

2013-08-14 Dharmette Opening The Door

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SPEAKERS

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So, there's a fable that's taught, told about I suppose some monarch that wanted to find the wisest person in the land. And so, the ministers gathered up three of the people who consider the wisest and the question was discovered who among them was the wisest. So this monarch decided that to lock these three wise people in the dungeons, throne to put them in the dungeon put them down there in the dungeon and then what came down with them and said You're going to be left here in this room and your job is to figure out how to get out and no one's going to help you if you don't get out you'll starve to death down here sounds pretty you know these monarchs cannot sometimes have their ways. So these people is wise people gulped and the door was slam shut on them. They lock to the door and there was a big lock, kind of old fashioned thick lock with certain number of combination things connected to it and key holds connected to it and puzzles connected to it and it looked like a big challenging thing. So, two of them went to work right away to figure out the lock and I would work then try to figure out combinations. And that seemed like a complicated combination. So there have to be some key or some code or something that they could figure out. They were using all their intelligence try to figure out how to do this slock and the third one just sat back and against the back wall and looked at the ceiling and napped took it easy, meditated maybe. And the others were sweating for a long time. And finally, when the two got exhausted and tired, their efforts to try to figure out this lock. That door third one got up and looked at the door. pushed it and it swung open. There was certainly a big lock on the door, but it never been locked. So this is another story is a story of how sometimes we get caught up. In papañcha, we get caught up in stories and ideas of what has to happen and how complicated it is. And it's not uncommon for people to get kind of lost caught up in the world of thinking the maze and Maisie the maze of think thoughts with where there's no way out. As long as we're thinking about the problem, and they have these usual stories about a problem. Trying to figure out and thinking mind for example, there's no solution. The solutions are not really going to help.

But you know, what's the equivalent of just buying a relaxing just pushing it open and door swings open. Is there a solution which is so easy. That's right there a paradigm shift that's right there. That is not found by thinking or figuring out. And I think that's people who meditate, I hope, will sooner or later have some experience of this, of having the experience of having a problem. Having something that seems really important to figure out. And that the user can have the automatic way of trying to figure that out is with the thinking mind. And the thinking mind goes in circles and goes in this maze, and then meditating, and somehow relaxing deeply enough and letting go deeply enough. And the thinking mind quiets down and maybe comes quiet and not thinking about these things so much. And that in that mind, that's free of thinking. Quiet thinking is quiet down. The whole problem, the whole situation is seen in a whole different light, seen in a way that it just couldn't be seen. As long as we're thinking about it all, trying to figure it out and solving the problem.

Sometimes what we discovered there was no problem to begin with. Or the problem is not what we thought the problem was. It's very different. Or what we're trying to fix doesn't need to be fixed. Maybe there's a problem with our fixing it doesn't need to be fixed that way. So I know for me that when I was younger, a big component of every problem I tried to solve was how I would look good in it. And in the results, I would come out ahead how I would be something the wise person and that made whatever problems I just saw much more complicated when I was inserting myself in my self image into the middle a little bit. And I learned a big part through meditation that I didn't, that this concern about how I got seen by other people and looking good, was a mental activity of a busy mind. And as my mind got quiet, that concern fell away. It wasn't so active. And then I could go and address the different issues I was involved in. And I had more choice about whether inserted myself in the problem solving or not, and learn the many times I didn't have to insert myself I could take care of the problem, but I was concerned about, you know, whether I look good in the process of doing it.

I found many times that the problem is that I have you know, it's um, I think maybe with someone maybe Mark Twain or Orson Welles or someone said something like I've had many problems in my life, most of them which never happened. Because many of us live in the world of imagination. And anticipatory problems are a great one, you know, all the problems you're going to have. All the problems that are up ahead, are have some degree, involve your imagination, you're imagining what's going to happen in the future. And I have a very good track record of imagining futures that never happened. I don't know about you and you have a good track record, you got much better at doing that thing. Yeah, you do it, you predict the future and it always happens that way. I think most people are very poor track record. And predicting what's going to happen and so that, you know, if your problems are coming, they're coming tomorrow, the next week, you know, you know, chances are that your imagination is kicked into, and how much what how big is your imagined how big is Have a punchier, abstract thinking involved. And if you're trying to solve a problem which hasn't occurred yet, and you're that you're, you're clearly going to be in the world of thinking. And I found a lot of relief sometimes sitting down to meditate or other ways like this. And letting the mind become quiet. And the problem that I had that was so important dissipates in the quiet of the mind meditative mind. And then I look around then I realized it's not happening now. Is this not happening now? So then you could notice that it's not happening now. And then you can of course choose to pick it up. Right? You realize and you're thinking about the problem that you're anticipating. So wouldn't your time be well spent by getting you know getting back on the bandwagon and getting back on the horse and thinking about it some more and or your bed? off. Having a break, having vacation is often one of the interesting ways I've seen this kind of thing happen. It's made a little bit of any separate is when I'm involved in the world of my thinking, thoughts, and especially the to do list all the things that have to be done that I can sometimes feel hemmed in by times and enough time to do things. And if I stop in the middle of my harried life, and meditate for a few minutes for a while, then miraculously after I stopped meditating, I had more time. I made time, right. Thai, you know, somehow, the vision of my world and what I see through my eyes, is very much conditioned by the activities of my think Mind and the speed in which is operating and the way it's ponchos operating. And so to have the ability to drop stuff, to settle down thinking mind to step out of its orbit out of its gravitational pull, allows your eyes to see a situation in a different way. And it's a great thing, to see the world to see yourself to see the world, free of this world of thoughts and opuntia and shoulds insurance and future imaginations and what we think people will both think of us, that was a big one for me from when I was younger was was by concerned about what people would think about me. And the only way that I could be concerned about what people are going to think about me was if I had papañcha, if I had imaginary thoughts and ideas and stories about those people and what they were thinking. So meditation as a vehicle as a means to quiet down the punch or quiet down that proliferating thinking quiet down the story making mind and to understand that that's a very important part of meditation is very important. So that we're willing to put the thinking mind aside, or if we can't put

it aside, at least stop investing it with so much importance. Maybe I can't stop thinking but at least I can stop believing that it's important to think.

You know, you know, so just because often what the weather is fueling is the belief This is important, but, you know, this is not important right now. It's not important. I'm only meditating for 20 minutes. You don't have to solve the world's problems in this 20 minutes. I'll get to it later today and get to take a vacation. Take care Brake, and, and to have the ability to, to just drop and settle into a quieter place with a story making mind is not operating. We'll give you a much clearer eyes to see what's going on. So that when you have to think about things, you'll think about them with greater clarity, greater clarity and wisdom. And I suspect that more of the doors that you face will swing open if you are relaxed. Okay, so thank you. So now we have 15 minutes for our temple cleaning. For some of you, this is a great time to be mindful and watch your mind and what you do. Some people that transition from being quiet and doing nothing to the more social world of going around the temple and working and doing is just a right place for papañcha all this stuff comes pouring back so you can watch see what goes on. I think it'd be really helpful if maybe a couple people could help Linda, who knows people, anybody here know how to pack the books. And before I lean anybody else, would you be willing to do it to the three of you back as many boxes as you can. And then I wonder if there's a person with a stout constitution, whatever that means. stout constitution, whatever that means, who I don't know what it means at all.