

# 2013-10-16 Practice Notes

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## SUMMARY KEYWORDS

abide, enter, meditation, mindful, pool, image, thoughts, dwell, hold, floating, awareness, activity, sense, passenger, presence, experience, room, state, slips, railing

## SPEAKERS

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And I want to bring up two verbs, which are very important in their early Buddhist tradition. The traditions instructions on, on meditation. And these two words are in English are usually translated as entering and abiding. So for both doing mindfulness practice mindfulness, something we enter and abide in. And for concentration practice, we enter and abide in states of concentration. And the idea of entering and abiding entering is fluid. Both them are a little bit intentional, something that we do. And so we enter something. And then in that place that we enter, we abide we rest. We do Well in there that I'm entering is a little bit more the active and the abiding is more the receptive and not passive is the right word. Entering is more the doing abiding is more than being we be. And there's a variety of things we can enter into in meditation practice. But it's interesting to think of the image of entering that you might have. I mean, sometimes, maybe most obvious images of entering to a room or a door entering into some space. So you enter in the space and then you abide in the space.

I like the image of entering a refreshing pool of water and you enter the water you drop into the water and use you kind of allow yourself to kind of fall into the water or rest in the water. And then the water holds you and you abide in it, you dwell in it, you float in the water. So what it means though is to, we don't necessarily keep things as they are. In being mindful, there is a kind of a state of being with which we're mindful of. And we're being mindful of the way things are for sure. But mindfulness is not so much an activity as a state that we enter into, that can be understood as a state of awareness, or presence, that we then kind of feel like we're within. Like we're floating in a pool of water, we feel like we're in the pool, or you're enter into a quiet room and you're in the room and you feel the quiet. So they do and so it's also kind of intentionally kind of leaving something behind. Coming into something new. And what we're leaving behind is the normal activity of the mind for most people, which is to do a lot of thinking. And to be the primary thing we're going to be doing is negotiating our life. Through our thinking, we're thinking about all kinds of things. And we might try to be present, but the mind slips off into thought. And it is to kind of incense, leave that behind, leave that outside the room, outside the temple, or put it aside, that'll be it for the time being, can be the edges of the pool. And you, you know, it's maybe it's like you've learned to learn to swim, so you don't have to hold on to the railing anymore to the side of the pool. So you'll learn to swim and so you don't need to hold on to your thoughts anymore. negotiate your world, hear your thoughts, figure out your world through your thoughts. So it's kind of like entering into some other kind of way of being, which is not that way of being when we think. And so there are different people that might be a different thing. But we enter into our body. And we allow our body to be and we dwell in our body, we allow our body to be the reference point for being a sensing, being, sensing, aware, being, rather than thinking about what we know and being a mental activity to know and be mindful. It's an embodied sense of presence, that kind of, is encompassing or holds us or is broad. So I don't know if this makes sense to some of you that this idea that we enter into a state of meditative state or state of awareness, state of presence. And then once we're enter into it, videos to

dwelling there to abide there, and it's not meant to be so active. Some people get caught up in mindful meditation that you always have to do something. There's a doing part and there's a non doing part. The abiding resting in allowing it to be is a wonderful way of being because then we're mindful of what comes to us. We don't have to kind of engineer our experience, we allow the experience to be but in this space of awareness, we're in this big room and things can happen in the room and we're just dwelling there and watch what happens. We're in the pool, floating and you know, things happen in the pool we're aware of, it doesn't have to change the fact that we're resting in this floating space. So to enter into abide. For me, it's a little bit easier to do in a sitting meditation than it is to do in walking meditation. But you might try it as you walk. One of those tricks that I use for walking that kind of gets me into that is when I started walking back and forth and walking meditation. And then I imagined that I'm the passenger of a car rather than the driver. And, and so and then I in that imagination, it's not that I'm walking, but I'm being kind of carried along. And so the world is coming to me my experience is coming to me and I'm just there as a passenger just abiding in the car and to the car and abide. And whatever is going on wherever my direct moment moment experience is, is just arriving as I sit there in the passenger seat. So that helps me and I don't know if the image makes sense for you. So in any case, I hope you enjoy your morning. Thank you