

OUTLINE OF SHAMATHA BASED ON SHABKAR'S LAM-RIM

(Excerpted from *the Emanated Scripture of Manjushri: Shabkar's Essential Meditation Instructions from Lam-Rim to Mahamudra and Dzogchen* by Shabkar, pp. 92-94)

I supplicate my kind lamas.

Pray bless me to achieve calm abiding, stable as a mountain!

To dwell in a pleasant place, having few needs,
Content, all activity abandoned,
Ethical, and thoughts free of everything desirable,
Are the causes to achieve calm abiding.

When you first practice meditation, laziness will arise,
At this time, recall samadhi's qualities,
and develop confidence, perseverance, and yearning.
Remember that blissful pliancy comes from these,
And you'll come to delight in the practice of samadhi.

When you sit in meditation but forget the instruction,
put strong effort into recalling them.
When laxity and excitement disturb your meditation,
use introspection to guard your mind;
It is a fault not to apply the necessary antidotes,
so, apply them and banish these demons!

But when laxity and excitement are absent,
let the antidotes also rest and allow the mind to stay concentrated,
in unruffled serenity and peace.

Initially select an object,
An appropriate support for your practice,
Then place your mind perfectly upon it.
Don't let your attention wander,
But securely hold to your placement.
When distraction beguiles you,
Recalling that placement, patch it.
Place the mind close, and then tame it.
Pacifying, thoroughly pacifying, and passing through
single-pointedness will lead you to tranquility.

Understand meditation through the power of hearing,
Practice through the power of contemplation,
The power of mindfulness helps if you forget,

And the power of introspection seeks out faults and removes them.
An unbroken flow of concentration dawns through the power of enthusiasm
And with the power of familiarity come samadhi.

At meditator's outset, stay as a warrior—
You need focused mental engagement.
When your samadhi is beset with laxity and excitement and obstacles come by the dozen,
 employ uncorrupted mental engagement.
But when the power of these two and their cohorts is lost,
 practice uninterrupted mental engagement.
Then when the natural samadhi, an effortless mental engagement, dawns,
 you are close to sinning calm abiding.

In essence, focus ceaselessly upon your support.
And vanquish laxity and excitement.
Then when your focus is clear and unwavering,
 know that serenity dawns with the obstacles gone.
And with an effort related and unrelenting, sustain your meditation
 and you'll find an immovable and effortless samadhi.
You even though you now keep your focus for a long time,
 don't be fooled, this is just a facsimile.

For only when joined with a bliss of pliancy,
Not only of body but also of mind,
Can this be considered a true calm abiding:
Fully qualified and most amazing.

Depending on this, you can deepen insight and directly experience emptiness.
But even if this alone is your practice;
 you will soon develop qualities like clairvoyance.

Through the lama's compassion, whatever merit I may have,
I dedicate to the actual realization of calm abiding.