

2013-10-16 Dharmette

Thu, 9/3 10:56PM • 11:26

SUMMARY KEYWORDS

preoccupations, preoccupied, enter, abide, hindrances, dwell, felt, experience, lived, occupy, present moment, meditation, awareness, hold, open, attentiveness, attention, unfolds, presence, happening

SPEAKERS

Gil Fronsdal

Entering and abiding. So in the end, when the Buddha gave instructions for meditation practice, the beginning of it involved near the beginning of those instructions involved, doing three things to them which is entering and abiding. But the first is to put aside what's known as the hindrances. And, and now I want to talk about the hindrances before talking about entering an abiding is to say that generally, part of the reason why certain things are called the hindrances for meditation for being present for presence is that they are preoccupations of the mind. And when the mind is preoccupied. It can't focus clearly on what is happening in the present moment. So if you are in that, maybe in the so obvious might be, if you're consumed with anger, the heat of your anger and concerns might distract you from really seeing what's happening around you and around you, and what's the wise thing to do. If you're consumed with desire, sometimes you'd also you don't think very clearly. And that preoccupation with desire keeps you from seeing what's actually going on and what's actually needed. A simple example would be the, you know, desire for more food and more pleasure of food. In that preoccupation, it's easy to overlook that easily not to pay attention, notice that you're no longer hungry. Maybe you're already full, but the desire, you know, is where the mind is preoccupied. So that's mostly what we see and operate on. And so the hindrances are preoccupations and means that the big part of that attention that we have is focused on What we're preoccupied with. So we're focused on what we want. We're focusing on what we don't want, or in that kind of focus on things and activities. We're either getting tired, straining us getting tired, or we're getting agitated. Or we're left feeling very uncertain. And as some of you know, being preoccupied with decisions sometimes and not knowing what decisions to make, we can bounce around hold things this way in that way. And we're filled with uncertainty and unable to go forward. So the hindrances are preoccupations. And if you're preoccupied, you can't be occupied. And so we're trying to be occupied trying to occupy awareness with the occupy a presence we're trying to occupy ourselves, you know, in our lives, the being way and the lives presence and the lived experience. We want take up residence, in the, in our lived life as reliving it. If, if we're thinking about the past, thinking about the future, thinking about the preoccupations, we tend to get not in touch with the experience of living in the present a lived experience, that which we can feel through our senses, seeing, tasting, touching, feeling, sensing the sense of life that arises up from inside of us, rather than the life that we think is out there that's going to do things for us. And so to occupy our hearts to occupy our body to occupy ourselves from the inside out, and have a radiance of being be there is only possible for their for the lived experience of the presence.

So the instructions of the Buddha is we put aside the hindrances, put aside that preoccupations and then we enter into Something and wherever it is we enter into, we then abide in it, dwell in it. So, over and over again in the ancient text where the Buddha gives instructions for meditation, those are the three things you put aside the hindrances for the time being, we don't let the mind fixate attention fixate on the important issues or life or not so important issues in life, because that's not where the lived,

present is. So we're willing to put that aside. And then we enter into something. And then once we enter into it, we abide there. Some people like the word, we arrest there. And, and so the expression the lived experience is meaningful. We enter into our lived experience of the present moment, and then we rest there we abide there. And the binding is very important because if binding means we don't fix we don't solve We don't judge. We don't define ourselves by it, we don't assign meaning to it. We just kind of there with an attentive presence kind of open, attentive presence that we're here. We're here with this experience. Because often that force of preoccupation and concern gets us to maybe into the present moment for a moment to see what's there. And then we have all the responses and reactions and this and that, that has to be fixed or this. But it needs to keep really simple. And so this word to dwell is a very important term. Don't be in a hurry, can't be in a hurry. If you're going to dwell, you can't be in a hurry. If you're going to dwell, you can be fixing and arranging and, you know, but you sit there like you're resting and easy chair. And so there might be strong feel difficult emotions and difficult thoughts and things going on. The day is not to dwell with it means don't. You don't Continue to be preoccupied. That's been put aside. What we're doing is instead of being preoccupied, we're holding it in awareness. We're dwelling in awareness with it. And this dwelling and awareness, so to put aside the preoccupations, so you have to at least know that that's the direction we're going because some people don't understand that clearly enough. And they confuse thinking about things, trying to fix and solve their problems as what meditation is. So there is a kind of leaving something behind, and then entering into something new. We leave about and what we're leaving behind is being preoccupied. And we enter into when we do mindfulness practice, is we enter into a being a state of being mindful of being opened attentiveness. This open attentiveness to what is happening. And then we dwell in that open attentiveness. If we're doing more concentration practice, then we enter into the felt sense of the body, being composed, being integrated being whole, we enter into a feeling of being comforted by our felt sense experience of being in a body. There might be uncomfortable sensations and feelings in the body. But for a concentration purpose, you want to get focused and it was the attention on something simple. That allows you to tune into that part of your felt sense experience, which is pleasant and enjoyable. that comes with that settled, focused attention. And then we dwell in that comforting or pleasant sensations from being concentrated as opposed to being preoccupied and anxious, what's going on. So we put aside our preoccupations or say we leave them outside. And then we enter into four into a different state of being. The state of being, which some people would say is more real. It's actually more in the world than our preoccupations, which some people will say preoccupations, people who live in. People who live in a pre occupied world, are living in the original virtual reality.

And some people have, you know, that's their whole world is a virtual reality, and they think it's the real world. But it is a kind of virtual reality. And so this entering into the real world, I think, a big part of what mindfulness is about the felt the lived experience of now. And then learning to dwell in it, to rest in it to abide in it is a very important art. It's a skill that takes a while to learn, and even more it takes a while to learn to trust the ball, that is, how meaningful it is. To just allow things to be and hold whatever is there. It is an open awareness. It doesn't mean we're condoning It doesn't mean we're accepting it doesn't mean we're participating in it just mean we're credit. All it means is we hold it there and open awareness to see what keeps unfolding. And one of the great places to do this is in meditation or to say, if you do is to do it to sitting quietly with your eyes closed, not in situations where nothing's required of you. And in those situations, you have to make a decision, you know, to say wise things to anybody. So you can just sit there and just kind of there it's okay just to dwell to abide in open awareness for what is and then see what happens. See how it unfolds. And because everything that exists, is an is an unfolding everything that exists is a process that unfolds and if you can hold it in open awareness, most things move towards health. If you hold it in your preoccupation, you might actually be winding the spring tighter. If you hold an open awareness, the spring has a chance to unwind. So, putting aside leaving behind the best you can preoccupation means that doesn't mean you have to stop being

preoccupied. It's hard to turn off, just turn the switch off. It says he does not get preoccupied. But what it means is that we're not we no longer believe that the important place to put our attention is in the thoughts we're having. Put rather putting our attention in our lived experience we're having now and in the background, they might those thoughts might still be there. But we just kind of let them be in the background. We don't give them That all that credence, the credence, the trust is given to our lived experience. So we put aside the preoccupations and we enter into the lived experience what's happening now and then we arrest there we are by there and see what happens. Okay. Thank you.