

# 2011-03-04 The Paramis Truthfulness Part 3

Tue, 8/18 10:52AM • 30:34

## SUMMARY KEYWORDS

admit, truthful, reluctant, truth, write, difficult, sense, list, exercise, beautiful, feeling, self condemnation, condemnation, helplessness, people, part, open, great, starting, question

That in preparation for the reflection of this meditation might be useful again to take some deep breaths and put aside anything you might be

concerned with or thinking about.

Taking some deep breaths to feel more fully connected to your body,

feeling connected to your body so your body in a sense can be part of this reflection.

Perhaps as you inhale,

the time where you can open yourself, open your mind Your heart, open to possibilities.

Be open and receptive.

open yourself up as you breathe in.

And then this reflection that I'll offer you, you might repeat it or stay with it repeatedly.

Maybe almost with every breath

starting fresh starting a new as if you've never had the question before, and see what comes four bubbles up.

stretch yourself.

Stretch into possible answers to this question.

So the question is, what are you reluctant to admit?

Why don't you are reluctant to be truthful about

to acknowledge to admit

What are you reluctant to admit? What are you reluctant to look at

and then taking a couple of deep breaths feeling your body

when you're ready, can open your eyes.

So it's not uncommon for people to have things that they would rather not admit or look at or see in themselves. And some of those things, people usually think that there are difficult things, you know, problematic things are you know, but sometimes people don't want to admit The beautiful parts of who they are the strong parts of who they are. Some people have personal strength. But if they could, if they admit it or live by it, that they'd afraid they're going to hurt people, or it's going to disturb the status quo. So they don't want to really admit that or look at themselves that way. Or some people don't want to be successful admit that they're successful, because that is difficult for the people around them who compare themselves to that or you compare yourself to them and they're not successful or so a whole range of things that people sometimes are reluctant to look at or admit or admit to themselves or maybe MIT to other people. And, and sometimes, not that uncommon in meditation practice, especially on the retreat that we go through in the sense like layers of who we are layers of how we operate, and sometimes surprised to encounter layers that we didn't know were there that maybe weren't quite challenging or difficult or that we'd rather not know about ourselves and There it is, I didn't know that parkins the I have to be present for that. Work with that. To be truthful, pardon me of perfection. To have a love for the truth is to have an see the value and the importance of being able to look at things, even the things we don't want to look at. To be able to turn towards that which we're holding at bay and not really wanting to see. And then to see it and work with it, to discover what to do with it. Maybe not much as needed, sometimes. Some except to stay present. Sometimes what's needed is to do something in the world. You have to go and resolve something in the world with someone else. And you finally admit it. I think it's a very profound question that I think can very quickly show the great value of practicing truth. So what I'd like you to do now is to

do a writing exercise.

And that is get a piece of paper. And in nssm paper for those of you don't have and we have pens here for you, and, and the exercises to write down, write out, it could be a list. Maybe it could be interesting just to write the list. But to write out what are the things you could be more truthful about? What are the things you can be more truthful about in your life? What would it be useful to admit to yourself? In a, what are you locked into admit about yourself? Are you reluctant to admit or to look at? So to write this out, and you're not going to, you're not going to share this with anybody. So once it's, you don't have to censor yourself. So once it's If you're finished the exercise, you can throw it away, burn it posted on the internet, whatever you'd like. But you don't have to share with anybody. And we'll do this in silence. And we'll do it for about I don't know at least 10 minutes and long enough that if you have trouble thinking of anything more, so that when you start having difficulty thinking of any more me, that's when it really begins. You kind of stretch yourself and keep thinking about it then and see what comes up to keep going back to this question.

What are the things you could be more truthful about

So it's one thing to

look honestly on what is it we're avoiding? What is it we're not admitting what is it we don't face or something. It's one thing to do that. Another thing to know what the do about it. Once we've seen it, be wise about it. But I'd be, I would appreciate hearing from some of you, not your confession. But rather what was that like to do that process?

For me, it kind of turned into a list of what I was afraid of.

That's interesting. Thank you.

I'm noticing that

I forgot I forgot the question. But

whatever it was, it was hard for me to look at the positives. Like it was like I was listing all my demons and not listing all my goddesses or gods you know.

It was written interesting. I had to keep returning that I need to look at a wider spectrum than what I was looking at. Testing. Great, thank you.

Well, I've been doing this in my mind

a fair amount lately anyway. So

it's it was it's, I'm getting used to it and it's becoming easier. But it was still hard to actually write it down on paper.

Because then you have to be ever more articulate,

even more articulate.

And then the same as you said, I was writing down all the bad stuff, so I

made sure I put in some good stuff. So we're curious, what was the difference between admitting something to yourself in your head versus writing it down?

Once it was written down, I'm not sure

exactly. But But perhaps the answer to that is, when you write it down on paper, it's a little more concrete and real, and then you're looking at it actually, with

your eyes, so bouncing back at you a little bit.

Okay, thank you.

It was humbling.

A lot of the things I could think of being truthful about were also things I could think of that I could let go of. So I quickly started to think about few Fridays ago when we did renunciation.

There were more things in that but

letting go off was a very helpful thing to you.

Great. This was a good connection between the two for you. Thank you, straight back behind you.

It was very painful.

Um,

I a long list of self donations

and

is frustrated, not to be able to know which of those things are really true of me and which are purely self condemnation, without basis, or if it's in between what? So in a sense, I echo what you said, was a list of fears in that there are things I have feared might be true of me. But I don't know how true they are. So I'm reluctant to embrace them all wholeheartedly. Great. Yeah,

that's that's why I said but if we made a little bit couple of thoughts about it, but you said, one is that there's a big difference between stating what so versus condemning it. And even things that are difficult about ourselves, we can see state deltas is difficult. This is I do this. And there's no condemnation is just acknowledgement. This is how it is. And part of it's really useful to be able to distinguish between those two ways of relating to something, and to relate it to it just all like this. I pick my nose. You know, that's that that's how it is, you know, as opposed to, Boy, am I a lousy, you know, human being or picking my nose, so that the value of judgment that goes on top of it sometimes is extra. So that's one thing and one thing you might want to look at and see if you can tease apart might make it a lot easier. The other is that is that you said you had a long list of things that you know that we can like self condemnation It might be useful to step back and have a bird's eye view on it all. And what is what's behind? What's the motivation or the impulse? That's way back at the root of what of doing self contempt, condemnation. What's the atmosphere within which that's occurring? And because maybe sometimes we miss the, the forest because of the trees, you have all these trees. And that might be interesting for us to look at. And, and when you see the overall atmosphere, the mood, you might see where it's useful to bring your attention. Probably it's not so useful to bring it to the places you condemn yourself, but might be something a bigger picture that could be healing.

It's a sort of confession list. And that's why I want to drop it in the donation box.

So take you care of it. It's written in Dutch

only thing I know in Dutch is house, the only thing I know in Dutch is how to square

it was a very powerful just to see the truth of it all and kind of looking at it from like, outside view, to just look at the truth and be okay with it. I think like a lot of people said, like, we look at the truth and we're like, it's not very good, but just to look at it. Like one of the things I wrote down was being truthful about the things I don't like. You know, just to be okay with that is, it's pretty powerful. But I really feel I thank you.

So thank you all very much for doing it and be part of this and your comments. One of the things is one thing to look at something that you reluctant to admit or it's difficult sometimes to look at maybe even painful, sometimes the thing and sometimes we focus so much on what we're looking at the thing we're looking at, but there's something another thing that's worth noticing as well. And that is it, the your appreciation of being truthful. You're the love of truth, or the value of being honest about what's happening. And that itself is a beautiful, beautiful thing. And so even if we were If you're looking at is

really bad news, the fact that you're looking at it and being honest about it and love being honest about it, that is a whole nother game. And so what I'm trying to say is many people focus on the bad news. I'd like to encourage you to focus on your love of truth, that how beautiful and important is to be admitting, wow, this is how it is for me. And if you do that, it might you might actually be Boyd, as opposed to be to sync with it all. But that's what's going on. You'll see that, you know, you'll see, well, maybe it's humbling. But,

but maybe it's very satisfying.

It's a beautiful thing to be honest.

So, what I'd like to do next is to see if we can have a little bit of an open discussion or open comments. Why do you why what why do you think why do you think people not you, of course, but people are, are

what are the things that keep us

from

admitting what's true? What keeps us from looking at the truth? What are some of the things inside of inside of those people?

What are your thoughts about?

For me, it's self judgment. I realized a while ago that one of the reasons I hate to be wrong or make a mistake or being perfect or whatever, is not so much what other people are going to say or do. But what uh, how I'm going to punish myself. So that's one of the deterrence for me. Great. Thank you.

To

me, it's a shame, the feeling

of shame. It's hard to deal with.

There are no Oscars for telling the truth. So, a lot of times, people were they're not necessarily encouraged or encouraged to lie, but they really don't see a reward on telling the truth either. Thank you.

I find it just plain embarrassing.

Even if I don't tell anybody else, I just hate to admit these things to myself.

So I'd rather not do that. If you don't mind.

Around here, I do

think that sometimes I believe that if I don't say it or don't admit that it's true, it won't be true. It's the illusion.

Thank you.

For me, the deterrent is partly that if I really see the truth and embrace it, then I think I have to do something about it. Which means I have to change and, and maybe that's, that's what I need to be more truthful about for myself. Is it my real reluctance to, to change one of the things I said I was gonna be more truthful about the degree to which I was losing my grip. And then I thought, well, that's an interesting choice of words. Maybe that maybe I need to lose

I don't want to be aware of things Syrian. Often I don't want to be aware of things this way. But why? That's the interval to be forgetful. Why?

What benefit you get from being forgetful in

pain, you get pain or you get to avoid pain, avoiding avoid pain. And why do you want to avoid pain because of helplessness

What do you think will happen to you if you're helpless?

What are you afraid of?

Lost being lost?

What experience Have you had now being lost?

Shame is a way of losing myself.

So you'd rather not be aware so you don't lose yourself. You don't have shame. And when you feel shame, you must have some experience of it.

What do you feel? You really need?

What do you really need at the time you're feeling shame?

It would be really good for you to receive

That's beautiful.

Do you have any sense of how to give that to yourself?

giving myself more time. Beautiful. Thank you.

Sometimes if it's about the truth of a relationship, you don't want to admit it because it'll upset the status quo. And if you upset the status quo, then things can fall apart.

Yes.

It's a for me.

Suppose if you build a whole life around a certain set of identities by yourself, and they come into question and you are truthful about it, then, you know I get this concept of self that just kind of go well, if you're not

this then

what are you?

I mean, there's like, what's on the other side? I don't know.

He's a scary thought is unsettling. Yeah, yeah. But there's a void that unsettled place. I spent a long time up against the edge of that and not willing to go over that edge because I was scared. Yep.

For me, it's amazing in doing working with my own self with it and also working with clients when we go to that edge. And then we can draw over the edge. There's this beautiful liberation, freedom that actually happens. Once you go through the sense of the helplessness and thinking, something won't be there and what arises, what I've learned in my own self, and seeing others is this really the beauty that begins begins to happen and at a client that's all of a sudden became a condor and flying that did not want to do it, but just felt this freedom. And I know on my own self doing it, and long retreat, I found the love that was so deep. And I was like, wow, this is here. And I think part of it is that love is something in our world and society that we just we can't get to because of the pain from generation from generation goes over so our parents don't know how to even show us because they can exhibit it. And it can be pretty scary to go to that deep love because for me, I found I've had to let go of all these identities that I've had. And when I go there, it's just like, it's, it's been changing my world. You're doing it. Thank you.

Okay. So thank you very much for all that. And I think that for some of you, it's probably very touching who some of you said that to go into this space. Some of you maybe came today not expecting this, or knowing what was gonna be opened up. And so we're taking a break now and, and, and my mind thinks that will maybe be good if we took the break in silence, just to respect what happened. The other hand I think having time to connect to people here is also very valuable in this kind of setting. So I think what I'm going to suggest unless we get a strong feeling from the house, is that it's okay to talk During the break, but as you talk be sensitive that the person you're with or talking to, is, you know, who knows how they were opened up by this exercise. And so just be a little bit tender caring or just just, you know, something. And if you don't want to talk during this time, it's fine not to talk. Maybe go for a walk around the block or do something. But it will start again in here at

Well, maybe we start at 230