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SPEAKERS

Gil Fronsdal

As people develop in doing meditation practice with time, the mind starts becoming almost quieter. And with time, our ability to see what goes on in our minds becomes clear. And one of the things that some point people become aware of is the subtle voices that operate inside the subtle beliefs, the subtle judgments, the subtle ideas behind that operate about what's going on. And sometimes they're so subtle, that it's almost as if we're not thinking them at all. It's almost like built into the structure of consciousness, certain beliefs, certain ideas. is how it is. And we don't see it as a concept or the conceptual mind operating or thinking. We like to joke little bit that sometimes I've had the experience of, of becoming so quiet in meditation, that I have the thought, I'm not thinking right now. And I believe the thought, because that's kind of how I'm thinking is I'm thinking it from a place kind of subtlety. I don't identify with my normal thinking mind. It's not that kind of inner voice that I would put normally would have. But sometimes, you know, the way that we see something like we might see another person and in the very act of almost as if the very act of seeing the person is seen a certain way with certain bias we say with rose colored glasses or tinted glasses is something where we see the person is dangerous to see the person is desirable or something and we assume that it Just that's the way the person is the person is that way, or a situation might be boring. And we, you know, just its inherent right? The situation is boring, just the nature of the situation is boring. It just, of course, it's boring. You know, everybody be bored in this situation. It's just the way the universe is built that this is a boring situation. But boredom is not No, no thing is boring. Boredom is an activity of the mind. It's an interpretation the mind makes. But it's so subtle, the way this interpretive mind operates, that it's projected onto the situation, and it's entangled are caught up in the very act of perception itself. And we don't see that thinking is going on or operating or as applying this on the situation. And so part of the opportunity of meditation is to get quiet enough to start seeing as subtle as some As subtle attitudes to subtle beliefs, ideas that are operating and one of the subtle ideas that can operate is a feeling of discontentment. Being discontented, even there might be conventional and surface contentment about something. But sometimes it can be an underlying discontent that is just kind of built into the structure of how we are. And the other one is fear that they probably probably one of the most common comments that people make to me who've been meditating, especially on retreat, where they're meditating all day long, is they'll come at some point and say to me, I had no idea how pervasive fear is operating in my mind. I'm actually I'm always afraid. I'm always anxious. It's like everything is seen, but I had no idea because I never spend so much time looking at myself and tracking What goes on whenever he got quiet enough to see this underlying level or layer of thinking that's going on or feelings or attitude going on. And but today I want to emphasize the thing but this content, one of the ways is operated for me in my practice, I saw my practice was this kind of probably characterized best by the expression, that the grass is always greener somewhere else.

No matter what my experience was, or whenever I you know, even if it was, you know, some look, you know, like, some ideal meditation experience, some good thing, it was never good enough. It's never quite right. Certainly the other my neighbors and they're there, you know, the other side of the fence. They're meditating better, they're having a better experience. It's something you know, more wonderful and mine doesn't can't quite count what I'm at what I'm experiencing is not good enough. And, you know, I got to see you know, As I got acquired, acquired, sometimes I can see this underlying layer that that kind of was often operating for me. And it didn't have to have a reason to be this way I just was that way. It's like searching, looking, thinking somewhere else. This wasn't good enough discontented with what is because certainly there's something better. And so why don't emphasize here today is that there are these subtle, subtle assumptions that are operating. And those subtle attitudes or beliefs, set the stage or condition or set the mood for how we see ourselves how we see the situation other people, and in terms of meditation, kind of set the mood for the meditation or set the direction or set there's a certain kind of container for the meditation as we meditate.

Sometimes what's useful to do is certainly to see that but sometimes it's useful to appreciate that this thinking mind is operating at a subtle level and to offer a different thought, offer a more useful thought to it. And so what are the useful thoughts is the thought of contentment. And to sit down and say, I'm going to, you know, let me let me evoke a feeling of being content here now. And maybe you can't do it once, you know, wonderfully. You don't know you don't want to have a too high expectation for what you can accomplish. But it's like setting a little intention. Let me be content now. You know, Dharma willing, God willing to even be too caught up that is going to happen or not. But let me so you kind of like kind of like entering in this kind of intention. Have a certain way of being into the mind stream. rather than letting the mind stream, do whatever it pleases, which is what we'll do. And that's subtle level if you don't kind of sub, you know, and suddenly, you know, the mind does what it does, but I'm going to intend, I'm going to try to insert it and there's many things you might kind of intentions you might kind of try to insert into the mind stream. One is kindness, may I be kind, in this sitting, may I be present in this sitting, may I be content? May I be compassionate. And so the idea is to kind of see if you can bring some conditioning in that counters, some of the conditioning that's already operating. Without a lot of expectation or demand that you're going to have a big impact, but you kind of like trying to operate kind of trying to kind of kind of soften or change mindstream this subtle stream that's going you want to be careful that it's not pollyannish Be careful that you're not using it to cover over what's really going on, pretending that things are better than they really are. Pretending then then your content when you're really not content. But this is why they the expression, just make it a resolve or the intention, may I be content, come with me. And then you might be more likely to kind of hold things likely hold things more openly, contentedly. You might be more willing to be content with being discontented. Be content, wow, this is pretty wonderful. I'm very content, that I have a practice of meditation practice, a mindfulness practice, where I get to sit and feel and be present for my discontent. Isn't that great? Not everyone can do that. You know, people are discontented and they're like doing crazy. things and I get to sit here and be present for my discontent, that I feel pretty content about that. So, the subtle mind stream the subtle almost like you can't see thoughts, that kind of condition or shape or they're in the background kind of setting the stage for how you can perceive ourselves in the world can be certainly with deeper practice can be completely let go of uprooted. But until that time, it's possible to kind of try to insert a different intentionality into that stream in a way that's supportive and helpful for you. And so you might consider what you want, what would be good to insert into your mind stream. And, and then maybe and then the idea of, may it be May I be more content, may I be more compassionate? Rather than I will be. Just may I be it's kind of an open, open handed open minded. May it be this way, Dharma willing, baby.

So those are my thoughts for today. So now we have