

## 2018\_11\_25\_pm1\_Shamatha\_LMC.mp4

*importance of persevering when working with distractions*

[00:03:44] So, welcome to each you of you this evening. If there are those of you who are not familiar with the schedule, we first will have a very brief... instruction. And then a period of meditation. Followed by a break. And then an open discussion. So, if there are questions that arise from this evening or any other evening in the past or the future, you can raise them... this evening.

[00:04:44] First of all, we begin... by turning our minds to... refuge, or relying upon... the Buddha. Also known as the... nature of mind itself. So, this turning our minds to relying upon the Buddha... is turning our minds *away* from relying upon all of the worldly things that we covet. That we own. That we wished we owned. And each of us can make our own lists of all the things... that we want in this world... that we think would be a source of happiness. But most of us, by the time that we are of the age we are, there should be *some* recognition that all of these things that we want... they do not fulfill our desires, our hopes. More often, they fulfill our fears. ... So, turning our minds away from the... worldly things, we also turn our minds in the direction of refuge in the Buddha, the awakened mind itself. The Dharma, all the *vast* teachings... of this tradition and other traditions too.

[00:07:16] So, we begin by also... giving rise to aspiration bodhicitta. The wish that we could... accomplish the Dharma. And that having accomplished it, that we would become... an excellent resource for all sentient beings. That they might... discover the genuine path to freedom. ... And attain immeasurable happiness, peace of mind and all the other qualities... that *great* beings in this world possess. So, we'll begin first by reciting the Refuge & Bodhicitta Prayer together three times.

**sangha** [00:08:28] *reciting Refuge & Bodhicitta Prayer*

[00:10:32] In the practice of calm abiding, also known as shamatha... we generally... place our... awareness... upon some particular point. Such as a small object, a stick or a stone, statue of a Buddha... or any other inanimate object which might be appropriate. And the idea is that we rest our mind, our awareness, upon that point. And when distracted... by small things or big things... when we're distracted, there is a point that comes when we recognize that we *are* distracted.

[00:11:54] In order to become proficient... skillful... and capable in the practice of calm abiding... it's important that we recognize when we *are* distracted. And that we understand what to do... in order to establish our meditation again. So, when you recognize that you are distracted... of the many... things that can be... brought to bear as an antidote to the distraction... the most common, and in a way, the most useful... is to just place our awareness back upon the object we were using. ... If you are distracted once during the meditation, then you just... place your awareness again one time and continue with that. If you're a distracted 100 times... it's okay. Just *each* time that you see the distraction clearly... you know you're distracted... you immediately place your awareness on the object that you have chosen to rest your awareness on.

[00:14:07] The single most important... aspect of the practice is... not so much... whether you're successful. But whether or not you persevere... and become proficient at interrupting... the

distraction when it occurs. And then you develop... the ability to return, to take the awareness back to the... place where you originally placed it and continue with the meditation... as many times as necessary, in any session. The practice matures... most appreciably... by that simple repetition. ... So, for the duration of our... meditation... do your best to follow that instruction. And afterwards, we'll have a chance to... take a look at how we did.

*[00:15:14] period of meditation*

**sangha** *[00:43:24] dedicating the merit*