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**Speaker 1** [00:00:13] Yes. And certified by their very nature and even the global photograph you. Two sources to our viewers, you're in the middle of the workday or through the summer holidays from celebrating the holidays and lasting peace and happiness until somebody who lives in the region is weak and being scared of war. And we refuse to allow a sort of refuge to practice the sort of Karmapa you are going to really be concerned they are there to be killers and establish lasting peace and happiness. Something about it and I'll be lying there and there's a great story and I'll be in school for years to sort through refuge. I will now practice the restoration by game in order to really solve these particular suffering and establish immediate, lasting peace. And I guess. Huh. Oh. Oh.

**Speaker 2** [00:04:44] When we sit down to practice calm, abiding or shamatha. The usual practice is to place our awareness upon our breath. For example. So the breath becomes the object of our meditation. And the idea is that we breathe regularly. Not in any special way, too, as naturally as we always do. The mind rests at his. And the body rests is. And while we said like this, it is natural, normal. To have some thoughts arise in the mind. Memories. Even emotional states. And sometimes we count these thoughts and these feelings and. Visions that arise in the mind as obstacles to the path. But it is not necessary to hold them as obstacles. All of the things that arise while we're sitting are really just a natural display of the mind. So there is no inherent problem there. But sometimes we had a problem. Even by just imagining that all of these things arising in the mind are a problem becomes a problem. Now, as we sit and we notice these things are rising

**Speaker 1** [00:08:15] and

**Speaker 2** [00:08:17] stain in the mind for a while and then disappearing. We could have the experience that. All of these things are pretty much today like they have been yesterday and the day before. Nothing much new is happening during the meditation. If you're careful, you can add something new in the following way. I very simply looking through the lens. Of freshness. We can add something new by. Even just imagining. That all of the experiences that arise while we're meditating. Have never occurred before. And at the same time, reminding ourselves that in the future, thoughts, memories, feelings will arise again. And we may again. Think of those as repeat appearances. This feeling again, this thought again. So when that happens, then it's good to again look through this lens. The lens of everything is new. Nothing survives, even for a moment without change. And so just reminding ourselves when we are feeling a little distracted. That all of our experiences, all of our thoughts, memories. I truly, inherently fresh. There was nothing really there in the first occurrence. And nothing really there and each subsequent occurrence. So holding that view, then we can relax our bodies. Our speech, of course, relaxed into a place of stillness. In our minds, relaxed into a place of understanding that every experience is fresh. And with that view and that perspective, then we sit as still as we can for the duration of this session. And. Short stretch, if you like.

**Speaker 1** [00:29:37] I think. And. I. I was told I quickly realized my on wood, and there's no exception state.