

2013-11-13 Dharmette Resting On Loving Your Weeds

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SPEAKERS

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So there's a story of Mullah Nasruddin. Mullah Nasruddin was this wise fool, or foolish, wise man from Iran or Turkey or someplace. And the story is that he was growing a garden and he had a problem with some weeds. And he got some of the best advice he could get all the country went to some of the best gardeners to get advice, what to do about these weeds and get rid of them. But none of the advice worked. These weeds were so tenacious. He tried for a long time. And so finally, he thought there's only one more solution place to get the solution and that's to go to the Kings gardener. old old gardener who's supposed to be the wisest gardener in the whole realm. And certainly he would know what to do about this. And the gardener, so he went to this old guy and explained his issue. told him he done everything, all the things he'd done. And, and the gardener said, well, then there's only one thing left for you to do. So he was very helpful. Last thing, and last, and the gardener said in that case, is you've done everything else. The only thing left for you to do is to love your weeds. So some of you have weeds. Some of you had more than just a few of you, you've been trying everything you possibly can to all the different advice, self help books and everything you could think of and so when you once you've tried everything, there's always one thing you'll have to do. And that is you could love them. So it represents a change a relationship to them, not to see them anymore as a problem. And I think that we humans have many more problems than they actually have. And so this kind of looking at this tendency to see things as problems, things might be uncomfortable, but are they problems. And rather than needing to fix it, problems usually fly that problem isn't to be solved. But if you don't see it as a problem, and there's nothing to solve, if you see it as something to be loved, then what you're left with is a task of loving it, or having a different relationship to it. And maybe that's what's needed is that kind of change. However, The idea of loving, as wonderful and noble as you might might sound, has a difficulty or the challenge of being a lot of work can seem like a lot of work, like you got to do something, you know. And there's a wonderful way of practicing that's closely akin to this that maybe gets to love in a different way. And that is once you've tried all the different techniques you could think of to pull out the weeds and not if none of them work then rather than loving the weeds, be at rest with them. So if you have sadness, if you have fear, if you have anger, if you have pain that you're carrying with you look for the place of rest in the middle of it. Going to go talk into it and see, is there some place in there where you can rest, can you because usually if there's some strong emotion, difficult emotions, feelings, pain, this is general tendencies to kind of somehow react to it and, you know, pull away or attack it or fix it or be kind of busy with that dark circle around it and around it. And stay active. And instruction is to go towards it, to look for a way to be addressed in it, to be addressed with it. Where's the rest? Can you find a place of rest, with your difficulties, your challenges your difficult states that you have, look for that place of rest. I think it's something that an idea that I think is maybe counterintuitive doesn't really you don't hear that a lot in, you know, to look for the rest and your place of rest. Again, this idea that you

have problems, they should be fixed, so you got to figure out what to do. Look, look for where you can rest and look for the place of rest.

in relationship to whatever's happening for you, it might not be obvious, but maybe you will slowly find some way to be addressed in the middle of your fear. And part of the advantage of that is that, then you can, you're not reacting to the fear, you're not doing something with it or fixing it or solving it. And you're allowing it to the fear to kind of do itself show itself. reveal itself is kind of a kind of a very respectful thing to do. And in that place of rest, if we can rest, the heart can rest, then we can be more at home, in the middle of whatever is going on. But if we're always reacting and responding and dealing with stuff, it's hard to feel at home in oneself. So we go look for the place of rest, place of being still or the place of being quiet or the place. I like the word rest because it's a place For resting, go to go to the place where you could be feels restful. And so it might sound vice very like a very strange thing to do. But look around, kind of kind of go inside and feel what's going on. That's one of the advantages of mindfulness is, it really puts you in the present moment with the experience. If you're not in the present moment experience, you tend to be in that fixed mode or reactive mode or thoughts or spinning around. But come into the present moment and direct experience of what's happening. Have your fear, your sadness, your pain, to really be in the direct moment of it. And in that direct experience, is their way of resting in the middle of it, or resting next to it, or resting in relationship to it, finding a place of rest, just rest, nothing to fix. Nothing to to change but but don't Go away, don't avoid what you're feeling. Go right. Ideally go right into the middle of it and find a fine place to rest within it. And then chances are that if you could find a place to be at home and at rest, that's the place where a different kind of love can exist. I love that doesn't require work doesn't require the generating not gonna love these weeds. gear that up. But rather, it's the love comes out of a place of rest. It's a restful love. It's a radiant love. It's just it is what it is, as opposed to, as opposed to something we have to do.

And it's in that place of rest, where we have a better opportunity to be able to see clearly what's actually going on. It's kind of like a no so the idea is to keep the goal here mindfulness of see clearly, to see things as they are. And it's very hard to see things as they are, if we're restive for not addressed, so where's the place of rest? So I offer that to you as the task as a, as a as a practice to explore and see what it means for you. So thank you. So now