking" is indeed hard.

Stim Morane: :)

Gaya Ethaniel nods.

Scathach Rhiadra: :)

Stim Morane: the satisfaction angle Wester mentions is also crucial

Stim Morane: It seems if we do not do some sort of practice, we miss the point of these teachings.

Stim Morane: But if we do some practice, we may end up making ourselves feel even worse!

Stim Morane: Would we rather be cluelessly distracted by life, or perturbed by what we find when we investigate?

Stim Morane: I don't think this is an easy thing to resolve, sometimes.

Stim Morane: And being an ethical consumer is certainly a big challenge!

Gaya Ethaniel nods ...

Wester Kiranov: It's a subtle one, too

Wester Kiranov: and very easy to get stuck in

Stim Morane: yes

Stim Morane: Yes, many levels

Stim Morane: Thanks for the reports.

Stim Morane: Fefonz, are you wondering when we'll get around to discussing what you had in mind re "codependent arising"?

Fefonz Quan: no.

Stim Morane: :)

Stim Morane: :)

Stim Morane: OK

Fefonz Quan: i practice patience :)

Stim Morane: I see.

Wester Kiranov: :)

Stim Morane: Well, there is a connection between these wikis and the traditional teaching

Stim Morane: And I hope we'll see more and more of that going forward.

Stim Morane: Any additional comments from the volunteers, before we jump into today's bit?

Gaya Ethaniel: I was reminded of a saying by a friend after the cigarette experiment, "you are stronger

than you think are you." :)

Stim Morane: Do you agree?

Fefonz Quan: (agreeing will be paradoxical :))

Stim Morane: :)

Gaya Ethaniel: I think certainly for myself, I sort of started to become more afraid in general.

Stim Morane: Oh

Stim Morane: Why?

Gaya Ethaniel: Some said it's age, you get old and you know the fear etc etc.

Gaya Ethaniel: Burnt once twice shy - is that the saying?

Stim Morane: Yes

Stim Morane: well I would agree with your friend.

Stim Morane: But I know it's hard sometimes to demonstrate the strength involved

Stim Morane: I'm interested in commenting on ways out

Stim Morane: we are often deeply enmeshed in traps

Stim Morane: Is it OK to move on to that bit, or should we continue with the fear angle immediately?

Wester Kiranov: both are fine with me

Pila Mulligan: I was curious about the fear Scath mentioned

Pila Mulligan: also

Pila Mulligan: wonderng how much of it is ant aversion

Scathach Rhiadra: mmm, I think that was just fear of being bitten:)

Stim Morane: OK

Stim Morane: :)

Fefonz Quan: yes, fear

Stim Morane: it's a slightly funny situation, because the traditions I'm beginning to introduce actually provoke a lot of fear in some practitioners

Fefonz Quan: expose and tehn handle i guess

Stim Morane: well ... launching in ...

Stim Morane: OK. So we've discussed the notion that the 1st traditional take on codependence involves learning to see what tends to happen, the basic pattern constituting the cycle of samsara.

Stim Morane: To expand on this, perhaps we could cheat a bit and summarize the traditional 12-link sequence as follows:

we unwittingly drift in to something, then buy in more emphatically, then get stung or grabbed by it, then get taken for a ride, then get dumped, leaving seeds of unknowing for the next time.

Stim Morane: Then the cycle repeats, with the first round setting up the unawakeness for the next, etc etc.

Stim Morane: I could add more steps, but perhaps that's not necessary for our present purposes.

Stim Morane: This pattern, this account of "what happens", is temporal ... it's seen to be on the level of events, like the representation offered by Buddhaghosha I mentioned last week.

Stim Morane: These 5 steps are my own short version of the famous 12 links. I could add more steps, but perhaps that's not necessary. You probably get something of the idea.

Stim Morane: Can you see your own life as illustrating that sort of cycle?

Gaya Ethaniel: Yes

Eliza Madrigal nods

Scathach Rhiadra nods

Fefonz Quan: yep

Stim Morane: obviously I'm not claiming all of life is like that.

Stim Morane: AT least, not on the obvious level ...

Fefonz Quan: yes, sometimes you get dumped right away :)

Stim Morane: But the ancient tradition I'm glossing on says it's a pervasive characteristic

Stim Morane: Yes, true fefonz

Stim Morane: :)

Stim Morane: perhaps that's better

Stim Morane: :)

Gaya Ethaniel: One of my examples involves with my identifying with a type of personality/person.

Stim Morane: say more

Gaya Ethaniel: I think my judgement gets clouded with my identification with 'victim' 'minority' or 'under dogs' etc.

Stim Morane: I see

Stim Morane: Sounds right

Gaya Ethaniel: Rather than step back and see the situation, my feelings get in the way.

Stim Morane: can you see the pattern soon enough and clearly enough to resist?

Gaya Ethaniel: The most recent example is of fourth since I become aware of 'selves' so ... getting somewhere now I think.

Stim Morane: good

Gaya Ethaniel: I didn't resist this time, just saw the pattern afterwards.

Stim Morane: still, that's very good

Stim Morane: as I mentioned earlier, we should start by just noticing more

Gaya Ethaniel: Not pleasant though Stim.

Gaya Ethaniel: :)

Stim Morane: We can emphasize the hard stuff later

Stim Morane: no, probably not pleasant

Stim Morane: But in the longer run, there's a positive benefit

Gaya Ethaniel: ok :)

Stim Morane: The traditional teaching could also be seen on much more subtle levels regarding what happens with mind, perceptions, sense of self, etc. These are subtle factors, arising and being replaced in fractions of a second, or seconds or minutes.

Stim Morane: For contemplatives, the idea here on every level is to break the chain, the pattern of links, by learning how they go, seeing the pattern in your own life, and declining to follow it.

Stim Morane: But to take the contemplative Way further, to see more of what is actually there, beyond the fact that it's a cycle of links of unknowing and unfreedom, one needs to go beyond the "cycle" or pattern aspect, laid out in endless temporal succession.

Stim Morane: One must learn to see more of what is actually present at each point. This is what a second traditional view of codependent arising offered.

Stim Morane: In this next version of the teaching, one presented by a master named Nagarjuna, who lived early in the Common Era ("first century AD"), the codependent factors are present simultaneously, and the factors themselves are not limited to the traditional 12, and in fact are themselves critiqued. They too are seen as only codependently true even as teaching or practice points!

Stim Morane: The basic idea in this new teaching is that unawakeness re one thing strengthens the apparent reality or presence of others and vice versa.

Stim Morane: For example, in our ordinary life we often experience "going" in one form or another. So this 2nd teaching re codependent arising points out that "going" is codependent with a sense of a "goer" and destination (a "going to").

Stim Morane: The insight here is that these three things codependently exist and this codependence, if seen clearly enough, shows "going" to be empty (sunya).

Stim Morane: Whether this means they are not fundamentally real, or that they are real in the sense that this is what "reality" is actually like, is slightly tricky. Let's leave that for later.

Fefonz Quan: :) patience gets rewarded

Eliza Madrigal: :)

Stim Morane: :)

Stim Morane: Anyway, to put it very crudely ... what we usually take for granted as given in the moment is actually a very complex oscillation of dimly-perceived posits that we usually unconsciously consider to establish real things or situations, like self (e.g., "goer"), situation, practice, result, etc.

Stim Morane: An analogy would be contacting a person and asking him to give a character reference for someone else you're interested in. If the first person is a thief, and he recommends the second person (who is also a thief, working closely with the first one), then we shouldn't be surprised if they recommend each other as reliable ("real").

Stim Morane: And if we accept their mutual recommendations, we shouldn't be surprised when they both conspire together to steal from us. As seen by this 2nd tradition concerning codependent arising, what they steal from us is our access to reality.

Fefonz Quan: reliable

Stim Morane: :)

Stim Morane: A simpler, partial analogy, famous in the Middle East and updated to the present, involves a person going into a bank to make a withdrawal. The bank teller asks him to provide some identification so the money can be paid out. So he pulls out a mirror, looks into it, and says "yup, that's me!"

Stim Morane: The idea is that this fellow is so foolish that he thinks identifying himself in this way proves that he is who he says (and thinks) he is. Banks don't take that kind of ID, and neither should we, with respect to buying into the posits of our own minds.

Stim Morane: Strictly speaking, the fool using a mirror to identify himself for a bank teller fits the 1st cycle of teaching re codependent arising, because that tradition is particularly concerned with the Buddha's point re "no self". That teaching shows how the 12 links of dependent origination set up and then trash the poor apparent self.

Fefonz Quan: though it is almost impossible to see through our posits

Stim Morane: well, that's the task here

Stim Morane: sorry!

Stim Morane: I warned you!

Stim Morane: The story involving thieves recommending each other is more relevant to the 2nd tradition I'm introducing today.

Scathach Rhiadra: :)

Stim Morane: In this latter, it's not just the false "self" that is being critiqued, but the "apparent self-nature" of all things ... the band of thieves that codependently set each other up because we are not awake enough to catch them at their game.

Stim Morane: So this new tradition I'm introducing now, called the Madhyamaka, critiques everything whatsoever. And it doesn't want to do that by setting up any underlying theoretical factors that

constitute the real nature of the apparent (critiqued) things. The Mad tradition is the enemy of any systematic philosophy or explanatory system purporting to be the ultimate truth.

Stim Morane: The Mad didn't want to set up any "things" or even notions of patterns etc in order to help us see ourselves more clearly. For, it considered all such things to only be codependently true, like the thieves recommending each other's good character.

Stim Morane: This applies both to how our ordinary reality works, and to "spiritual teachings" ... both should be taken as only codependently true. Nothing (no "thing" on any level, good or bad, high or low, inner or outer) is set up as real in a way that goes beyond this mutually-defining, positing, reinforcing dynamic: codependent arising.

Stim Morane: Nagarjuna, the founder of this Buddhist school, applied it critically to both competing religious traditions and to Buddhism itself, whenever the latter was understood in a "substantialist" or over-reified way. By extension, it can be applied to all things whatsoever.

Stim Morane: So in summary, anything that's considered to just be so, to be what it is alleged to be, on its own, in fact does not have that independent status. It's just posited to have it, and the positing in turn is supported by the thing posited, etc ... "supported" well enough to fool an unawake mind.

Stim Morane: Nagarjuna's point was to freshen up our view

Stim Morane: He was concerned with liberating us from even the use of the things that figure in teachings like the 12 links ... he wants our appreciation of life and reality to be fully opened up, not channeled by "teaching" and habits of being, even conventionally-approved "spiritual" ones.

Fefonz Quan: But in that way you can 'deconstruct' everything, till nothing is left.

Stim Morane: in a sense, yes

Fefonz Quan: and life remain meaningless and empty

Stim Morane: but real deconstruction is different from a merely intellectual one

Stim Morane: real deconstruction exposes a completely diff angle on being, one that is beyond "things"

Stim Morane: I'm interested in contemplation, not intellectual deconstruction

Gaya Ethaniel: I have a question about emptiness. It doesn't mean nothing does it? Does it mean things change?

Stim Morane: no, it doesn't mean emptiness in the nihilistic sense

Stim Morane: but also, no, it doesn't mean things change ...

Stim Morane: because there are no "things" in the first place

Stim Morane: and no time in which to change

Stim Morane: no process

Stim Morane: Nagarjuna actually critiqued "impermanence"

Stim Morane: !

Stim Morane: shocking to other Buddhists.

Fefonz Quan: yes it is...

Gaya Ethaniel: I'm not quite sure since your comments about wrath. Your teachers living in the emptiness. How can wrath come out of emptiness ...

Stim Morane: But his point was, as I say, to open up the way one understands the teaching

Stim Morane: real compassionate wrath can only come out of emptiness.

Fefonz Quan: it seems so open, there is nothing to hold into anymore

Stim Morane: otherwise, it would be biased, Gaya

Gaya Ethaniel frowns and decides to think it over later.

Stim Morane: it seems so open, it is responsive rather than conditioned

Stim Morane: seeing that everything is within an open dimension, beyond "things", is not the same as denying their presence

Fefonz Quan: so

Fefonz Quan: thing

Stim Morane: it's just saying their presence is open

Fefonz Quan: are gone and interaction remains?

Stim Morane: interaction remains in one sense, not in another.

Stim Morane: any limited notion of interaction must be opened up

Stim Morane: and in doing so, true presence with others becomes possible

Stim Morane: intimate because not based on notions of intimacy

Stim Morane: the view here is not nihilistic, it's unfettered

Gaya Ethaniel: Stim did you get upset when your teachers got 'angry' at you? How did you see it wasn't what it seemed?

Eliza Madrigal is very interested in this idea of 'seeds of ignorance' being left behind when one does not begin to directly see in that open way... setting up the 'next round'

Stim Morane: Gaya, eventually I understood. Initially, I just freaked out ... and got angry in return.

Gaya Ethaniel: ah ... ok

Stim Morane: Eliza, that's a tricky question.

Gaya Ethaniel: My seed of ignorance in my examples offered was the fact that I didn't see sort of.

Stim Morane: Is it your thought there should not be any such seeds, or "next round", give what I'm saying now?

Stim Morane: That last was directed to Eliza, but applies to both ...

Stim Morane: \*given

Eliza Madrigal: yes, along those lines... that in beginning to see the chain we are able to drop part of it...

Stim Morane: it is actually true that if true openness is our Way, there there are no seeds, and no next round

Gaya Ethaniel: No ... seeds are good ... I need pointers until I see it.

Eliza Madrigal: and maybe the next challenge in light of that, further

Stim Morane: otherwise, for the un-awake mind, there ARE

Fefonz Quan: my thought is that some day (over the rainbow...) the seeds may dissapear

Eliza Madrigal nods

Stim Morane: the seeds are released in the most radical way possible

Gaya Ethaniel: I just feel sorry for any toes I stepped on while going around the circle.

Stim Morane: otherwise, they come back to bite us

Stim Morane: the best way to address that, Gaya, is to practice this "emptiness"

Eliza Madrigal: Thank you Stim

Fefonz Quan: yes, teh boomenrang kind

Stim Morane: because that doesn't make you indifferent to other beings, it makes you able to see them in a fresh way, which helps them see themselves that way too

Stim Morane: the slogging approach to rectifying errors will never be finished

Stim Morane: the direct, empty way is done with everything in a stroke

Gaya Ethaniel: Stim, I'm doing my best to figure out this emptiness thingy :)

Stim Morane: yes, I know.

Stim Morane: this helps all ...

Stim Morane: We've just started.

Fefonz Quan: could you say more about the practice of it you mentined?

Stim Morane: I'm just trying to make sure Fefonz doesn't abandon ship.

Stim Morane: :)

Gaya Ethaniel: heheheh you are stuck with us now Stim

Eliza Madrigal: :)

Scathach Rhiadra: :)

Pila Mulligan: Confucius said: "Stop listening with your ears and listen with your mind. Then stop listening with your mind and listen with your primal spirit. Hearing is limited to the ear. Mind is limited to tallying

things up. But the primal spirit is empty: it's simply that which awaits things."

Stim Morane: use my example of "going", Fefonz.

Fefonz Quan: ?

Stim Morane: for your homework, investigate "going" in life, and in your meditation practice etc

Fefonz Quan: ah, like walking?

Stim Morane: see the myriad ways "going", with codependent "goer" and "gone to" are involved

Stim Morane: yes, in walking, or working, or in a relationship or ...

Stim Morane: the mind loves "going"

Stim Morane: the samsaric mind, that is.

Stim Morane: see the ways it has a grip on you

Stim Morane: I know this is hard, but you have to try, if you want to learn about this.

Fefonz Quan: what has a grip, the "me going" notion?

Stim Morane: yes

Stim Morane: "going", "gone to", "goer" actually make you blind to what you really are.

Stim Morane: They turn life into a cycle, as we've discussed

Stim Morane: this teaching can break the chain much more directly than the other approach we've mentioned

Stim Morane: see if you can see the issue, then relax the story of going

Stim Morane: you may find you can move and work and relate and live much better

Stim Morane: Am I making even a slight amount of sense, here?

Stim Morane: Feel free to say "no"

Gaya Ethaniel: No ... I can't quite see the differences between 'going' gone to' and 'goer' in my example ... just see how my mind is affected by my identification.

Stim Morane: But there is a "you" that is a "goer", Gaya

Gaya Ethaniel: Yes

Stim Morane: and release

Stim Morane: see that

Stim Morane: retrieve your real being, which is joyfully "empty"

Eliza Madrigal: :)

Stim Morane: we are carrying around a huge load

Fefonz Quan: i still have a problem with the 'going' issue. surely when i walk, this walking is not seperated from me, and it makes me 'walker'

Gaya Ethaniel: ok :) so I don't have to look for 'going' or gone to' as long as I see one of them?

Stim Morane: and are programmed to live in a very restricted way

Stim Morane: Fefonz, don't think about it in isolation from what is actually present in your approach



Stim Morane: try it for real, not as an "idea"

Stim Morane: there are no ideas here at all

Stim Morane: :)

Stim Morane: Sorry!

Fefonz Quan: 'try' you mean observe o/watch?

Stim Morane: in your work, your response to pressures, your grasping, etc, yes

Stim Morane: see the actual way your life is giving over to these mistaken notions

Gaya Ethaniel: ah ... I get it ... thanks Fefonz :)

Stim Morane: The 1st approach to the teaching was based on seeing patterns.

Fefonz Quan: glad to be of help Gaya :)

Stim Morane: the 2nd one is based on seeing the immediate way that our approach to living is bound up by these thieves

Stim Morane: try the homework, then we can discuss next time

Stim Morane: this is hard, I know.

Stim Morane: But perhaps at some random moment, you might see a bit of it

Fefonz Quan: will try gladly. could you please rephrase them in other terms?

Stim Morane: suggestions?

Fefonz Quan: too

Stim Morane: after all, I'm just offering hints.

Stim Morane: It's hard to know exactly how you will see your own limiting approaches to life

Stim Morane: take seeing as another example

Fefonz Quan: yes, for example responses to pressure (anger maybe). how can i connect it to the going/going issue?

Stim Morane: there's "seeing", "seer", "seeing"

Stim Morane: "worrier" & "worrying" & "worried one"

Gaya Ethaniel: Well with anger, for me there is "it shouldn't be this way."

Fefonz Quan: like object-->perciever

Fefonz Quan: ?

Stim Morane: these are codependent, contemporaneous or co-present angles on our way of being in some situations

Stim Morane: yes, true Gaya

Gaya Ethaniel: There is where I am with anger so far ... -\_-

Stim Morane: but that response is part of the anger, codependent

Gaya Ethaniel: That is\*

Stim Morane: there are many ways you will see what I'm talking about

Stim Morane: and each of you may see something quite different

Stim Morane: This is somewhat subtle, admittedly.

Stim Morane: But you may catch something

Stim Morane: OK?

Eliza Madrigal: yes

Scathach Rhiadra nods

Fefonz Quan nods

Stim Morane: so to repeat:

Stim Morane: For homework, try investigating the example I provided earlier, re "going". See how this figures in your life and also in your practice itself.

Can you see "going", "goer", "gone to"?

Can you see the way they interact, mutually reinforce each other's reality?

Can you see the way their very arising is their emptiness?

Stim Morane: the latter question is quite hard.

Stim Morane: Stick with whatever is easy, for now.

Stim Morane: Fefonz, I can't believe I'm even doing this ...

Stim Morane: :)

Gaya Ethaniel: You love Fefonz Stim :)

Scathach Rhiadra: :)

Fefonz Quan: i suggest this workshop will stop being about ME

Stim Morane: :)

Fefonz Quan: :)

Pila Mulligan: Fefonz simply awaits things

Gaya Ethaniel: Are you afraid of that Fefonz?

Stim Morane: OK, then ... no more Fefonz jokes.

Stim Morane: We'll pick on Pila instead.

Fefonz Quan: of what being the scape goat? nooooo

Wester Kiranov: Not even empty ones?

Pila Mulligan: :)

Gaya Ethaniel: :)

Stim Morane: That's it for today. Sorry to give you such weird homework!

Gaya Ethaniel: I wish the session is longer ...

Eliza Madrigal is thankful and happy...lots to consider :)

Fefonz Quan: No, thanks Stim, it was a great meeting

Stim Morane: I'm glad it's over, so I can escape ...

Pila Mulligan: thanks Stim, see you next time :)

Eliza Madrigal: hehe

Gaya Ethaniel: Thanks Stim :)

Scathach Rhiadra: thank you Stim, good night:)

Stim Morane: bye!

Wester Kiranov: Thank you Stim and everyone

Fefonz Quan: Bye Stim

Gaya Ethaniel: People, I think it'd be good to get together once a week after each session what do you say?

Gaya Ethaniel: Just compare notes ... kind of thing.

Fefonz Quan: can be nice

Stim Morane: :)

Scathach Rhiadra: good idea Gaya

Eliza Madrigal: Sure :)

Wester Kiranov: Could be nice. It's getting a bit late for me though

Gaya Ethaniel: Because I feel for example Fefonz can help me understand anger better ... we just don't have time.

Gaya Ethaniel: No not after the session directly but antoher time.

Scathach Rhiadra: mmm, finding a suitable time can be a problem

Fefonz Quan: and maybe someone can help me understand the homework :)

Gaya Ethaniel: Today's was almost impossible ... that's why I suggest this.

Scathach Rhiadra: Fefonz, did you read the book on the stages of emptiness meditation yet?

Eliza Madrigal: Let me know guys. :) Bye for now

Gaya Ethaniel: And that meeting can be off record as well if some ppl want it?

Scathach Rhiadra: bye Eliza

Gaya Ethaniel: Bye Eliza :)

Fefonz Quan: just begun Scath...

Fefonz Quan: bye Eliza

Gaya Ethaniel: What's that book? I want to know ...

Wester Kiranov: I'm going too. Bye!

Gaya Ethaniel: Bye Wester :)

Fefonz Quan: some book Scath recommended me on. it regards buddhist meditations (on emptiness too),

Scathach Rhiadra: bye Wester:)

Fefonz Quan: bye Wester

Fefonz Quan: though i believe sticking to Stims practice can be enough for now :)

Scathach Rhiadra: its called Progressive Stages of Meditation on Emptiness

Gaya Ethaniel: ok ty :)

Fefonz Quan: for me the only clear question i can purify from Stim's example is 'who is the goer'?

Scathach Rhiadra: by Khenpo Tsultrim Gyamtso Rinpoche

Scathach Rhiadra: a small book

Fefonz Quan: just saying this name brings a little inner smile :)