

2013-07-17 Dharmette Love The Weeds

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SPEAKERS

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So there's a story from the Sufi tradition of Mullah Nasreddin, where he has trouble in his garden with some horrible weed that keeps wanting to take over his garden and he tries every possible gardening trick to keep this sweet from sprouting and being a problem. He goes to many of the great gardeners of the realm to get advice from them what to do. And he tries everything diligently but nothing seems to work. Nothing works. So then here is that maybe in the Royal Palace, there's the roiled gardener, an old, wizened old gardener has been gardening for longer than anybody could remember, who knows all the ins and outs of gardening and certainly has a solution for this particular weed. So he goes to this old man, and he says, explains what happened, his plans what he's been doing and the old man listens and listens and listens as he recounts, although many, many, many, many, many techniques is used to try to get rid of those weeds. And then the gardeners, the old gardener silent for a long time. And then since I know I know what you need to do. What's left for you to do is to love the weeds. That was it. Love the weeds. So at some point you have weeds in your mind and your heart and maybe you're trying to weed them out, do something maybe you've been trying all the different techniques that the different teachers have to teach you and nothing seems to work. So at some point what's left is to love it. The love this part of yourself to love yourself in spite of it, because of it.

It can sound like really bad news to hear this means I'm gonna be stuck with you stuck this way forever. And I don't know if you're stuck if you're loving it. If you bring your kindness or goodwill to it generosity to it. And the more Buddhist way of telling the story, maybe it's the same. But it is just another way of saying it is, at some point, all your efforts, try to change something and fix something and let go of something and make it better. And they're all seem futile. There's something very profound about simply surrendering, giving up, not giving up in despair or discouragement. But a deep thing, something much more deeper, more profound. Letting Go. This is how it is. And the way that in Buddhism, this particular kind of wise surrenders, it's a surrender to the inevitable. This is how it is. It's done either literally or metaphorically with a deep bow. Put your hands together and bow Okay, it's inevitable. This is what I have to live with. I think most people sooner or later, will encounter something about their lives, which you wouldn't have chosen for yourself. And if you could have done it differently, if you could have changed that you would have changed it. But sooner or later will come a day when that's not going to happen. That's not going to be an option anymore. You know, nothing else is going to maybe be in your elder hood. All kinds of things happen in your elder hood, that when you were young, you would not have wished on yourself. And there's not much you know, this is how it is. So we bow This is how it is. Because in Buddhist practice, the freedom that Buddhism practice is pointing to is not the freedom that By getting rid of anything with the freedom of how we relate to it, we open to it, how we keep our hearts open or our minds open to the inevitable to how things are, it's in our relatedness to how we relate how we, the attitude we have towards it, which is where freedom is found. So, it's unfortunate to have body parts falling apart. But if it's inevitable, your freedom is not found by getting those parts working again.

It's found in how you relate to that this profound letting go or surrender perhaps this is how it is or your love of it, you love it. You did everything you could not use love it how it is. Or perhaps you have an original Personality or original Personality Quirk. Very occasionally Do you meet people with original personality quirks occasionally meaning every couple of minutes most often with yourself. Just you know you're and so this is how it is. And there are some people who only after like 70 years or 60 years, they finally said, well this is this I guess this is who I am quirky and so then they finally kind of relax around it and that relaxation and allowing well this is how it is. That's where something profound could happen. This is how it is. Rather than fighting it or struggling against it or being embarrassed by it or judging oneself by it or Okay, deep out to it. This is how it is. So I think that everyone, sooner or later will discover weeds. That won't get weeded out. So what do you do then? How do you face that? How do you recognize that? So Mullah Nasreddin was told that everything else, nothing else, nothing else works then love it. I think it's a beautiful answer. Someone else might say when nothing works, except it, allow for it find your freedom in relationship to it. You wish it was different, but this is how it is.

So you're not going to stress about it or assuming identity around it or be angry about it or embarrassed by it or maybe you can even just wear it. And then most that matter of fact, why this is how it is. I've known people who had some kind of personality issue Quirk. That was in conventional terms, not very desirable, not very popular say that way. But the way that they were so accepting of it, and so kind of just here and this is who I am just kind of present themselves, I'm this way. I get impatient really easily or I get angry really easily. There's something for me that resonates without the net. It's the ease in which their their lack of self consciousness in which they're that way. About 10 years ago, or 11 years ago, when we first came into this building here. I had a meeting here with some very senior Zen teachers had been someone that had been teaching for 40 years then at that point involves in 40 years of Zen practice. And the question was asked around the circle. You know, how has Zen practice changed you? Have you benefited from your years of Zen practice. It was very interesting to go around and hear all the different things, you know, 30, 40 years of practice what they have to say. But the thing that I was struck the most by listening to them was ones that were so at ease and so honest about their shortcomings things and maybe sometimes you wouldn't publicly let people know. It's a kind of a kind of, it wasn't like they were causing problems in the world, but they had it under control, perhaps, but they put it rather than being a pure purified or, you know, angels saints What was impressive to me was the ease and relaxation and tremendous honesty, which were they just here I am, this is how I am.

So when the day comes for you, where you recognize the inevitable, you recognize that it's time to live with your weeds. I hope you can love it. I hope you can surrender in the most gracious and wise way to kind of let your heart sing and be free. Thank you