**2016\_08\_28\_am1\_Shamatha\_LMC.mp4**

**Speaker 1** [00:00:18] But.

**Speaker 2** [00:01:15] So first, good morning to all of you, and can you hear in the back? Welcome, especially to those of you who are here for the first time.

**Speaker 1** [00:01:40] Hmm.

**Speaker 2** [00:01:53] Our schedule this morning is our usual Sunday morning schedule. Beginning now with a period of meditation, with some brief instruction. Followed by a break. Which is followed by an open conversation with all of us here regarding questions about the meditation practice or the tradition in general. So first, just a couple of comments on the practice of this meditation, which we call calm abiding. Very fundamental teaching in this tradition is that. Our experiences, whether they are mental or physical. Are driven by deep patterns, habits accumulated over a very long time. And it might be that. Your interest in my interest is to affect a transformation in those habits that we might become more kind. More patient. More skillful in our dealings with each other. And we could say correctly. That transformation is the foundation. Of the teachings and the meditation. So in order to effect that transformation. It's helpful to understand that we are continually transforming, of course. So perhaps the only difference is that we would like to play a conscious role in that transformation. Of course, our habits. Have not evolved over a short time, but rather over a long time. And so changing those things will take also. In most cases, a long time. So if we find our meditation discouraging. That would be a rather normal common experience. And we need to remind ourselves that. Transformation is a long term process. In fact, we could say. The entire path is about the long haul, not the short one. About planting as many fresh seeds in the direction we'd like to go as often as possible. And like seeds that we plant, we don't worry too much about them in the very beginning because we understand that things take a long time to grow. So to the change in our habits. Will not take place quickly. So as we begin, we first will recite the liturgy for turning our minds away from all of our worldly concerns. So we might call this the first seed. Just the willingness to put aside all of our worldly things. My attachments to possessions and our attachments to relationships, our attachment to how we look and sound and appear to each other. So besides the Refuge & Bodhicitta Prayer three times together,

**Speaker 1** [00:09:46] it's important to try and solve so two sources is true refuge right now because they are absorption of Karmapa in order to release all these from their particular suffering man, does that mean lasting peace and happiness? Until Sunday at 10:00 Eastern, and I am so for refugee sources, true refugees. I will now practice the exhaustion by the end of this year. So instead of particular suffering and and lasting peace and happiness until the summer of Enlightenment is reached and will be so far the to the sources of true refugees. I will now practice so much about crossing the line in order to read these opinions from the particular suffering and establish them in lasting peace and happiness.

**Speaker 2** [00:11:25] If we pay careful attention, we might notice that the meaning in the short liturgy is actually a joyful one. Turning our minds in the direction of bringing greater benefit to others. And so it's helpful, then, to just settle for that fundamental result that the practice and the path itself can be joyful and the rest will take care of itself. In terms of the actual meditation, then. Of the very numerous. Approaches to the practice of calm abiding. Perhaps this morning we could use the one where we count some of our breaths. The common method is to count 21 breaths. Each time we. Have an in breath when it comes to its conclusion at the high end before we exhale, we count one. Following the exhalation, we have another in breath, and we count that as to. And we follow in that way to the end of counting 21. If you lose your way, get distracted. You can continue from where you left off. If you get completely distracted and start over. And when you get to 21. Then just allow the mine to settle. Without accounting for a bit. Then if there's time, begin another 21. And when you finish that 21 and again, settle the mind, let go of the counting. And in this way, you begin to train the mind. To engage very mindfully in a process in this case, counting the breaths. And you also train a little bit in letting the mind rest free of conceptualization, ideally free of any distraction. So begin now and continue best as you can for the duration of this session.

**Speaker 1** [00:45:20] I lost my virginity, the. Establish the names for the state.

**Speaker 2** [00:46:27] So we're going to take a break. And for those of you not familiar with the house, there's three bathrooms here. So there's a downstairs right across the hall here. And in upstairs also. And so there's one bathroom at the bottom and one at the top, and there's one also in the back kitchen. So it would take about 15 minutes, maybe a little less, and will ring the bell to come back. Were there any announcements?

**Speaker 3** [00:47:05] Is there anybody who's today is concerned

**Speaker 1** [00:47:08] and will encourage people to stay

**Speaker 3** [00:47:11] a few minutes after Pooja to help with the cleaning tasks which are posted on the

**Unidentified** [00:47:18] bulletin board in?

**Speaker 3** [00:47:24] This came after Ringo took over in November, the bookstore is going to be used Dharmakaya percent. So if you have books, videos, CDs, anything like that for now, if you absolutely can't hang on to them, we'll be letting you know soon where you can.

**Speaker 1** [00:47:50] Thank you, everybody who feels enthusiastic about talking

**Speaker 3** [00:47:57] about the citizen. Yeah. So September 3rd Saturday. That's all that is, right? Yep. Good Labor Day, I believe, from one to five, one to five. It's open at 12:30. OK, celebration five to six o'clock. We will be having sit for mindfulness. That's our fundraiser. If you can't join us to sit. Join us by donating to someone who is sitting. You can donate by the second, by the minute, by the hour. Umdze. And if you can join us to sit and can get some donations before that day, that would be fabulous too. We cannot collect monies at the park or we will get in big trouble. So, so so donations welcome. And please join us if you can make it.

**Speaker 1** [00:49:10] I scoring a great deal.