**2016\_07\_03\_1?\_Shamatha\_LMC.mp4**

**Unidentified** [00:01:24] For. He. It. And.

**Speaker 1** [00:09:15] So first, good morning to all of you, and can you hear in the back? It's good. And welcome to those of you who are here for the first time. Today is our usual first Sunday of the month. Schedule. Which includes three sessions of meditation this morning before lunch with breaks. And then an afternoon. Open conversation about the Dharma. And a final sitting session and in at four o'clock. So, of course, I always like to say, if you can stay and please make whatever arrangements you need to for the day. And if you can't or didn't. Expect the more extended schedule, then stay as long as you can and leave when you need to. Since the essence of our path is. Embracing and practicing what we call Bodhicitta. Which is the driving aspiration to. Accomplish. The promises that the Buddha and disciples from that time down to the president have delivered. And the aspiration to accomplish. The promises. Is also driven by the wish to benefit all sentient beings. And, of course, when we think of that wish. We recall those with whom we are close. The easy ones. Our parents, our brothers and sisters are close friends and colleagues and so on. And gradually, we extend that wish in ever increasing circles out to include all sentient beings. So it's always helpful to include at least one or two other individuals with you to hold their benefit in your heart during the meditation. So in particular, then this morning, just to mention one example we have lost in the previous week a close friend, colleague and Dharma brother and John Cusack, who passed away a few days ago. So if you knew John, then it's a good time to use. Your relationship with him and his wife, Saludar, who is also here today. Start with the easy ones. The easy way to include an individual in your practice is to imagine them in front of you. It's easy if they're in this room, but that's not always the case. You imagine them connecting with the this spiritual tradition and this lineage. By virtue of their connection with you. So it's helpful also, because when we imagine someone else with this, then we have some responsibility. To engage in our meditation properly and carefully. And to not forget that we are doing this not merely for ourselves. But also for others. Today, our meditation is meant to be focused on the practice of combining the meditation by which we develop the skill, the ability to allow the mind to rest naturally. And as a theme for the day. We're going to spend a little bit of time working with one of the what is called the four Immeasurables, one of those the immeasurable equanimity.

**Speaker 2** [00:17:22] And.

**Speaker 1** [00:17:27] So more about that in a few minutes, but first, we'll begin by reciting our liturgy, which begins with going for refuge to the sources of refuge. The Buddha, the teachings of the Buddha, the spiritual community called the Sangha and the various aspects in the very honor that are parallel to that. And then we have the aspiration to benefit all sentient beings included in the liturgy also. As best as you can when reading it to pay attention to the meaning. If it's not clear what the meaning is, then pay attention to it not being clear. So we can talk about it this afternoon. So we'll begin by reciting this liturgy three times together, this

**Speaker 3** [00:18:47] and maybe later in three time and we'll be following it refers to as bus tour around here. I will now practice the search and I've got no way to really solve these particular suffering and established and lasting peace and happiness until somebody dies and lives in three days of refuge to the House of Refuge. For those who now practice the service of Columbine and an order to stop the news from the Irish suffering. And as Stephen is saying, there is something someone and lines and threads and games for refuge to source. So I'm sure they will do that in practice and Karmapa.

**Unidentified** [00:20:08] And you have to remove

**Speaker 3** [00:20:11] these things from their instincts are suffering. And so is the main thing is these. It.

**Speaker 1** [00:21:06] So the first thing to recognize and acknowledges that in order to engage in the various meditations fruitfully. It's important that we have a still mind. So sometimes in the beginning. If we're very fresh at the meditation we can experience, say, an unusually good period of quiet stillness. More often. We experience a daunting. Amount of business. Internal dialog with ourselves and internal dialog with Make Believe Others. Sometimes we have a lot of judgments about ourselves. But the people sitting next to us and in front and back of us. But everything. So the first thing to note as we begin the meditation is to. Not make an effort. Too, still all of that movement. Any effort you make is likely almost certain to just stir things up more. So we begin by something that we do have some control over our bodies. If we can keep our posture erect. Straight. And still. This can be a support for the mind also being still. So one technique is when you find that the mind is busy. In the moment of seeing that. If you can develop the habit. Of not trying to fix it, but returning instead, for example, to the body. Doesn't seem I can do much about the mind. The body is more amenable to my suggestions. So when the mind is, the body is still and we experience, the mind is still, then pay attention to the mind softly without any effort to control it. And when you're distracted, we turn to the body. Perhaps you've slumped, perhaps you're dozing. So in this way, use your body as a lever. And encouragement. For the mind to still.

**Unidentified** [00:31:10] It's been. OK.

**Speaker 2** [00:37:13] Things. And.

**Speaker 1** [00:54:45] Because instead. You realize.

**Speaker 3** [00:54:51] That's the shamatha exception in this same.

**Speaker 1** [00:55:31] And that concludes the first session of the day, and there's a break now, about probably 15 minutes with this many people. And on the break, they certainly have their silence up until the lunchtime of until the beginning of a lifetime. So you'll find a bathroom in the back of the kitchen and also one upstairs and one downstairs. We'll ring the bell about 15 minutes to come back.

**Unidentified** [00:56:41] Good. When you. He said.