

30-Day Morning Meditation Practice

Single-Pointed Calm Abiding Concentration

March 16 through April 16, 2020 · 6:00 – 7:00 am Central

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Advance Preparations

Prior to starting this daily practice, advance preparation of the following items will create good conditions for the meditation sessions:

- Contemplate and clarify your motivation for developing calm abiding concentration.
- Select the object of observation upon which you will establish single pointed concentration. You will stick with this object until you achieve concentration. > [Guidance on the selection](#)
- Create a quiet place, with an altar, where you can practice consistently over time.
- Prepare a seat to sit cross-legged on a cushion, or in a comfortable chair with back support.
- Obtain an image of the object of your focus and arrange it within view of your seat.

Morning Meditation Log-in by Zoom:

<https://us02web.zoom.us/j/81120391583?pwd=QTB4Q201TmZEZlFMK3M0S0cyM2FkUT09>

Log-in by Phone:

Dial 346-248-7799 | Meeting ID - 811 2039 1583 | Passcode - 690572168

The Practice Session

In our Gelug lineage, each session begins with the Six Preparatory Practices > [About:](#)

1. Clean the room and arrange altar with representations of Buddha's body, speech, and mind.
2. Obtain offerings and place them on the altar before the Buddha.
3. 3a. Take the 8-point posture: Back straight like an arrow. Legs crossed in vajra or bodhisattva posture. Hands palms-up left-over-right, thumbs touching. Chin tucked in slightly. Eyes gazing down past your nose. Tongue held against the upper palate. Lips slightly apart.
3b. Do the Nine-cycle breaths.
3c. Visualize Buddha and take Refuge, generate Bodhichitta:

I go for refuge until I am enlightened To the Buddha, the Dharma and the Sangha. Through my practice of giving and other perfections May I become a buddha to benefit all sentient beings. (3x)

4. Visualize an expanded Merit Field of positive potential: Buddha, Lineage, Teachers
5. Engage in the seven-limb prayer and offer a mandala to the Field of Merit

Reverently I prostrate with my body speech and mind, And present clouds of every type of offering, actual and mentally transformed. I confess all my negative actions accumulated since beginningless time, And rejoice in the merits of all holy and ordinary beings. Please remain until samsara ends, And turn the wheel of Dharma for sentient beings. I dedicate the merits of myself and others to the great enlightenment.

6. Request Inspiration from your guru(s):

Please inspire us, so that we may abandon all deluded minds and easily generate all flawless states of mind, beginning with respecting the spiritual mentor and ending with knowing the reality of selflessness. Please bless us to quell all inner and outer obstacles.

Developing Calm Abiding in Stages

The great meditation masters have identified nine successive stages attained by a practitioner as they strive to attain calm abiding concentration: placing the mind, continual placement, repeated placement, close placement, taming, pacifying, thoroughly pacifying, making single-pointed, and placement in equipoise. > [About developing the Nine stages](#) | > [Related Chart](#)

To be endowed with calm abiding, the mind must have the ability to hold fast to one object for as long as one wishes—but this alone is not enough. The mind must be clear. This clarity should be intense, alert, and sharp.

We will begin with the first stage, which is about getting the object to appear clearly in your mind. This typically can be difficult to establish, and will take some time over many sessions.

Begin sessions with eyes open, gazing at the chosen object of observation. Look at it long enough so it can appear to your mind internally with (partially) closed eyes. Imagine the object as luminous, about thumb size, at eye brow level, the distance of about four feet in front of you. Clearly placing the object in your mind's eye it is the first of the nine successive stages.

Obstacles and Antidotes >[More](#)

As one works to develop calm abiding concentration, two main obstacles will arise: laxity and excitement. Excitement prevent stability and the object can not be sustained. Laxity dulls the clarity and intensity of the object and leads to a sinking, sleepy mind.

The power of mindfulness, watching the mind, is used to adjust the mind when these two faults arise. Excitement can be overcome by imagining that the object is quite heavy, lowering the chin somewhat, decreasing the luminosity, and recollecting the emptiness of the distracting thoughts. Laxity can be overcome by small adjustments such as increasing the luminosity of the object, raising one's chin up a bit, recalling the importance of this effort, and avoiding heavy meals.

End Session with Dedication

Due to the merits of these virtuous actions, may we quickly attain the state of a guru-buddha and lead all sentient beings, without exception, into that enlightened state.

May the supreme jewel bodhicitta that has not arisen, arise and grow; And may that which has arisen not diminish, but increase more and more.

*In all my lives, never separated from perfect spiritual masters, may I enjoy the magnificent Dharma.
Completing all the stages may I attain the state of Buddha*