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**Speaker 1** [00:03:54] So refuge three times.

**Speaker 2** [00:04:03] All right. Strange times so far as to the source says. Right now, there's no signs of a Karmapa to solve these problems. You know, this might be a sign of the school of the last few years. I will now practice the, you know, call me to some of these particular suffering, established and lasting peace and happiness umdze. The and and for far. That's not true, that is right, it's sort of gone by and or is there a particular suffering and established and lasting peace and.

**Speaker 1** [00:06:09] There is another. Line from the aspirations for Mahamudra prayer regarding the practice of Karmapa. It's four lines actually unpolluted by meditation with intellectual efforts. Undisturbed by the winds of everyday affairs. Not manipulating, knowing how to let what is true me itself, may I become skilled in this practice of mind and maintain it? When we engage in the study of the Dharma. Such as looking at four lines like this and asking ourselves questions about our understanding of the four lines. We are at that moment engaging in the intellectual effort. But at that point, the intellectual effort is appropriate. We're trying to understand the instruction. Unpolluted by a meditation with intellectual efforts undisturbed by the winds of everyday affairs, we're trying to understand what that means. So we naturally begin with intellectual efforts. As part of those efforts, we also contemplate the meaning. Asking more questions about the instruction. Unpolluted by meditation with intellectual efforts may seem clear. I'm disturbed by the every day by the winds of everyday affairs may also seem clear. In the beginning, when we go for refuge, we turn our minds from the winds of everyday affairs to relying instead upon our connection with the Buddha, the teachings. The vast number of individuals who are practicing these things at this very moment on this planet. So we're trying to understand what is the instruction, what does it mean, why would I do that? And that is the second wisdom. The first wisdom is just the conceptual understanding. Then we engage in some investigation. What does it actually mean? So that part, as we investigate and contemplate, is the second wisdom, the third wisdom is the meditation itself while we're engaging in conceptual understanding of the instruction. It's helpful to be able to use that part of our mind in a conceptual way. And after we've done that and contemplate it and we are about to engage in the meditation, then it's of great importance to put aside the conceptual. To put aside the contemplation and just engage in the practice. So the instruction, again, is unpolluted by meditation with intellectual efforts. Undisturbed by the winds of everyday affairs, other words, we've actually gone for refuge. We actually did it not to manipulate him knowing how to let what is true be itself. So when we watch the river of experiences, when we're practicing calm abiding, we're not trying to manipulate that river or make it different than it is. We're just present with it unfolding. Not manipulating, knowing how to lead what is true, be itself. And finally, may I become skilled in this practice of mind and maintain it? So to maintain it means that you can engage in the practice for a period of time, which grows longer as we engage in the practice more and become more familiar with it. The familiarity. Of engaging in the practice of Karmapa biting brings enormous benefit all by itself, and it is an underpinning for all of the other practices that we might engage in, which are not going to bear deep fruit while we engage in them heavily distracted with all of our ordinary affairs. So now take a moment. Having studied a bit thought about it. Contemplate the meaning. Of resting our awareness. Without any agenda for an outcome, resting our awareness just on the flow of experiences. Thoughts and perceptions, ideas. Emotional states of mind, all the things that flowed down this river. And then just put your mind. Rested on the experience of all those things flowing. And without any need to make it different than it is. We just rest the mind in that truth as it unfolds. Well.

**Unidentified** [00:20:10] If. Come. Well.

**Speaker 2** [00:42:01] I was.

**Unidentified** [00:42:07] And this state.

**Speaker 1** [00:43:02] So most of you made it that's pretty good. Our lunch hour lunch break will go until 1:30. That is to say we'll come back here at 1:30 and have an open discussion and then a little extra practice in the afternoon and we'll finish by about 4:00. So I hope that's helpful in making your decision to stay. And we have a few announcements of some important is that

**Speaker 2** [00:43:38] we need more sign ups for it setting up for the lunch. Oh, definitely not set up and clean up after lunch and up at the end of the day, it was empty. Except for Bob. Please consider offering wonderful service. He's going right now, I think, Oh, I

**Speaker 3** [00:44:00] not so well or you mentioned before, just before a break. I think let's take them in order of when they're going to occur. A reminder if all those who are dying to know about death and dying, we're on session six. I think it is today over at heart of wisdom and great session so far, and each one of the sessions has stood on its own in a certain way. So it's it's actually it's a great series. I don't actually I don't remember what we'll be on today, but

**Speaker 2** [00:44:36] I

**Speaker 3** [00:44:36] it's it's great. I'll have to look at my notes sometime before I go. I think, is it next Saturday? We're going to have a work party at the land? Am I correct in that? Yes, I think there's some details with that cup and round. That's a great opportunity to go out and see our retreat land. And if the weather's anything like this, that would be too good to miss out on a little bit. And then on on the right after Thanksgiving, we will have to go with us and we'll have him here starting on Saturday. So there'll be the public talk down at the Unitarian place where we hosted the first evening of the open talk on working with your emotions titled Scattering the Clouds, which is going to be connected to a book of the same name that he's done. The Sun all day program Wisdom Mind Compassionate Heart is about union inside of compassion. And for those of you who have had a chance to look in here in and his confusion arises this wisdom, particularly the sections about four Damas have come back. And if you have the e-book version, just look for compassion and find the pieces and you will have a head start and see something about it, about this topic, which will give you a chance to formulate questions in your own mind. And this this is significant because Rinku Tuku teaches in fluent English, and he's actually really good with questions. So you have good questions put together. You have an opportunity during during the teachings to to offer those. And the more energy that you put into your questions, the more clarity you have about what your question is, the more the juicier it becomes. And that, in turn, leads straight into Monday night. Twenty eight, when we'll have a session here, which will be its community for our community discussion time with very good talk. And I've asked a number of groups the young adult group, the Mind Training Study Group, Chenrezig practitioners, also target practitioners. I've asked them all to take some time to really focus on questions. And so far, I've gotten a list of amazing questions from the young adult group, and if nobody else has something to ask, the time could be taken up just with those. But so those are that's there to kind of generate, generate discussion. There'll be time for. We'll try to engineer it out and see it so that we have some time for general questions as we go through. So but again, the more energy you put into clarifying what your deep questions are, what you really like to. The better we will. One thing that still has to be in the tentative column is Tuesday morning. 11 This is the only time we can fill it in, but it's still tentative because it's where it depends on whether or not we actually really are going to get our new urban center. We are actually quite close to seeing whether or not that's going to come together, and this week we'll know a whole lot more. We may even know for sure how that screening work out. But Green, We're Good to go has agreed that if it does come together, he'd be delighted to do some kind of blessing for the new urban center. So I will do my best to keep you posted on that. And I've been shuffling hats back and forth between being, you know, off the cuff engineer and Ringo to organizer and everything else. So it's it's it's a busy time, there's lots of stuff going on and we could even end up having having everything come together. So we're actually close on the new center and Ringo to go arrives and everything just goes exactly the same minute. So it's from my side. It's exciting times.

**Speaker 2** [00:49:28] That's it. Yes. Is there going to be puja here Sunday if he's got that

**Speaker 3** [00:49:35] in the morning? I know for sure we have somebody to cover in the morning, and he will be having dinner out with friends from who live in Area C Kim. So we'll have our evening session too. But it's a good question and it is we we try very, very hard to when we have something on the schedule here, we do our darndest to make sure that this practice carries on. Every once in a while, it's there. Something happens. We have an ice storm or something like that, and

**Speaker 2** [00:50:12] everybody should encourage everyone to go.

**Speaker 3** [00:50:14] Please go to.

**Speaker 2** [00:50:16] Yes, you can.

**Speaker 3** [00:50:19] And there will be somebody here. And I have heard at least one person say, Oh, gee, I don't think I can't. I can't come because I don't have money. And I have to reiterate over and over again that we are sincere. We're earnest when we say no one turned away for lack of funds that we really 100 percent mean it. We can't say it. I mean, it's really true. It really is true. So we, of course, appreciate all donations. But just take that off. Take that one. Uncheck that box. If you've held that reason for not to come to an

**Speaker 2** [00:51:03] email or a reason to choose one day to

**Speaker 3** [00:51:08] do as much as you can

**Speaker 2** [00:51:10] make your offering

**Unidentified** [00:51:11] what you can. Yeah, thank you.

**Speaker 3** [00:51:16] I think it's time for lunch. Yeah. Wait till they give us the all clear signal.