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**Speaker 1** [00:00:14] This morning, in the beginning. I mentioned that we could divide our practices into two categories the calm, abiding and inside practice.

**Speaker 2** [00:00:43] Mm hmm.

**Speaker 1** [00:00:57] It's not unusual to hear. That calling Biden is very difficult to accomplish,

**Speaker 2** [00:01:16] but

**Speaker 1** [00:01:17] if it does not rest upon compassion. So, Tonga, she also points out that. We can engage in compassion and actually understand the relationship between calm, abiding and compassion by virtue of it having been pointed out by somebody. So somebody said this is how it works and we understood or we didn't really understand. But this person said it, so I'll do it. And. He made he makes a big deal of how good that is, that's a good way to get that instruction. You have connection with somebody, they tell you about it. And so because you heard it from them, then you do it and then it bears some fruit. And then he said. However, in order for that compassion and the calm abiding which rests on the compassion to become stable, you must actually come at it from your own insight, not just from an instruction, from someone else. In other words, you have to kind of tested and work with it to see whether or not what you heard is accurate. Whereas when you actually have the experience yourself, it's all kind of combined in that one thing and likely to be more stable. Calm Abiding is first resting on the compassion and then the inside practice, the inside practice, almost without exception, is done before we're ready to do it. The inside practice rests upon a kind of stability in the common metaphor for that is that if there is a pool of water that is very still in, the wind is not blowing, then you will be able to see the image of the moon in that water very clearly. But if the wind is blowing. Read your distracted, then the water will be stirred up and you will not see it even though there is a moon. It won't reflect, or it'll only be shimmery. You won't recognize it. So recognition is critical. So it's important, and my thought today was, let's be very clear, that first of all, compassion I think we can say at the least can be the ground of calm abiding. But I think or empathy is room, shall we say. No, it isn't that it can be. It is the ground of compassion of combining. So if you try that and you always start your meditation by recalling the suffering of means and by generating compassion, which is easy to do, recalling that and then giving rise to the way we call the awakened mind, the aspiration to attain enlightenment in order to benefit beings, you find that those are fairly easy things to do, at least easy to intend, easy to inspire and aspire to do them. And then your mind settles more easily. The distraction, if it arises, is more likely to be a distraction of the practice itself. That is to say you're distracted by the elements of the practice, which is not a big deal. If you think about that, then then this statement, which sounds a little bit slightly difficult, maybe that without the aspiring to the awakened mind present with the intention to benefit all means without that, then the calm abiding and the insight that you might engage in afterwards will not bear fruit. Furthermore, he takes this adage that if you do not have the basis of the aspiring awakened mind, you will not even be able to hear accurately the instructions in the Mahayana tradition. So I think that also is very interesting to explore that and seeing like, is that true? You can't actually test it until you've kind of seen the truth of it. In other words, if if you totally can't see it, then you can't test it. It's like, you know, someone said there's gold in the other room, but they won't allow you to go in to see it, so you can't actually test the truth of it. So there has to be some sense of an understanding of the awakened mind in order to listen through that as a filter in order to see. Does that actually affect the way that I hear the instruction? So back to the compassion, the calm, abiding, the only thing in mind aspiration to benefit all sentient beings. We begin our practice by going for refuge, by visualizing all sentient beings, not just humans, though it's OK if you only see humans, but you have to think they actually are all present. They're all drawn to this. The more you do that, the easier that gets, the easier it gets, the more your compassion is nonspecific but universal. All right.

**Speaker 2** [00:08:55] But I didn't mind is raised, and I'll be there for refuge to the sources of that huge surge in order to release all these from that particular suffering in this town and lasting peace. It is until this summer in my town and streets, and I've been called for refuge to the sort sense that on future refuge, I will have the option. But I want you to release all beings from that particular suffering and establish lasting peace and happiness to me in my street and all the former soldiers and the refugees. I will now practice come on the away in order to solve these from the particular site for any lasting peace and happiness. You.

**Speaker 1** [00:10:43] It's good time to think of the three wisdoms. First, we listen to the instruction. Hopefully, we hear it clearly and accurately. Then we ponder a bit. Does it make sense? Do I have that experience? Is my experience in accordance with this? And after having pondered a bit. In your own way, in your own words, in your own experience, and put aside everything but the practice itself and meditate. Without mixing the instructions with the pondering, let the meditation just be influenced by. You know, our direct experience and understanding. As non conceptual as possible. So do that for a victim. And in the meditation and when you see they are distracted, bring yourself back as we have before begin fresh. So we'll continue that way up until the break. And.

**Speaker 2** [00:40:51] My resume, I quickly realized my mother is me, she managed to.

**Speaker 1** [00:41:40] And so we have some lunch and we have some announcements. Take your pick.

**Speaker 2** [00:41:53] I think we need people

**Speaker 1** [00:41:55] to do this. We need people. Yes, we need people with even more people. OK, we got people. OK, thank you. That was in D.C. and New York already ready enough.

**Speaker 3** [00:42:18] Just a reminder these look on the board for details about the kitchens on the Mahamudra inspiration prayer with one of my. May 28. There's also a flier up there about the Chenrezig retreat when we retreat towards the end of June. And details are not up there yet at the meditation retreat for at Loma Eric, but that's August 20th. Details will be posted soon. His name discovering awareness.

**Speaker 4** [00:42:52] Name it. That's the name of it. Is it open for registration yet? Not quite so soon. Soon. Is it residential?

**Speaker 3** [00:43:04] Yes, we're out at the Ananda Retreat Center,

**Speaker 4** [00:43:09] which you called. It's near its destination, but it's sort of near forest green ish over that area. Nice. Nice property and they have. This, apparently was an old Seventh Day Adventist boarding school all day, but they've been converting it to a retreat center. And so all the rooms are just double rooms, or you can pay extra for a single room. So it's not not a you can budget next year and kitchen and

**Speaker 2** [00:43:46] you discover that this

**Speaker 3** [00:43:50] person first discovered it in 2013 when they promised they'd be ready in time for the house, and it's going to be had enough experience with construction deadlines to separate them or ourselves or our company.

**Speaker 4** [00:44:09] No, we haven't. So we're never done a retreat there yet, but we're excited. Yeah, they're hopeful that this may be sort of our home away from home when we can't use this year. Well, and it's good, a nice group where they felt very, very simpatico. You know, they're based on, you know, you're going to yoga. You're going to. Yeah, that's they're doing this based on that. But you know, they're very open. They're very comfortable. Is that where the where the Chenrezig retreats. So? Can.

**Speaker 1** [00:44:59] So we'll come back at one 30, after which her.