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**Speaker 1** [00:00:00] I mean, no offense to my family, but that was one of my favorite parts. You know, we went through. It's always good to see that that's more than what you know. And the speed limits, even on those secondary roads with 75 wheeler tearing down the road went through sykora within the metro in New Mexico, over to Roswell and then down to see one now. And that's all we've said where you want to go. And she said, why go to the UFO museum in Roswell? I wanted to go to Santa Fe. Yeah. Yeah. Pardon. Oh, just so people listening, right? I just tried it. And now it's brilliant. I'm not going to do that. I started crazy. Yeah, just leave it. Just leave it. OK, OK, OK. You're there to serve the whole thing. OK, I'm going to bring guacamole. We're going to.

**Unidentified** [00:01:07] OK, thank you.

**Speaker 1** [00:01:12] We get we use a gun. I drove every night, one of them. That's putting a patch of grass. When right? What would you say? I said, Pat drives when we're driving at you were making some comment about me again on that case. I think that on behalf of the rest of the world. Yeah. You never know that what Pat does. So in getting some scoop right now. You got to watch out for me, long open space. It is. I got to really well, three things one, we stopped at a walnut and I sat down at the site of A.. It's like a 20 year old on canes and like, yeah, totally. I mean, it's literally like ten minutes and it's five minutes of the freeway and it had just pouring down rain. So and we said, well, if it pretend like it will go and we went and it was still raining when we pulled up. But then it stopped and it was shown. And I like to watch that. Oh man. So in a place called Daytona, which is one of the ones where they had a sign that said anyone that you and I was standing out there taking a picture with the Palm. This is a gas station that hasn't really had many fans. It's actually seeing a picture with a phone. So I'm going to pick up so I can look at the other side. And she went around the nation in Barry and he said this, I have to tell you how to stay inside and you're hearing this, which she said six months. He said, maybe you've noticed people have to wear disposable income. And so she pantomimed controlling the home and said, No, I want you to think that's how you do. That's what I was like growing up and moving around. You wouldn't expect that. Now it was exactly the opposite beautiful here in Brownsville, Texas and California and others. And a guy next to me in the truck at the bottom part was up about Lhatong older gentleman that came to me not only at this time, the very large man all covered with the communication who sent me out in California on what we were doing with him and three members of our community where he's going to go one. And I was like, Oh, can we cool? Yeah, I know what I'm doing. And he said, Well, I can't say too much about that because I'm a cop. But after it was over, he showed me his hand and I nailed. He was the cause of this created an issue. I recall standing out there with him as he shook hands with it. Yeah, it's bizarre. And he was just a baby. Now this is what you forget about him. What makes me think? It's a smile or something like that, my hair, or even if they are diametrically opposed to any politics, they could shoot you later. You know, my courtesy is. Yeah, he said. Yeah, it was. Uh, I'll never forget. I just know this. The thing that's so easy to forget if you just hear what you hear. Why is that? Can feel your heart. And it is to tell you we've got something that's really a great moment. And then we got in the car to drive off. His truck was again right up here at the bottom and there was a little girl in the back of the phone and computer trying to find Lightnin Hopkins, you know, and to ensure that I remember him. We're going to New Orleans, we're coming down from Oklahoma and we're just outside of Dallas. So as to watch you guys, you see one of the boys and you can watch and you can see how we got. We got this stock pretty close to Destin. And now we have been married and been working in a poll and find a phone booth. And look, you know, that was when exactly, you know, we could have Lightning Hopkins and make up the numbers. I mean, some of this of like, Oh, is this lightning? Is this line? You know, they say no lightning Karmapa. Mahamudra said. Well, I tried it. You'd been rejected by no one better than the.

**Unidentified** [00:06:32] The. I'm glad that.

**Speaker 1** [00:08:34] Would anybody like a copy of the literature? Some on the book, too,

**Unidentified** [00:08:45] if you like on. Now. In. Yeah.

**Speaker 1** [00:18:32] In.

**Speaker 2** [00:19:01] So first, good morning to all of you, and can you hear in the back?

**Speaker 1** [00:19:05] Yes, good. And maybe it's good.

**Speaker 2** [00:19:32] So our schedule this morning is our usual Sunday morning schedule. Well, have some meditation with a couple of breaks leading up to. Around 11 o'clock this morning. And in between, we'll have a session

**Speaker 3** [00:20:06] of

**Speaker 2** [00:20:06] meditation on combining with some instruction.

**Speaker 3** [00:20:18] And then

**Speaker 2** [00:20:18] following the mid-morning break, we'll have

**Speaker 3** [00:20:22] an

**Speaker 2** [00:20:23] open discussion with questions. Regarding the meditation itself or the

**Speaker 3** [00:20:36] path in general.

**Speaker 2** [00:21:18] So one

**Speaker 3** [00:21:19] item

**Speaker 2** [00:21:23] has been in my mind for some weeks and months. And that item regards is relevant to the starting recitations of refuge and bodhicitta. And in particular,

**Speaker 3** [00:21:59] the

**Speaker 2** [00:22:02] practice of Bodhicitta. Not just as a. Small piece in the puzzle. But as an essential

**Speaker 3** [00:22:28] element

**Speaker 2** [00:22:28] to the.

**Speaker 3** [00:22:37] Potential.

**Speaker 2** [00:22:41] Of attaining realization. Fulfilling completely the promise of the Dharma. Since our

**Speaker 3** [00:23:01] usual way

**Speaker 2** [00:23:03] of being in the world is. Deeply colored

**Speaker 3** [00:23:10] by

**Speaker 2** [00:23:12] our concern for our own benefit. Know all the small ways and the big ways.

**Speaker 1** [00:23:37] Hmm.

**Speaker 3** [00:23:41] And anyone

**Speaker 2** [00:23:41] who is. At least a decade or two old. Surely must have

**Speaker 3** [00:23:58] had

**Speaker 2** [00:23:58] the experience that it wasn't working. And so the practice of Bodhicitta. Which is

**Speaker 3** [00:24:17] the.

**Speaker 2** [00:24:21] Aspiration to attain awakening

**Speaker 3** [00:24:27] in

**Speaker 2** [00:24:28] order that we

**Speaker 3** [00:24:28] might

**Speaker 2** [00:24:30] have the skill and the wisdom

**Speaker 3** [00:24:33] to

**Speaker 2** [00:24:34] bring genuine benefit to others

**Speaker 3** [00:24:37] didn't.

**Speaker 2** [00:24:41] This practice can feel like a price that we must pay in order to attain that realization. Or it can feel even less important. That in order to be a good citizen in the world and in our spiritual community and everything in between. We need to hold the benefit of others

**Speaker 3** [00:25:21] above our own.

**Speaker 2** [00:25:29] But that understanding is actually a misunderstanding. Bodhicitta is not merely a. Nice addition to the practice. In both my young Buddhism and Virginia Honor Buddhism is absolutely essential to give rise to the wish to benefit all beings

**Speaker 3** [00:26:03] in every

**Speaker 2** [00:26:04] session of meditation. And to make a concerted effort to maintain that attitude throughout the meditation session, the formal practice that is. And in addition

**Speaker 3** [00:26:25] in between

**Speaker 2** [00:26:27] all of our sessions when we're moving about in the world with people we know and people we don't

**Speaker 3** [00:26:35] know.

**Speaker 2** [00:26:39] Practice of Bodhicitta. Again, it's not merely a pleasant or good addition or enhancement of the practice we can view and should view that practice bodhicitta as the practice that makes all the others possible. So ordinarily in our. Daily activities. We tend to think almost exclusively about what we're

**Speaker 3** [00:27:40] doing, how

**Speaker 2** [00:27:41] we're doing it, whether we're getting what we need from it and so on. And so when we begin the practice in order to give up that self-centered attitude, we have to first turn our minds away from

**Speaker 3** [00:28:02] all of the

**Speaker 2** [00:28:03] things that fuel that self-centered attitude. All of the things that we rely upon for our happiness, our comfort. And that is the aspect of refuge turning our minds to rely upon. The Buddha, you can say,

**Speaker 3** [00:28:37] or

**Speaker 2** [00:28:37] the awakened

**Speaker 3** [00:28:38] mind,

**Speaker 2** [00:28:40] which each of us is fully endowed with. Another way of saying we are all inherently Buddhist. Just we haven't woken up to that. So we go for refuge to the

**Speaker 3** [00:29:04] Buddha,

**Speaker 2** [00:29:07] our awakened mind. And we're continuing, we turn our minds to refuge. In the Dharma, all of the teachings, the philosophical underpinnings of the tradition, the practices of meditation, most importantly, our experience. We go for refuge to that.

**Speaker 3** [00:29:36] And we go

**Speaker 2** [00:29:37] for refuge to the community of practitioners. We might say

**Speaker 3** [00:29:44] we go

**Speaker 2** [00:29:44] for refuge in our minds, to all the communities of practitioners,

**Speaker 3** [00:29:50] all

**Speaker 2** [00:29:51] of those who hold the aspiration to benefit all sentient beings. We go for refuge to those communities and to the great beings who accomplish those aspirations.

**Speaker 1** [00:30:15] And then

**Speaker 2** [00:30:15] we come to this, the Bodhicitta prayer, which is worthwhile, not merely reciting, but

**Speaker 3** [00:30:24] at

**Speaker 2** [00:30:24] least when you are alone to ponder it. Read it and ponder it. So it begins by saying I will now practice the absorption of calm, abiding the most basic meditation practice that we have. In order to release all beans from their particular suffering. So that's merely a way of acknowledging

**Speaker 3** [00:31:03] that

**Speaker 2** [00:31:05] suffering has many faces. And we intend to

**Speaker 3** [00:31:15] know

**Speaker 2** [00:31:15] and understand all of those faces that we might be skillful

**Speaker 3** [00:31:21] and

**Speaker 2** [00:31:21] wise enough to. At least reduce the suffering of others. And then the grand aspiration and establish

**Speaker 3** [00:31:37] them in

**Speaker 2** [00:31:39] lasting peace and happiness, which is the same as saying,

**Speaker 3** [00:31:46] bring

**Speaker 2** [00:31:46] them to full realization. So we'll begin our session this morning, then by reciting the Refuge & Bodhicitta Prayer together three times

**Speaker 1** [00:32:09] on Sunday night. Right now, the mind is so and begins its kind of refuge through refuge. I have to say yes, or I'm sure, Karmapa over there to release somebody from their particular suffering and establish them, make lasting peace and happiness through the summer and. My daughter is very shy and we go for refuge to the sources of refuge. So now is the absorption of the Lord to these beings from their particular suffering and establish and lasting peace and happiness until this summer. And I am really shy and being go for Iraqi and U.S. forces in Iraq for years. I will practice the absorption of wool by the man in order to release some beings from their particular suffering and establish them in peace and happiness and.

**Speaker 2** [00:33:50] Having made that aspiration to turn our minds to refuge in the three jewels of the Buddha, Dharma and Sangha. Have you recited and made the aspiration? To free all beings from

**Speaker 3** [00:34:13] their

**Speaker 2** [00:34:13] particular suffering. It's important that we not merely

**Speaker 3** [00:34:21] then

**Speaker 2** [00:34:22] put that aside.

**Speaker 3** [00:34:33] Not merely

**Speaker 2** [00:34:34] put it aside until

**Speaker 3** [00:34:35] the

**Speaker 2** [00:34:36] next appropriate time to it. Bodhicitta. Manifests its miracle. By virtue of our making a continuous effort to recall the aspiration to nurture it. It is the fuel

**Speaker 3** [00:35:15] of the

**Speaker 2** [00:35:16] mine on a path. And without it, the entire path will become. Cold and dry. So even as we begin

**Speaker 3** [00:35:39] the

**Speaker 2** [00:35:40] meditation on

**Speaker 3** [00:35:41] calm abiding,

**Speaker 2** [00:35:46] it's important for us to function in that practice. From the ground of Bodhicitta. When we think about others and their suffering. It's appropriate, helpful, even a necessity for us to recognize

**Speaker 3** [00:36:32] that

**Speaker 2** [00:36:32] we're actually

**Speaker 3** [00:36:36] talking

**Speaker 2** [00:36:36] about ourselves. I would like to free myself from all my particular suffering. If we fail to acknowledge

**Speaker 3** [00:36:55] that

**Speaker 2** [00:36:55] we are indeed one of those myriad sentient beings. The Bodhicitta will neither help ourselves nor others. We have to see both sides.

**Speaker 3** [00:37:21] Our own.

**Speaker 2** [00:37:26] And acknowledging our

**Speaker 3** [00:37:27] own

**Speaker 2** [00:37:29] awakened mind at the core of our being. And likewise, for all Sentient beings. Though they may all suffer at various times in various ways, it's important that we hold the view that not a single one of

**Speaker 3** [00:37:54] them

**Speaker 2** [00:38:01] deserves anything less

**Speaker 3** [00:38:04] than

**Speaker 2** [00:38:04] complete awakening. So having contemplated

**Speaker 3** [00:38:17] the

**Speaker 2** [00:38:18] refuge and Bodhicitta. When we bring our attention or awareness to our own minds. The first thing we may encounter. Is turmoil if it's not the first thing? It's not far behind. Thoughts and feelings and perceptions arise in our mind continuously. Without our inviting them, without wanting them. In spite of our. Efforts to abandon them. And so having begun the practice by

**Speaker 3** [00:39:39] acknowledging

**Speaker 2** [00:39:40] the suffering of Sentient beings, one of the first things we do when we begin the actual meditation is to acknowledge

**Speaker 3** [00:39:51] that

**Speaker 2** [00:39:52] we are one of those sentient

**Speaker 3** [00:39:54] beings

**Speaker 2** [00:39:57] and our own suffering is as important

**Speaker 3** [00:40:01] as

**Speaker 2** [00:40:01] the suffering of all sentient beings. But all sentient

**Speaker 3** [00:40:06] beings

**Speaker 2** [00:40:08] remind us of our own suffering and also that we

**Speaker 3** [00:40:17] are

**Speaker 2** [00:40:17] qualified

**Speaker 3** [00:40:20] and

**Speaker 2** [00:40:20] we deserve nothing less than full awakening

**Speaker 3** [00:40:25] the freedom from all of that

**Speaker 2** [00:40:29] suffering from its most minor, mere irritation level. Two of the most damaging and fearful. So having said all of that, it's also important to understand that the practice of calm abiding. Is not actually about becoming calm. Well, I should actually say that's not the first thing. The first thing is to recognize that we are not calm. The mind is not still. And when we see that we made all the false belief that Karma

**Speaker 3** [00:41:39] Lion is

**Speaker 2** [00:41:41] about eliminating the turmoil. The thoughts and feelings and perceptions that arise continuously

**Speaker 3** [00:41:51] day

**Speaker 2** [00:41:51] and night. All the time. When we see our minds like this, then

**Speaker 3** [00:42:04] we

**Speaker 2** [00:42:07] must recall that calm abiding is about developing the

**Speaker 3** [00:42:12] skill

**Speaker 2** [00:42:15] of sitting still

**Speaker 3** [00:42:18] in the middle of

**Speaker 2** [00:42:20] all that turmoil. The turmoil is not the problem. The problem

**Speaker 3** [00:42:39] really

**Speaker 2** [00:42:40] is our attachment to the version of the term moral

**Speaker 3** [00:42:48] or what

**Speaker 2** [00:42:51] is really identical. Our attachment. To the myriad pieces of the turmoil. Our hopes and fears of being free of it. Our hope that we'll be free and our fear that we will not be. Our hope that we'll be free of suffering

**Speaker 3** [00:43:29] and

**Speaker 2** [00:43:30] the fear that we will not be able to be free of it. This is the real

**Speaker 3** [00:43:39] issue

**Speaker 2** [00:43:41] that we begin to address

**Speaker 3** [00:43:43] with

**Speaker 2** [00:43:44] calm abiding. So thinking like that, bring your awareness to the movement of your breath. In the most simple, straightforward way. Notice. When you are

**Speaker 3** [00:44:18] inhaling

**Speaker 2** [00:44:21] and notice when you are exhaling. And if there are thoughts, feelings, perceptions arising during that process. You can notice that to. The key to the practice then? Is twofold. First, develop the skill to see what is going on. And second, engage in short sessions. In the practice of calm abiding, the sessions can be as short as a few minutes, like three or four minutes, five minutes, 10 minutes. You can break your session by standing up, moving around a bit and then sitting down again, or you can do it while sitting in place. When your awareness is stable enough

**Speaker 3** [00:46:37] to

**Speaker 2** [00:46:37] remain clear about the continuous unfolding of your experience for three or four seconds. Then separate your breaks by five or six seconds. And when five or six seconds is stable, move to nine or 10 seconds. If you make an effort in this way, you

**Speaker 3** [00:47:23] will

**Speaker 2** [00:47:27] definitely have success

**Speaker 3** [00:47:31] if

**Speaker 2** [00:47:32] you try to go too fast, you will notice that you are not progressing. When that happens, slow down, have shorter sessions again. Continue in this way for the duration of the session.

**Speaker 1** [00:53:41] You. Short break. You. I quickly realized the journal and found billions without exception in this state.

**Speaker 2** [01:02:52] So we're going to take a little break. Let's see if only half of us use the math.

**Speaker 1** [01:03:02] 10 minutes, somebody else hold it. You are suffering,

**Speaker 2** [01:03:09] so it might be about 15

**Speaker 1** [01:03:11] minutes.

**Speaker 2** [01:03:16] So I can break. And if you're there's things in the kitchen, hot water urns and things to make tea.

**Speaker 1** [01:03:23] Whether you like a cup of tea,

**Speaker 3** [01:03:24] make one

**Speaker 1** [01:03:26] and

**Speaker 3** [01:03:27] or ring the bell in about

**Speaker 2** [01:03:30] 10 or 15 minutes to come back.