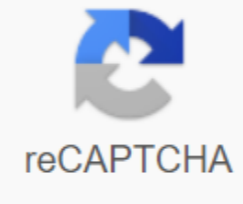




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## Sharon salzberg loving kindness pdf

Interesting Quotes: This is what should be done with those who are qualified in kindness,And who know the path of peace:Let them be able and straight,Straight and gentle in language. Modest and not made up, satisfied and easily satisfied. Unencumbered by responsibilities and thrant in their way. Peaceful and calm, wise and skillful,not proud and demanding in nature. Let them not do the least that the wise would later rebuke. Whatever I interest in quotations: This is what should be done with those who are skilled in kindness, and who know the path of peace: May they be able and righteous, forthright, and tender in language. Modest and not made up, satisfied and easily satisfied. Unencumbered by responsibilities and thrant in their way. Peaceful and calm, wise and skillful,not proud and demanding in nature. Let them not do the least that the wise would later rebuke. Whatever the living beings; Whether they are weak or strong, do not cause anyone,Great or powerful, medium, short or small,Seen and invisible,Those who live near and far,Those who were born and born - let all creatures be at ease! Let no one deceive the other, or despise any creature in any state. Let no one because of anger or unfairly harm the other. Even as a mother protects with her cheerful child, her only child, and the boundless heart that cherishes all living beings; Rading kindness around the world: Spreading up into the sky, and down to the depths; Outward and without eight, freed from hatred and ill will. Standing, whether walking, sitting or lying down,free from drowsiness,you should endure this recollection. That being said, the exalted is unchanged. Without holding fixed views,purely hearted, having clarity of vision, being free from all desires of meaning, is not born again in this world. (p. vii-viii) Buddha's words about lovingkinds (Matt Sutt) the Dalai Lama said: My religion--- kindness. If we all accepted such a position and embodied it in thought and action, inner and inner peace would be immediate, for in reality they are never present, only overshadowed, waiting to be undisclosed. It is the work and power of lovingness, hugs that do not allow division among themselves, others, and events - affirmation and veneration of the basic good in others and in themselves. The practice of lovingkindly is, in fact, the ground of mindfulness practices that require the same nonjudgmental, unrecorded, unrecorded orientation to the present moment, an orientation that invites and makes room for peace, clarity of mind and heart, and understanding.1 (p. ix) John Kabat-Zinn We can travel a long way and do many things, but our deepest happiness is not born from the accumulation of new experiences. It is born from the release of what and knowing yourself always at home.1 (1.7).Life is the same as it is, despite our protests. For all of us, there is a constant sequence of pleasant and painful experiences. (100) In the 1990s x over Welcome back to healing pain podcast with Sharon Salzberg One way to determine mindfulness is to realize your experiences nowadays, so your perception of what's happening isn't distorted by certain emotions. Being present in a moment of pain allows the mind to tell the body that healing is possible with mindfulness meditation. Sharon Salzberg believes that when you make peace with fear, you can start dealing with your pain. It shares how a world that loses a sense of community and human connection can take love and kindness into their lives leading the soul and body to feel better. If you want to meditate but have no idea where to start, this podcast will help you. If you're used to meditate and are looking for a way to reintroduce your practice, this podcast is also for you. Whether you want to try meditation but are reluctant for whatever reason or want to sign up for perhaps a week-long retreat, this podcast will help you try it without risks, nervousness or anxiety. I was pleased to interview Sharon Salzberg, who is a central figure in the meditation world. She's a meditation teacher. She co-founded the Insight Meditation Society in Barre, Massachusetts, and authored nine books, including The New York Times Best Seller, Real Happiness, as well as her latest book, which we'll be talking about called Real Love. We'll talk about mindfulness meditation, but we're also talking specifically about a type of meditation practice called Loving Kindness, also known as Matt's. If you're not ready for meditation yet, you're not sure what meditation is about or you'd like to experience that meditation, like from Sharon Salzberg, I have a great free download for you meditation guided by Sharon. You can download this by switching www.DrJoeTatta.com7DDownload or to your mobile phone or smartphone, you can hover the word text 78Download on 442222. Subscribe: iTunes | Android | RSS Sharon, thanks for joining me on the podcast. It's great to have you here. It's great to see you. Meditation and mindfulness is experiencing the kind of rise to fame that it deserves, and we are all excited because it has wonderful benefits for those who have pain as well as those without any pain. Have you been doing this for quite a few decades and I would ask you what it looked like when you first got to know mindfulness years ago? I first heard the word mindfulness when I was in college. I was going to the State University of New York in Buffalo. I was in my sophomore year when I did an Asian philosophy course, which was a requirement of philosophy. This is some course of philosophy and, frankly, as far as I can looking back, it's almost an accident as it fits well into my schedule. It was the late 60s and everything was up in the air, so I did this course and that was when I first heard the scrutiny. This was very much held within the concepts of Buddhist doctrine. It was positioned as the active ingredient in some methods that you could use to be happier, and these techniques as a common set were called meditation. There I was in Buffalo, N.Y., and I was under fire for the idea that: There could be something I can do. There's actually a way of putting my mind together and my life together in a different way. I looked around Buffalo and I didn't see it then because these things were very inaccessible and it was the beginning of a few Asian teachers coming here and I heard he was a Buddhist, I just didn't know what to do because that aspiration was so strong in me. There I was, I was eighteen years younger, and I created an independent study project and presented it to the university, and they accepted it. I said I wanted to go to India and study meditation and they said yes, so I went at eighteen. You left Buffalo. Did you go to India on your own or were you with other college friends? I was with a few friends. How did you start researching these types of things in India's big world? I didn't know anything. There was a wave of people walking at the time. I started in Dharamsala, India, because I knew the Dalai Lama lived there and I heard he was a Buddhist, I just didn't know. It was an example, looking back, of having to stay close to your intention and not lose sight of it, even as you go through those obstacles and you meet those challenges because I didn't know and I had a very practical aspiration. I didn't want to study philosophy. I didn't want to become a Buddhist at all. I didn't want to take on a new identity or reject anything else. I wanted to know how the level was. I started in Dharamsala. There was class. Then I went through a very respected and conspicuous Tibetan teacher and it didn't work. It was one of those things where I showed up in class and the translator left town to come back two weeks later. The Dalai Lama had to go to the dentist, who is at the other end of India, and then return another two weeks later. I overheard a conversation at a Tibetan restaurant in Dharamsala about an international yoga conference to be held in New Delhi. I thought, Great! I'll go there. I'll meet my teacher there and finally learn how to do this stuff. I went to New Delhi and it was a pretty irritating experience when the low point was when these yogis and swaggers were on stage, pushing and pushing against each other to be the first to grab the microphone and talk. Nothing will happen here, but in this conference Dan Goleman, whom we know these days as emotional intelligence basically was there. He was a PhD student in psychology, and for some reason he learned meditation. Mindfulness is the quality of awareness of your experience at the moment so that your perception of what is happening is not distorted by bias. He was in that conference, and he spoke. I went to his speech, like many people I later met. He mentioned at the end of the conversation that he was on his way to this city called Bagia to make this intense ten days of meditation retreat. Whose style was famous for less cultural baggage and in a more direct way, and I thought: That's it, and that was it. I often attribute to him the beginning of my meditative life, speaking candidly about what he was doing himself. If I quickly move you to this day, after decades of meditation training, leading retreats for weeks, how do you describe or define mindfulness? It is described in a variety of ways. My general description will be the quality of awareness of your experience at the moment so that your perception of what is happening is not distorted by bias. Sometimes there will be a certain emotion and we don't like it, we don't want to admit what we have, so we try to push it back a little bit. We may well have a habit of projecting into the future and especially around uncomfortable information, difficult emotions or physical sensations. I certainly have this habit. When a painful feeling arises, I immediately see my mind saying: What will it feel like in five minutes? How will it feel like in ten minutes? I'm not with what is that can be hard enough, but I've added a warm future and I'm trying to carry it all at once and I feel overcome. It's a habit that we all have one or the other shape and will arise very often, but we can see it in mindfulness. We can see it and delve into our return to our original experience much cleaner. Meditation and mindfulness and multiple versions or offshoots based on mindfulness stress reduction has excellent research in helping people with physical pain. Can you tell us when you first started meditate and you sit, what were the physical sensations you were going through and how you dealt with them? Because often when you take someone who has chronic pain, you say: You're going to sit here for 10, 20, 30, 60 minutes, and just be present with how you feel. This can be a shocking experience and a revelation to them. I'm much older. I was eighteen at the time that I'm far from now. Of course, in the way we teach, there is much more flexibility. Maybe you can't sit, maybe you need to lie down. Maybe walking is the best stand. It's very classic. It's not some novuino adaptation. Even telling, Buddha said you can meditate very well in four standing, walking or lying down. When you enter a certain form, like an intense ten-day retreat where there is a teacher, there is a protocol, and things like that might not give you all that flexibility. I didn't have that in the beginning. We sat, we were told to sit without moving. The powerful part of it was seeing these states of mind. The question is not whether you move or not, it does not pass / fails. Q: How do you relate to pain? There was a significant amount of pain. I was sitting on the floor. I'm not used to sitting on the floor. It didn't work. It didn't work. We just rolled down our sleeping bags and smashed ourselves on them. It was painful, plus for me I had a very traumatic childhood. I had a very difficult upbringing and I had never done any significant introspective before. I never looked inside to understand how I was feeling. On top of the immense physical discomfort of an unimpressive pose, there was a huge amount of emotional turmoil that often manifested itself physically through the body. I had all these layers going on that we were all uncomfortable with. I've always moved and that's ok, but I started seeing these patterns. I'm not moving because it hurts so much. I'm moving because I think it's going to feel like fifteen minutes. I really want to do it. Feeling isolated instead of realizing: Life can sometimes hurt. We have bodies. It's not easy. Emotional states are not always easy. It's just me. It's horrible. The room was quite big and comfortable. It's seeing those patterns that are an invaluable gift of meditation, because once we see them, we see: I do it a lot. I'm not just doing it sitting in a funny pose. I do it, but I don't have to do it if I can spot it. True love: The art of mindful connection I want to talk about is your latest book called Real Love. On page 116, you have a section called Make Peace with Fear. Fear is often one of the things people with pain have problems with, and there is a whole section of the study of pain called avoiding fear. In your book, you say: When we pay attention to the sensations in our bodies, we may feel that love is the energetic opposite of fear. Love seems to open up and expand us right down to the cellular level where fear forces us to contract and come out into ourselves. But so often fear keeps us from being able to say so lovingly, perhaps our greatest challenge as a human being. When I read this and I think about it, what comes to mind in the first place is how it is in a world where we lose a sense of community and that connection with each other, that human connection that we are frightened of most is not with but making love into our lives? This is a world certainly in American society, where many of the structures that united us crumbled. I quoted a book in this book, Real Love, which is impressively fantastic for its title, which was Bowling Alone, which is a sociological exploration of the erosion of things like bowling leagues in America. Not to mention religious institutions, perhaps, where people came together in a significant way, and so we remained pioneers who need to recreate or create a new sense of belonging so we can come together. In the absence of this and in a rather all-spoofing loneliness and a huge amount of self-judgment, which is a different thread, another psychological thread, it can be very difficult to get and yet it is his own generosity. It's like breathing and giving it a hard time getting away from yourself as well, and maybe it's a start. Where does loving kindness and compassionate meditation begin to fit in there? My first introduction to this ten-day retreat was mindfulness practice, which is very similar to what we now know as body scans due to mindfulness-based stress reduction, moving your attention through your body and attention to all those sensations. At the end of that retreat, the teacher, who was S. N. Goenka, waged a very short, almost like ceremonial end to a retreat that was a meditation of loving kindness, and that's when I realized. There's still all another form. It was January 1971 when I started. I became very intrigued by this. This is a separate technique. This is a very supportive technique for attentiveness. It's not so much designed to help us see the difference between our actual experiences and the history we can make about it. It is more designed to change our default history. If the most common story we tell is to be afraid, for example, or not be able to meet experiences for fear, it begins to change because of the power of practice to be a story about connection. Here's how we tend to keep things going, that's how we tend to react. My favorite example is New York, a stranger starts talking to you in an elevator, which is amazing, and you find yourself reacting much faster and naturally with a sense of concern. Maybe they don't have anyone else to talk to and it won't cost me anything to say hello. No matter where you have a more conditional answer maybe Hi, just starts to be replaced and that's what you find. I've always played with a technique of loving kindness, but I didn't have a teacher until 1985, when I went to Burma, and I did three months of practicing loving kindness. Then it began by writing often about it and teaching it. Three months of the practice of loving kindness to yourself is more than most people are going to ever delve into. What was the transformation you three months later? Every day for three months, you did a meditation of loving kindness, all day long for three months. Yes, because it was a retreat. What fascinates me is for those familiar with a meditation of loving kindness. I wish I could talk to this better than I can, but you work with love kindness yourself, which can be challenging for people. You also work with the loving kindness of those you don't like, let's just say, or have a problem around. Can you talk about what goes through these three months of working with yourself and others? Most people do it for longer than three months, but not all day. You can take it how long you want, maybe you do it fifteen minutes a day. It's a pretty exciting experiment to do. This is considered a practice of generosity, generosity of spirit or offering. Instead of looking at someone on the street and thinking: Why aren't you dressed more warmly? You have to take more care and wear a hat. You may think of it all, but then you cap it with little as let you be happy, let you be peaceful silently. The classic trajectory is an experiment, which is how we continue to stretch. The basis of the experiment, the basic principle, is to do it the easiest way. He goes to start with what is absolutely the easiest and then make his way to what is getting bigger and bigger and harder. Maybe a stranger is behind a friend and then finally all the creatures are everywhere. Not in one session. I love the fact that we are edging a walking meditation because especially for people with chronic pain, it's hard for them to sit around for long periods of time. There is a lot of research on combining mindfulness with some type of gentle activity working better. Whether you're in a great city like New York or you live in a place where there's a beautiful nature around you, walking meditation can be a wonderful thing. When we look at loving kindness, what are the qualities in love-kindness that we can begin to realize, what makes it successful for people? There are other qualities that involve loving kindness as compassion. Compassion in this tradition is defined as trembling or heart awe in response to pain or suffering. It's a movement to see if we can help, and that's for someone else's pain. It contrasts with the movement to burn itself, doesn't it? It doesn't destroy itself in confronting pain or suffering, which is easy to do. It's like we're burning out. It's exhausting. We feel helpless. It's not easy, and yet compassion is considered almost as restorative as resilience. It's a way to be with without overcoming a difficult situation. With ourselves, the compassion we feel is a substitute for what is often condemnation. Sometimes when I teach, I talk about a time when I tried at school myself not to say: I have a bad knee. It's not bad, it just hurts. Even watching the boring: I'm a terrible person. I was angry. What if we don't think your anger is terrible? What if we considered it painful what it is. The whole grid we are evaluating is something that will lead to more suffering and that will lead to freedom from suffering, and that is really important. In your book True Love, you talked about taking refuge inside, and you say: Mindfulness meditation may be a refuge, but it's not a practice in which real life is ever excluded. The power of mindfulness allows us to keep complex thoughts and feelings differently. It is rather than trying to destroy painful feelings or eradicate the negative patterns of thinking that heals us, the last part is that this is what heals us, for many people, what do they want to ask: How do I hold on or sit with these negative thoughts and feelings will heal me when most people want to come off and run away from them? The first reasoning makes disconnecting and working actually works. It doesn't seem to be. It makes sense that this is what we want to do. It's a very forgiving trend, but it doesn't work. In very practical terms, we are looking for something that works, not that the pain will go away because we can't commission it, so we don't add because of the strength of our own habit. We don't add to what's already difficult in a way that makes it much harder. I look back at myself, even that simple stylized example of trying to sit on the floor in India, it wasn't the physical pain that felt defeated. It was that constant habit of adding the future. It actually, as I look back, was much more significant than the actual physical sensations. This is not always the case, but it may be the case that our own fear or habit of projecting into the future or keeping things in isolation adds significantly to our suffering, so we don't need to. We work with softness in letting go of these things as we see them, and that's some kind of healing. of all, not being the subject of only the power of habit. There is freedom. It's creative. It is interesting to develop new relationships or experiences. Which brings us back to each other because compassion is also a very unifying experience. You don't feel so alone. We

understand that this is part of the human condition. It sparks a boost for many people to help someone else because the pain can be so isolating and so inwardly busy. It's draining and it's dragging a lot of our focus with it and energy, but as some of that energy comes back because we find we don't add to what's already difficult, people believe they want to help each other because we're all in some way vulnerable. The power of mindfulness allows us to keep complex thoughts and feelings differently. You are a co-founder of the Insight Meditation Society. It's a great retreat in Massachusetts, and there are some long retreats that people can take there. When we think of retreat, some people think of vacations like Mai Tay around the pool and beach volleyball. That's not true. Can you explain to us what the indentations you are leading? And some success stories and transformations that people have had from this type of retreat. Insight Meditation Society in Barre, Massachusetts, we moved to Valentine's Day 1976. He's still there. It's still thriving. He accepts indentations of varying lengths: two days, three days, seven days, nine days, everything can seem long depending on where you are. There's one very long retreat that happens every fall that's either six weeks or three months, depending on whether you do half of it or all of it. Indentations are usually in silence, which means you talk to the teacher and there is always an opportunity for questions and if you need to talk to staff or something like that, but there is no real social chatter. Dishes are silent, do not speak to your fellow apostates. Most people, no matter how long the retreat when they go for the first time, silence is the most difficult. People come and they say, I don't know if I can stay silent for three days, either: My partner is someone who can stay silent for three days. One woman came to my office: I don't think I can stay silent for three days. Almost always it's part of the retreat people point out at the end as were the most beautiful. It's like once in our lives, we can just be with our own experience without trying to prove anything to anyone else, or find ourselves funny, or proud or anything. We're just with ourselves and it's such a relief. These alternating days usually sit and walk meditation, but we feed you. There's really good food. At the end of the day, sometimes in the evening, there is usually a discourse with the teacher, whoever is, but usually it is a team of people. Someone will give as an official lecture and it's always fun because you can listen to someone other than your own mind. We also meet with meditators in small groups or individually, so there's a lot of contact, but just with teachers. What do people come out with? People go, they say: I have to close my cell phone for three days or seven days, and this thing is in my back pocket all day long. What experiences are happening to them? It's such a spectrum of experience because it's an initiator. I say it's good and you go through periods of incredible peace and you think: I don't entertain myself. I don't watch TV or Netflix or anything like that. Why do I feel so content? I remember myself as a brand-new meditator who didn't make all that introspective, who had a very traumatic childhood, which was eighteen. I once marched to my first meditation teacher, S. N. Goenka, looked him in the eye and said, I had never been an angry person before I started meditating, thereby laying the blame exactly where I felt the plug that was on it, and of course I usually got angry and didn't see it. You may also have some uncomfortable experience, but you are kept in the guidance of people who have been there and know the context of it all. I have a few phrases that I would like you to complete. They are very short. You can end them with a word or a short phrase. The first is thoughts? Ephemeral. Emotions mean? Different things. True love? Real. I want to thank you for joining me on this podcast, and it's nice to tell you: Let you be happy, let you be healthy, and let you live life with ease. Thank you very much. I liked this podcast with Sharon Salzberg. We need more of this type of conversation, not only in spaces like this online, but are starting to bring this information into clinical practice. That there is room for loving kindness, and of course at the root of loving kindness is compassion. When you look at other qualities that accompany loving kindness, compassion, responsive joy and balance, these are things that many practitioners who work in a pain space don't learn. Some of us have it naturally from our own life experiences, and the rest of us need to start pedesting these types of skills because they are important to us as far as practices to prevent burnout. Compassion is our response to caring for another person who is suffering. Nowhere is this more important than perhaps treating them and helping those with chronic pain in a world where we have not yet developed a full support network and structure for them. If you want to download our free meditation this week, you can go to [www.DrJoeTatta.com/78Download](http://www.DrJoeTatta.com/78Download) or you can text the word '78Download' on 44222. At the end of each I ask you to share this information with friends and family on social media. It's an important podcast and podcast that I particularly love, so share it with friends, family and colleagues. Make sure you jump on iTunes and give us a five star review and a couple of nice words. About Sharon Salzberg Sharon Salzberg is a central figure in meditation, a world-renowned teacher and NY Times bestseller. It has played a crucial role in bringing meditation and mindfulness practices to the West and into mainstream culture since 1974, when it first began teaching. She co-founded the Insight Meditation Society in Barre, Ma and author of ten books including the NY Times bestseller, True Happiness, Her Semi-Final Work, Lovingkindness and, Real Love, her latest release Flatiron Books. Known for her humorous, premortal teaching style, Sharon offers a secular, modern approach to Buddhist teachings, making them instantly accessible. She is a regular columnist for On Being, a contributor to the Huffington Post, and host of her own podcast: The Metta Hour. For more information, visit [www.SharonSalzberg.com](http://www.SharonSalzberg.com). Healing Pain Podcast features expert interviews and serves as: a community for both practitioners and health seekers. A free resource describing the least invasive, non-pharmacological methods for healing pain. A resource for safe alternatives to long-term use of opioids and addiction. The catalyst for expanding conversation around pain is emphasizing biopsychosocelial therapies. A platform for discussing pain management, research and advocacy. Advocacy.

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