

SHAMATHA
Meditation
to
MAHAMUDRA
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SHAMATHA to Mahamudra V2 2018

**Homage to the precious enlightened
guru who is the embodiment of the
Three Jewels**

In an isolated meditation hut in a place removed from passers-by and noise, the person who is to meditate in concentration should sit on a soft and comfortable cushion – the rear of which is slightly higher than the front – and assume the seven point posture of Vairocana.

After that, the first thing to do is to take refuge and generate the mind of enlightenment perfectly.

Then meditate on your body as the yidam deity and hold a slight attitude of pride in actually being the yidam deity.

Then, meditate on your root guru in the form of Vajradhara in the space in front of you.

With the feeling that he is the embodiment of the Buddhas of the ten directions and three times, make this supplication with one-pointed devotion:

“Precious Guru! Please grant your blessings so that the perfect samadhi arises in me;

please grant your blessings so that I can achieve the supreme attainment of mahamudra in this very life.”

As you thus mentally supplicate, your guru becomes delighted.

With a smile blossoming on his face, he melts into light and dissolves into you, and thereby, all the blessings of your guru's body, speech, and mind enter into you.

Having visualized thus, set your mind in equipoise for a short time by sustaining a mental continuum which is clear, empty, and devoid of grasping.

Regarding this, some instruction manuals teach nothing more than refuge and mind generation, but here, in our case, the complete five-fold path is integrated into each session:

At the beginning of the session –

- refuge and mind generation,**
- the generation of the yidam deity,**
- and the guru yoga**

in the middle of the session:

- **training in samadhi**

and at the end of the session:

- **dedication.**

This is an important factor, for it is the unmistakable view of Kyöbpa Rinpoche as he has stated in the Gong Chig *“Single Intention”*–

“all stages of the path must be practiced in each session.”

Identifying the Main Body of Meditation

Mindfulness refers to sustaining the continuity of clear and sharp alertness within the state of simply not forgetting the reference point, thereby being free from distractions

Alertness refers to that aspect of mind which remains watchful so as to determine:

- whether or not the mind is distracted,
- whether or not it is abiding,
- whether or not sinking and fogginess have arisen, and...
- whether or not scattering and agitation have arisen.

That means from time to time, the mind keeps an eye on itself within the state of undistracted mindfulness.

One should, however, be skillful in this, as an excess of concepts and analysis create obstacle in the cultivation of mental stability.

Likewise, if you become too concentrated on the reference point and thus emphasize only the clarity and sharpness of awareness, this will give rise to scattering and agitation, and you won't achieve an mental stability.

On the other hand, if your focus on the reference point is feeble and exceedingly loose, though it helps a bit in generating stability,

you will become the victim of sinking
and fogginess and remain in a state of
oblivion,
without gaining any clarity or
sharpness of awareness.

Therefore, the continuity of simply not forgetting the reference point is to be sustained, with a balance between tightness and looseness.

The basis for balance between tight and loose is:

- staying slightly looser than the limit at which scattering and agitation begin,**
- and slightly tighter than the limit at which sinking and fogginess begin.**

If you wonder what this statement means,
it refers to the fact that “poor meditation experience” is generated if you focus *with insistence and over-concentration* while your mind engages in the grasping of hope and fear.

In other words, mind automatically becomes uptight and wavers as long as it grasps at joy, sadness, hope, and fear like this:

The great hope of thinking,
“Will my mind ever abide?
What can I do now?”

**When it slightly abides, thinking with
great joy.**

“That’s it!”

When it does not abide, thinking with
great sadness,
“I am good for nothing.”

**On the other hand,
mind naturally becomes relaxed and
abides in its self-nature -
as long as it is free from grasping in joy,
sorrow, hope, and fear.**

Therefore, with your mind free from grasping in hope and fear, in the state of non-grasping, the more you insist the more your progress, and thus it is excellent.

Thus at this stage of maintaining the continuity of undistracted mindfulness of the reference point, the biggest obstacles and errors in samadhi are caused by sinking, agitation, and dullness.

Hence, it is necessary to recognize and abandon these obstacles.

Sinking

Sinking occurs when, as you set your mind on the reference point, the force of your mindfulness becomes weaker and weaker and your focusing becomes unclear;

your mind soon enters a state of blackout and falls asleep, as if it has been engulfed in darkness.

This is called ‘sinking.’

When this happens, realign the key points of your posture and revitalize your mind.

Having done so, set your gaze at an upward angle, looking at a point in space in front of you at the height of your eyebrows, and thus maintain the continuity of mindfulness imbued with clarity and sharpness.

Or else visualize something crystal-clear, such as sunlight or the light of a butter lamp, and set your mind on it one-pointedly.

In doing so, sinking will subside.

Dullness

Dullness refers to the condition in which your body and mind feel very heavy and obscured.

You may still be doing your spiritual practice, but it does not progress as it should.

**It is in an oblivious state without any
mindfulness or sense of feeling.
That is what is called 'dullness.'**

**In the nature of dullness is ignorance,
and above all,
it is a sign of abundant non-virtuous
deeds and obscurations.**

In this case, take a break from your meditation for a short while; and do the meditative recitations of Vajrasattva.

All the obstacles will be pacified. Then meditate as before.

Scattering and Agitation

Likewise,

- when there is great pain in your body,
 - strong anger in your mind,
 - strong lust and sufferings and the like,
- cut off the thought quickly and set your mind repeatedly on the reference point.

**If the problem continues although doing this,
do not be too diligent, but take a short break from your meditation, as you must get rid of this obstacle before continuing.**

If it is a physical ailment, consult a doctor.

If it is a mental ailment associated with strong lust,

- contemplate the faults of desire,**
- the ugliness of the object of desire, and**
- the benefits of guarding moral ethics.**

**If it is associated with anger,
contemplate the benefits of patience
and meditate on loving kindness and
compassion, etc.**

**If you make repeated efforts like this,
this obstacle will diminish until it
becomes pacified, and then,
meditate as before.**

In brief, as you settle your mind on the reference point with ease, applying undistracted mindfulness and observing with your alertness,

your consciousness reaches the balance between tight and loose where it can abide calmly, without distraction, in its own nature and have the sharpness of clarity. If this happens, it is genuinely qualified calm abiding.

**Sustain your experience in post-meditation:
Let disillusionment for samsara be
the leg of your meditation practice.**

Wear the badge of impermanence and awareness of death on your heart.

Toss far away your attachment to this present life's agenda.

Let devotion be at the forefront of your meditation practice.

Give rise to devotion to your lama, seeing him or her as an actual buddha in person.

Pray to your lama with longing.

When meditating, rest in the open, vivid awareness of clarity and emptiness.

As you are abiding in this state, whatever subtle or gross thoughts and emotions arise, recognize them.

**By recognizing them, they will disappear,
since they have no inherent existence.**

When you do this, all sorts of meditative experiences or “phenomena” will arise, high and low.

Sometimes you will experience this clarity-emptiness, a sense of vivid clarity and total conviction.

Other times you will experience a dull, spaced-out, dim feeling and you will wonder what went wrong with your meditation.

Sometimes all sorts of emotions and thoughts will burst forth, and you will feel like you have this rage boiling inside you.

These are all just the phenomena of meditative experience; do not get caught up in them.

Do not try to either engage in them or push them away.

Just sustain your awareness and let
whatever arises just arise as it will,
spontaneously,
without trying to edit it.

If mind is still, let it be still.

You do not need to apply any effort to rouse your mind into another state.

If there is stirring of thoughts, let them stir, and simply recognize whatever arises.

You do not need to apply any effort to try and still your mind.

If you find yourself sinking into dullness or lethargy, rouse your awareness and focus while supplicating the lama and continue meditating.

Your lethargy then will naturally be released.

If you find your mind getting too overactive and stimulated, do the same thing as before and continue meditating.

The overstimulation will naturally self-release, and clarity-emptiness will become more and more apparent.

Like this, whatever appearances or phenomena arise, activating the experiences of happiness and suffering,

**if you can apprehend them within the
space of mindfulness-awareness,
they will naturally be purified, naturally
be released.**

Thank You!

