

## 2019\_10\_13\_pm1\_Shamatha\_LMC.mp4

*more on working with resting on totality of our experience as they arise*

[00:06:00] It's nice to see all of you ... I think I've only been 2 times in 2 years at the evening session here ... so we should do something brand new. And, we have that. And it will become clear along the way. But first we'll start with the refuge prayer, turning our minds from all of the worldly things that we're concerned with, or even those that we're not concerned with... to spend a little time *more* concerned with our... relationship with our Dharma practice and our Dharma friends and spend a little time with our experiences this evening. Which we could remind ourselves... are *fresh*. It is not possible to come here and repeat an experience that you had. It is only possible to remember and think about experiences that you've had. But there is no experience which repeats itself. And so in that way, everything that we do is by nature fresh. First time, last time. So let's recite the refuge prayer to begin with.

[00:11:20] Our schedule reports that we are to engage in the practice of calm abiding this evening. And, in our usual efforts to... go deeper into our practice of calm abiding... it's always appropriate to go deeper. So in the past couple of months, we have made an effort to embrace... with kindness and clarity... our own experience, each one of us, unelaborated and without need of a name or an "it". We are working in the direction of resting our awareness... on the totality of our experience as they present themselves *to us* at any given moment. ... What that means is that we're not looking for something special. Since every experience is fresh... no need to look for new experiences. They arise continuously, day and night when we're asleep and when we're awake.

[00:14:17] So, you could practice shamatha by putting a statue of the Buddha in front of you and resting your awareness on that Buddha. That would be just fine. ... Alternatively, you could place your awareness on *all* the experiences that you're having in any given moment. ... The latter approach... lends itself to understanding what we are and who we are... and what we do in a much deeper way. So taking each sensation of the body... each thought that moves through our mind... and each memory also, we place our awareness on those experiences... either collectively individually. And having placed our awareness on that experience we just... relax.

[00:17:05] Ideally you could relax so much that you would need to stop yourself from falling over. ... That would be just right. And with your awareness resting on the experience, you are also, without any need for conceptual understanding... discovering... what you are and why you are. Without any need... to conceptualize it. Especially best not to. And when this session is over... best to let it all go and just leave it... without even a plan to sit down and do it again. ... So just begin with intention... with honest integrity to do it just right. Place your awareness on *all* of the experiences that you are having. Physically, mentally, verbally, whatever the experience is. It is worthy of putting your entire awareness on it. ... And, resting in that place as evenly as you can. ... So, we'll sit for a while.

*[00:20:12] period of meditation*

[00:45:19] Now sometimes... the mind is like a flock of birds... where we have a large number of thoughts, feelings, perceptions floating through our awareness. And our tendency, as human beings, is to very quickly sort through the experiences we want and the experiences we don't

want. This, I think we're all clear and aware of. And so, what we often do as an antidote is...we focus our awareness on a *particular* sensation or a particular feeling or a particular memory... so that we can have the experience of... kind of, calming down. But the objective is not necessarily to calm down. What the mind does, in a certain way, we'd like to step back and see *it*... just like it is. Rather than identifying with it, just to see it.

[00:47:21] And so when we feel... like we don't want to sit anymore... then it's a good time to get up... and walk around a bit, stretch. If you're alone, do whatever it is that you want to do or need to do. But *also*... do your best to notice those feelings... physical, mental. Notice our own internal conversation. No need to interrupt it. If we have one of those little *personal dialogues* with our self going on, just put your awareness on it. Notice it. No need to change it. The important thing in *all* cases is the ability... growing more clear and stronger, to place our awareness *on* any experiences... and just see it.

[00:49:05] *short period of meditation*

[00:52:48] Again notice that whether you are *still* inside... or disturbed... really makes no difference. If you can place your awareness on the experience of being disturbed, it's perfect. ... If you are feeling... afraid, you put your awareness on that experience. No need to call it fear or misery or happiness or anything else. The label is irrelevant. We're using the body... as an *object* to rest our complete awareness on. We're using the mind to rest our awareness on the experiences that arise in the mind. It is not necessary, in fact preferred, that we do not judge any of those experiences one way or the other. ... And again, best of all, is to place our awareness on the *totality* of our experience, *all* of those things, *all* at once. Like the flight of birds taking off... we don't feel that we missed something by not having counted them or seen each individual one. The collective... storm of birds taking off is where we put our awareness. And so, when our mind is busy and even when we're troubled, again we bring the awareness back to *that* experience. We place it there carefully and let go of *everything* and then just sit in it.

[00:55:40] *short period of meditation*

[00:56:05] *dedicating the merit*