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**Speaker 1** [00:02:47] First of all, good morning.

**Speaker 2** [00:02:49] And can you hear in the back? Yes, sure.

**Speaker 1** [00:03:31] So again, welcome to all of you this morning, and

**Speaker 2** [00:03:37] especially

**Speaker 1** [00:03:39] welcome to those of you

**Speaker 2** [00:03:40] who are

**Speaker 1** [00:03:42] here for the first time, as we sometimes say,

**Speaker 2** [00:03:46] you're here fresh air.

**Speaker 1** [00:04:07] If you are here for the first time fresh.

**Speaker 2** [00:04:17] Then you

**Speaker 1** [00:04:18] are likely to be about to miss an opportunity

**Speaker 2** [00:04:25] in thinking that

**Speaker 1** [00:04:28] you don't know

**Speaker 2** [00:04:29] enough

**Speaker 1** [00:04:31] to engage in some practice of meditation. And when actually being fresh is the. State of mind that. Most of us wish to go back to. Since when we're in the place of not

**Speaker 2** [00:05:02] knowing where more open, more open. And our likelihood.

**Speaker 1** [00:05:29] Of experiencing. The intended experience and the promise of the practice. Is in some way at its

**Speaker 2** [00:05:47] peak,

**Speaker 1** [00:05:50] because we don't know. So our meditation today is a holiday set.

**Speaker 2** [00:06:08] Some of you have

**Speaker 1** [00:06:11] come possibly not knowing that it's an all day set. So the good news is you can decide to stay for the day. Though you didn't know it was your intention. So my suggestion is make it your intention and stay for the day. We'll do

**Speaker 2** [00:06:41] three

**Speaker 1** [00:06:43] sessions of meditation this morning, separated by a short break,

**Speaker 2** [00:06:52] and

**Speaker 1** [00:06:52] actually probably with this many people, it's a long

**Speaker 2** [00:06:54] break,

**Speaker 1** [00:06:55] so even more reason to stay.

**Speaker 3** [00:07:06] And.

**Speaker 1** [00:07:17] So we'll begin with what we always begin with before every one of

**Speaker 2** [00:07:21] our

**Speaker 1** [00:07:22] meditation sessions, whether it's done in a group or individually. It's generally the case that

**Speaker 2** [00:07:33] we will do much better

**Speaker 1** [00:07:36] if we turn our minds away from

**Speaker 2** [00:07:39] all of our usual

**Speaker 1** [00:07:41] occupations preoccupations. And place our reliance go for refuge to. Three jewels of the Buddha, the Dharma and the Sangha. We normally start with the

**Speaker 2** [00:08:28] Buddha, but this morning,

**Speaker 1** [00:08:31] just thinking it's important to recognize the song. First, because without the community of practitioners,

**Speaker 2** [00:08:50] in all

**Speaker 1** [00:08:51] likelihood, none of us would be here. And especially

**Speaker 2** [00:08:58] that part

**Speaker 1** [00:08:59] portion of the community of practitioners that we call the exalted Sundheim community, those who have accomplished the Dharma. The living ones and those no longer living. Who provide the inspiration and the blessings to engage in the various practices.

**Speaker 2** [00:09:33] And because of

**Speaker 1** [00:09:33] our connection to them,

**Speaker 2** [00:09:35] we

**Speaker 1** [00:09:37] experience a greater degree

**Speaker 2** [00:09:39] of confidence.

**Speaker 1** [00:09:47] Because when we see them. We have a sense that. The promise of

**Speaker 2** [00:09:57] the tradition

**Speaker 1** [00:10:00] is embodied in them. And since I am also human, we can think,

**Speaker 2** [00:10:10] therefore I

**Speaker 1** [00:10:12] could also accomplish it. And that confidence is critical. We also have the jewel of the Dharma. Which includes

**Speaker 2** [00:10:33] what you are

**Speaker 1** [00:10:34] doing right now, in all likelihood. Listening. Contemplating what it is, what the meaning is.

**Speaker 2** [00:10:56] And about to

**Speaker 1** [00:10:57] engage in the practice. According to the instructions about to be given,

**Speaker 2** [00:11:08] and then we have finally the Buddha. Of the three

**Speaker 1** [00:11:20] jewels we might say, if we had these crown jewels, we would call the Buddha the

**Speaker 2** [00:11:25] crown jewel.

**Speaker 1** [00:11:33] As an historical figure,

**Speaker 2** [00:11:37] the

**Speaker 1** [00:11:37] Buddha is credited with.

**Speaker 2** [00:11:42] The entire

**Speaker 1** [00:11:43] tradition, along with all of the disciples and practitioners

**Speaker 2** [00:11:48] coming

**Speaker 1** [00:11:48] down to this time. From ancient times going all the way back 20, 600 years to the Buddha.

**Speaker 2** [00:12:04] And in

**Speaker 1** [00:12:05] each one of us, we say we are endowed fully with the same awakened potential that the Buddha

**Speaker 2** [00:12:13] had.

**Speaker 1** [00:12:20] Someone once asked the Buddha what the difference between. An ordinary person and

**Speaker 2** [00:12:30] the Buddha

**Speaker 1** [00:12:30] was and the Buddha responded simply. The nature of our minds is the same.

**Speaker 2** [00:12:43] We both are endowed

**Speaker 1** [00:12:45] with the original awakened mind. The difference is simply that I recognize it, he said.

**Speaker 2** [00:12:56] And you don't.

**Speaker 1** [00:13:00] So from that perspective, we

**Speaker 2** [00:13:02] can

**Speaker 1** [00:13:04] draw a simple

**Speaker 2** [00:13:06] and

**Speaker 1** [00:13:06] useful conclusion. That's the entire path is coming to the place of meant to bring us to the place

**Speaker 2** [00:13:18] of

**Speaker 1** [00:13:18] recognizing that awakened mind. One of our greatest obstacles. Is our tendency. To identify. With some sense of who we think we are. Perhaps our career, perhaps our gender, perhaps our skills. And some of us from time to time, maybe all of us from time to time identify with

**Speaker 2** [00:14:28] our

**Speaker 1** [00:14:29] worst aspects, our anger, jealousy,

**Speaker 2** [00:14:37] greed and all the other

**Speaker 1** [00:14:42] conflicted emotional patterns.

**Speaker 2** [00:14:51] And so when

**Speaker 1** [00:14:54] we recite the liturgy, if we're going to refuge, we also recite the Bodhicitta prayer, which is about turning our minds.

**Speaker 2** [00:15:06] Toward others.

**Speaker 1** [00:15:13] Making a concerted effort to hold the benefit of others above our own. And we'll come back to that a little later.

**Speaker 2** [00:15:25] But for now,

**Speaker 1** [00:15:26] more recite the Refuge & Bodhicitta Prayer together three times.

**Speaker 3** [00:15:39] Skills and knowledge and so many millions of, as I said, through the refuge world is the House of Commons library, so the value for securing itself for anything and establishing lasting peace and happiness. I tell someone that I can find all these wonderful refuge sources for refuge and practice the lion's share of Karmapa or capability so means from their particular suffering and embrace lasting peace and happiness. So that's why there is no place of refuge and refuge right now. So in order to really solid gains from that particular suffering and establish lasting peace and happiness.

**Speaker 1** [00:18:43] Generally, it's said that. A still mind. Is a condition of deep realization. When the mind is so busy that we are continually carried away by every thought and feeling that arises. It's difficult. To engage in even ordinary activities effectively in that circumstance. But even more so in the meditation. And maybe we're just continually carried away by all the things that arise in the mind there to.

**Speaker 2** [00:19:59] So we can have.

**Speaker 1** [00:20:04] Crisis of confidence

**Speaker 2** [00:20:08] that we are unable to

**Speaker 1** [00:20:12] engage effectively in the meditation. But fortunately, there are many ways by which we can bring about that still state of the mind. One metaphor that I personally find helpful.

**Speaker 2** [00:21:09] If we imagine

**Speaker 1** [00:21:13] going to the Oregon coast and

**Speaker 2** [00:21:17] sitting

**Speaker 1** [00:21:17] on a cliff and

**Speaker 2** [00:21:18] watching. The turbulent

**Speaker 1** [00:21:23] waves below. And listening to the sound of those waves.

**Speaker 2** [00:21:44] We can

**Speaker 1** [00:21:45] in a moment, imagine that we are in those waves and say

**Speaker 2** [00:21:49] we feel fearful. But in

**Speaker 1** [00:21:58] the next moment, we realize we're not in the waves and the

**Speaker 2** [00:22:01] fear

**Speaker 1** [00:22:03] dissipates. When that fear dissipates, then we actually can have a sense of joy and appreciation for

**Speaker 2** [00:22:19] those turbulent waters and an

**Speaker 1** [00:22:24] appreciation for the safety of sitting on the cliff. So to our practice of calm abiding. Sometimes the mind is not still. Sometimes the mind feels as though it cannot be stilled.

**Speaker 2** [00:23:03] And so one

**Speaker 1** [00:23:03] of the variations on the practice of calling a binding can be.

**Speaker 2** [00:23:17] To look

**Speaker 1** [00:23:17] at and

**Speaker 2** [00:23:18] listen.

**Speaker 1** [00:23:22] To the turbulence in the mind, all of

**Speaker 2** [00:23:24] the

**Speaker 1** [00:23:25] things that are arising. And sometimes we kind of look at those things without attachment to them, without aversion to them. And in looking at them, they

**Speaker 2** [00:23:44] become the

**Speaker 1** [00:23:45] object of the meditation. So this is generally considered.

**Speaker 2** [00:24:03] Not a

**Speaker 1** [00:24:04] beginner's practice. But sometimes beginners do particularly well with it. You the fresh ones. Who don't yet know what you are up against? I have a special opportunity. So in any case, just as a sense of where we're going this morning.

**Speaker 2** [00:25:01] We can begin

**Speaker 1** [00:25:02] not with the turbulent mind first, but just to noticing the breath

**Speaker 2** [00:25:14] without

**Speaker 1** [00:25:16] holding any expectation,

**Speaker 2** [00:25:18] hopefully.

**Speaker 1** [00:25:22] We can notice the coming and going of the breadth.

**Speaker 2** [00:25:28] It is

**Speaker 1** [00:25:29] very simple.

**Speaker 2** [00:25:32] No commentary.

**Speaker 1** [00:25:37] No expectation. And no control of the breath. Just developing the awareness of noticing

**Speaker 2** [00:26:05] our bodies through the

**Speaker 1** [00:26:10] noticing of the breath. So for fresh people and stale people. We're almost certainly

**Speaker 2** [00:26:37] going

**Speaker 1** [00:26:38] to be distracted. Can be helpful to acknowledge that from the beginning. The issue is not to avoid the distraction because that's just another distraction. The issue is, what do you do when you discover you've been distracted? No fault in being distracted. Especially since you have no choice. But when you are distracted and you discover that you are distracted.

**Speaker 2** [00:27:27] The issue, then, is of

**Speaker 1** [00:27:29] critical

**Speaker 2** [00:27:30] importance in that very moment

**Speaker 1** [00:27:34] of that discovery of being distracted immediately, bring your mind back to the meditation

**Speaker 2** [00:27:43] immediately,

**Speaker 1** [00:27:44] come to notice the breathing,

**Speaker 2** [00:27:47] the

**Speaker 1** [00:27:48] movement of the air, the rise and fall of the chest to the abdomen.

**Speaker 2** [00:28:01] And if you

**Speaker 1** [00:28:01] have to do that 100 times an hour.

**Speaker 2** [00:28:09] The measure of

**Speaker 1** [00:28:11] the quality of your meditation is.

**Speaker 2** [00:28:17] Did you come back or were

**Speaker 1** [00:28:20] you seduced by the distraction?

**Speaker 2** [00:28:29] Develop the habit.

**Speaker 1** [00:28:34] Of always returning when you see you are distracted. No exceptions. And your meditation will gradually improve. So if you can follow those instructions now for the duration of this session, which is short.

**Speaker 3** [00:46:04] And. He.

**Speaker 1** [00:48:23] So now as we come to

**Speaker 2** [00:48:24] the end

**Speaker 1** [00:48:26] of this session. We will recite together dedication, which

**Speaker 2** [00:48:39] runs

**Speaker 1** [00:48:40] like this, we say by this virtue, which means my what I have just

**Speaker 2** [00:48:49] engaged

**Speaker 1** [00:48:49] in this meditation practice, which of course

**Speaker 2** [00:48:54] we

**Speaker 1** [00:48:55] are meant to think of as a virtue. May I quickly realize Mahamudra, which is to say recognize that pure awakened state of mind? And establish all beings without exception in this state, so this

**Speaker 2** [00:49:18] aspiration to

**Speaker 1** [00:49:21] accomplish

**Speaker 2** [00:49:22] mahamudra. And the

**Speaker 1** [00:49:26] wish that that would become a cause for the awakening of all

**Speaker 2** [00:49:32] beings then

**Speaker 1** [00:49:38] gives our this gives our meditation

**Speaker 2** [00:49:43] some

**Speaker 1** [00:49:44] of its own momentum

**Speaker 2** [00:49:46] following the

**Speaker 1** [00:49:49] end of the session

**Speaker 2** [00:49:53] and that

**Speaker 1** [00:49:53] momentum we can experience in the next session. In the session, after days after that momentum connects us to the meditation in a fruitful way. So we'll recite this short dedication together once.

**Speaker 3** [00:50:19] Right is right or wrong, and I think they realize that there would be an option in this state.

**Speaker 1** [00:51:16] So now, since you've all decided to stay for the entire day,

**Speaker 2** [00:51:23] the

**Speaker 1** [00:51:24] break will be 15 minutes or so. And some of you may not know but wish to know there are three bathrooms in this house. One of them is upstairs, right across the stairway, right across the hall, and there's a stairway down into the basement, also right across the hall and there's another restroom down there just to the right of the stairs. And there's also another restroom in the back of the kitchen. So in addition to that, there are things to make a cup of tea with in the kitchen, hot water urns and cups and so on. So if you wish to have a cup of tea on the bridge, make yourself one

**Speaker 2** [00:52:09] on

**Speaker 1** [00:52:09] all day. Sit on the breaks. We observe silence to maintain our sense of where we are with the meditation we speak. We tend to lose our place every time we sit down. We're kind of feeling like we're starting over again. So maintain silence on the break up until the lunch break.

**Speaker 2** [00:52:40] OK.

**Speaker 1** [00:52:41] Yes, it.