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**Speaker 1** [00:03:20] And so first, good morning to all of you. And a special welcome to those of you who are here for the first time. And today is our usual first Sunday of the month extended session. Extended sessions. So you may have come knowing that or not. And if you can stay for the full morning and into the afternoon, that would be great. You are certainly welcome and encouraged to do that. Oh. And generally, our meditation practice today will be practice of calm abiding. How many of you have long experience in the practice of Karmapa? So I will make an effort today to make it a little different for some of you, maybe all of you. We will, before the lunch break, have three sessions of meditation. Each of which will be approximately forty five minutes. And we may take a short stretch during each of those sessions also. And I'll reiterated again at the end of this session before our first break on the breaks today, up until the lunch break, we observe silence to maintain our sense of the meditation between sessions. So as usual, we begin. By turning our minds from our ordinary. Activities, commitments. Plans for the day. All of the usual things of this world, we turn our minds from all of those usual things to something really quite unusual. And for starters, then we place our confidence, our wish to rely upon. Our meditation practice, the teachings of the Buddha. Our awakened mind. Recognized through our meditation practice ultimately. But in the meantime, we can hold the view that we are. Truly without any difference. From the Buddha. Just a sleep. But through our practice, we will awaken. And recognize that nature of mind. Recognize our Buddha nature itself. We remind ourselves that we rely upon the teachings. To discover and awaken that mind, we rely upon the vast community of practitioners. Exalted beings who have accomplished. The teachings, the Dharma and who provide a supreme example for us. And so we'll begin as usual with the repetition, three times of refuge and the aspiration to bring benefit to all sentient beings.

**Speaker 2** [00:10:11] Until some of the money is reached by all means, go for refuge to those sources of refuge. I will now practice the sort of call on the line in order to be strong. There are some very savage and lasting peace and happiness in life. Is very strong, and so for is sort of through the refuge. Now, Barack, is the absorption of the lighting and all these, so there are some just and lasting peace and happiness. And you know this. Wide range of things go or refuge to those sources through the refuge. I will now practice the absorption of. I mean, all these things from your suffering and as lasting peace and happiness.

**Unidentified** [00:11:58] Yeah. Mm hmm. Oh.

**Speaker 1** [00:13:57] The practice of calm abiding is generally considered to be. Of great importance. After all, if we are overly distracted, we find it difficult to to pay attention or to be present with anything. And there are many forms of calm abiding. Many methods. To approach the practice. Many ways to accomplish it. There is an approach which we will take today. Which is not precisely our normal approach, our usual approach. If I suggest to you. That you should sit quietly with your body still. And your mind still. Free, of course, thoughts, thoughts that distracts thoughts that distract us in a way that we're aware of. Thoughts that distract us in a way that we're aware of, but we can't stop. If I say sit quietly and do not follow those thoughts, you will have a terrible morning. We identify with those coarse thoughts. We believe in them. We define ourselves by them. And they play a role in all of our relationships with others and with ourselves and all of the things of this world. And so in a way which is not so untrue, we might say that the practice of combining a practice to overcome the tyranny of these thoughts is very unnatural, very unnatural in the sense that what is natural is that we are completely under their influence day and night, 24 hours a day. That's the natural. But when we look closely at our own suffering, our own discontent, our own hopes and fears from time to time, we can come to this sense of really deeply wanting to be free of those thoughts. Or at least. An alternative to being completely possessed by them. So when these thoughts arise and we have also in addition to the course that we have the subtle thoughts. The distinction between the course and the subtle can be made in various ways. But the subtle thoughts are thoughts that we mostly don't even notice they're occurring. We definitely do not feel unless we are experienced in this meditation, we don't feel like we're deeply under their influence, so we don't pay much attention to them. And the course thoughts are more like overt desire, like clear, we really want something. When we don't get it, we have a course sense of not getting it, but one thing and feeling disappointed. And we recognize these things when they arise. And so we have a strong sense of grasping after the pleasant and positive things and pushing away those things which are not. But today is going to be about something a little different. I'm. If you pay attention. To the thoughts. The perceptions that arise spontaneously in the mind, the feelings. If you pay attention to them carefully. You will see. Those thoughts do not need to be dealt with or pushed away. That they will on their own, naturally sell out like mud in a jar that has been agitated. You can leave that jar alone and the mud will settle and the water will be clear. So today. The trick, if you will. Is to leave it alone. As it turns out, leaving it alone is the most difficult thing you can do. But you didn't come this morning wanting to do something simple anyway, so I'm I'm taking a few lines from one of our most revered. Aspiration prayers, the mahamudra aspirations. And one of the lines that we'll work with today is like this. The waves of subtle and coarse thoughts calm down in their own ground. We also suffer from sleepiness, boredom, torpor, excitement. So these four lines continue like this motionless the river of mine divides naturally free from the contaminations of dullness and torpor. And then we aspire. May I establish the still ocean of shamatha? So this practice of shamatha or Karmapa binding is actually the most simple, the most easy to understand. Almost impossible to misunderstand. As we sit this morning. Thoughts and feelings, perceptions. Ideas and memories will arise. You have now two and a half hours before lunch. To do nothing but. Watch. Keep an eye on what occurs the mind like a river just flowing by. You can think of the distractions as flotsam and jetsam or tree branches and leaves floating down the river. You would not normally consider the river defiled by branches and leaves. So, too, you do not need to consider the multitude of things that arise in the mind as any kind of a defect whatsoever. Your job this morning. Is to sit by that river and just watch it go by. Your job is to not be seduced into entering the river for a swim. Or to clean out the leaves or the twigs. But just to watch. And, Joy, if you will.

**Speaker 2** [00:41:08] I should say I will challenge all the attention in this.

**Speaker 1** [00:41:57] So we're going to take a break. And for those of you who are not familiar with the house, it breaks again where we observe silence on our breaks up until lunch and there are three bathrooms in this house. One is in the back of the kitchen and one is downstairs in the basement, which is accessible right across the hallway here. And another one is upstairs, which is accessible right across the hallway. Also going up. So. Take your break and try to come back as soon as possible, starting about 15 minutes. We'll ring the bell to announce her.