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**Unidentified** [00:00:32] I'm sorry. Hmm.

**Speaker 1** [00:07:03] So first, good morning to all of you and welcome.

**Speaker 2** [00:07:47] Our schedule this morning is our usual Sunday morning schedule, so we'll have a period now of meditation with some brief instruction. And then we'll take a break and follow the break by coming back and

**Speaker 3** [00:08:20] having

**Speaker 2** [00:08:21] our usual. Open conversation. One interesting point. Is that when we talk about our spiritual path has fundamentally. Being about kindness and compassion. Joy and equanimity, what we call the four Immeasurables. Almost nobody. Thinks that that is an

**Speaker 3** [00:09:46] unworthy goal

**Speaker 2** [00:09:51] to improve

**Speaker 3** [00:09:52] our

**Speaker 2** [00:09:53] compassion, kindness and so on.

**Speaker 3** [00:09:59] We all agree

**Speaker 2** [00:10:01] that these are

**Speaker 3** [00:10:02] worthy endeavors. But how do we

**Speaker 2** [00:10:15] maximize our time in this life? To accomplish these goals or at least advance along those lines.

**Speaker 3** [00:10:39] And even

**Speaker 2** [00:10:40] more important for many of us is the question

**Speaker 3** [00:10:44] why? We all know

**Speaker 2** [00:11:00] a few small things about ourselves. But not too much. How we got here and why we're here. Seemed to me questions that have no answer.

**Speaker 3** [00:11:43] We all don't

**Speaker 2** [00:11:44] know some

**Speaker 3** [00:11:47] very

**Speaker 2** [00:11:47] important things about ourselves. What came before this life? And what follows this life?

**Speaker 1** [00:12:24] These are just

**Speaker 2** [00:12:27] struggles that we don't seem to be able to effectively

**Speaker 3** [00:12:33] deal

**Speaker 2** [00:12:34] with for the most part. So as we enter the meditation and turn

**Speaker 3** [00:12:48] our minds from all of our usual

**Speaker 2** [00:12:55] occupations and preoccupations.

**Speaker 3** [00:13:05] To refuge in the

**Speaker 2** [00:13:08] awakened mind itself. What we call the Buddha. To refuge in the teachings that

**Speaker 3** [00:13:23] we all hold

**Speaker 2** [00:13:26] as precious and important to refuge in the vast community of practitioners who set an example for us continuously. And especially to refugees and those who have accomplished the Dharma,

**Speaker 3** [00:13:53] what we

**Speaker 2** [00:13:54] call the exalted Sangha. So turning our minds like this to refuge and also giving rise to the wish

**Speaker 3** [00:14:11] that

**Speaker 2** [00:14:11] we might accomplish

**Speaker 3** [00:14:13] the

**Speaker 2** [00:14:13] dharma in order to benefit not only ourselves, even not especially ourselves,

**Speaker 3** [00:14:22] but for the

**Speaker 2** [00:14:23] benefit of all

**Speaker 3** [00:14:24] beings

**Speaker 2** [00:14:27] by virtue of the example, the skillful means and the wisdom that comes with that realization. And the issue of how we accomplish this will have as part of our discussion later this morning. So for now, we'll begin

**Speaker 3** [00:14:47] by

**Speaker 2** [00:14:49] going for refuge in Bodhicitta

**Speaker 4** [00:15:00] 1993 Shamatha and the music of Guide for You. So this is a true message for malpractise. And you to come by in order to some of these from the particular suffering and lasting peace and happiness on this. Nathan Umdze is very strong, and I'll be there for the future of the refuge practiced by the government to release the on their particular suffering and established and lasting peace and happiness to all those. And this time they call for the refuge to the refuge and will move into the summer and of course, by any means from their suffering and establish a lasting peace and happiness. Huh. Hmm.

**Speaker 2** [00:17:50] There are so many fruitful methods. In the practice of meditation in general and calm abiding in particular. So each time we sit down, whether we're in a group or by ourselves. It's helpful to know which of the

**Speaker 3** [00:18:24] many

**Speaker 2** [00:18:26] methods we are about to use. So for that, once we know what it is, we stick to it for the duration of that session. And thus hone the skill of being still and quiet.

**Speaker 1** [00:18:57] Student body relaxed. The voice stopped.

**Speaker 3** [00:19:16] In the

**Speaker 1** [00:19:17] mind resting

**Speaker 3** [00:19:18] naturally.

**Speaker 1** [00:19:28] It is said by

**Speaker 3** [00:19:29] many, and

**Speaker 2** [00:19:31] I think true, that relaxation itself is

**Speaker 1** [00:19:36] not in the ordinary sense of

**Speaker 3** [00:19:42] lounging about, but in the way of doing

**Speaker 1** [00:19:50] something that feels like we're comfortable in our own bodies.

**Speaker 3** [00:20:06] One of the many

**Speaker 2** [00:20:08] things that one can do in the practice of combining the many methods.

**Speaker 1** [00:20:17] One of them is to

**Speaker 3** [00:20:19] be

**Speaker 1** [00:20:19] quite explicit with ourselves

**Speaker 3** [00:20:22] about

**Speaker 1** [00:20:23] engaging in the practice for others. So in this way, one

**Speaker 2** [00:20:31] can use calm abiding.

**Speaker 1** [00:20:39] To bring benefit to others. So if you're familiar with someone who is currently having trouble. Small troubles or big troubles? Life and death troubles.

**Speaker 3** [00:21:14] Then we can

**Speaker 1** [00:21:15] imagine in front of us, extending

**Speaker 2** [00:21:18] out to the very limits of space itself, all sentient beings.

**Speaker 1** [00:21:27] And in our aspirations to benefit

**Speaker 3** [00:21:29] them, we

**Speaker 1** [00:21:32] imagine that by virtue of

**Speaker 3** [00:21:34] our unbounded

**Speaker 2** [00:21:36] connection.

**Speaker 1** [00:21:41] Over the past and future

**Speaker 3** [00:21:44] time,

**Speaker 1** [00:21:44] without

**Speaker 3** [00:21:45] beginning time, without end, all

**Speaker 1** [00:21:50] of those beans

**Speaker 3** [00:21:51] gather.

**Speaker 1** [00:21:58] And we imagine them in front of ourselves again, extending out to the limits of space. And as we settle

**Speaker 3** [00:22:12] our own

**Speaker 2** [00:22:13] minds and settle in our

**Speaker 1** [00:22:15] own bodies, we imagine that every one of those beings

**Speaker 3** [00:22:21] again

**Speaker 1** [00:22:22] by virtue of

**Speaker 3** [00:22:23] connection.

**Speaker 1** [00:22:27] By virtue of our pure intention to benefit them. They also sell

**Speaker 3** [00:22:39] their

**Speaker 1** [00:22:39] bodies. Settle into a verbal silence. And settle the mind. So as we engage in the practice and are occasionally distracted, what we've just talked about, then we can say that's kind of the home base. So when you're distracted, that's where you come back to. And when you are distracted and you recognize it, that's the moment. To bring yourself back. It's not the moment to think I'll bring myself back to the meditation pretty soon. Pretty soon usually ends up being later this evening. So therefore, count the distractions as part of the meditation,

**Speaker 3** [00:23:55] not

**Speaker 1** [00:23:55] an interruption. Each distraction is an opportunity to once again establish the meditation.

**Speaker 3** [00:24:13] So at

**Speaker 1** [00:24:14] the end of the session, there's never

**Speaker 3** [00:24:17] a

**Speaker 1** [00:24:17] reason to say my meditation was interrupted. But rather in a more kind of generous way, we can might say. I took advantage of every opportunity that arose

**Speaker 3** [00:24:45] to

**Speaker 1** [00:24:45] engage in the meditation. So continue like that now for the duration of this session. Short stretch of your like.

**Unidentified** [00:39:22] The. And. And. You. The.

**Speaker 4** [00:49:29] And I is watching the video quality of life and there is an evolutionary of escaped.

**Speaker 1** [00:50:58] So we're about to take a little break and which will be in 15 minutes, and there might be some announcements to be made between now and

**Speaker 4** [00:51:13] then, like now and then not true.

**Speaker 5** [00:51:23] Maybe it's cleaning Sunday. Oh yeah. Stay, if you can. After Q&A for about 20 minutes and there are tasks written on or in my kitchen and everybody does, at least one thing of clear very nicely in the area will be purified at a minimum. Make sure you pick up your smartphone tablet time and shake it on the porch and bring it back. Thank you.

**Speaker 4** [00:51:59] I found the cheat sheet and you have one more session of the yes, paramita next Saturday.

**Speaker 5** [00:52:08] Yeah, next Saturday, April 30th. There's the final session of the sixth perfections, the sixth Paramita. That'll be nine a.m. noon. If you haven't been able to come to the first two, that's fine. Please come. We've been having a lovely time learning what foodie suppers actually tried to do. So if you want to come, please register. And if you plan to listen on this streaming, also please register at the KCC Karmapa site.

**Speaker 6** [00:52:46] Thank you. And on May 28, Michael will need a session. It's also a Saturday and all day Saturday session on the key to the Mahamudra aspiration prayer. And so that should be wonderful for this day. There's a Chenrezig retreat June 18th to 25th. That's with me, a meditation retreat with Eric in August. So there's things coming up. It's never too soon to plan ahead.

**Speaker 1** [00:53:34] OK, if you're going to have a break

**Speaker 4** [00:53:39] and then removing the rug, do you think? Hi, Dora, thank you. It was good, wasn't it? You.