

2013-12-04 Dharmette Elements of Practice

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SPEAKERS

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So I'd like to offer you a few of the elements of meditation practice, mindfulness practice that maybe you can experiment with. And to begin with is the idea that meditation involves both being relaxed and purposeful. And I say relax first because many people when they hear the idea of purposeful will start, straining, expecting wanting, measuring themselves too much. But there is a purposefulness to meditation you sit down, this is, this is what you're going to do. You're going to sit down to be present, sit down to meditate. You're not going to sit down to work on your taxes. You're not going to sit down to decide which television shows to watch that tonight. You're not going to sit down to review your issues of your life. You're here for a particular purpose, even though your mind might go off in all kinds of places for sure. It's good to sit down with a sense of purpose. But I say, I started by saying, to get to relax and be purposeful. So the relaxation is very important to have some sense of ease and some sense of okayness without things are some feeling of trust without things are so that the purpose is happening within the context of being somehow relaxed. It's okay, here I am, it's okay. And then how that sense of relaxation and purposefulness then can unfold in the meditation unfolds partly by helping us not being in a hurry with a meditation that we take our time. We're not in a hurry for quick results. This is not the quick results School of meditation. It's better to just be content to this is the slow result score. Because then he goes faster than if you have that attitude. And so then you can be relaxed, take your time. But if you take your time in a purposeful way, then you start kind of getting collected or composed together for the purpose of meditation. And so what I like to suggest is three purposeful steps that you can take in your meditation, remember is both to be relaxed and calm, approach doing these things. So the first step is to recognize what's happening. And to recognize is an antidote to not being present. Many of us can spend much of our life not being present for what actually is because we're involved in other times in other places where there are thoughts and we're training ourselves here to be present and to recognize what is here for us. So take your time to relaxed and purposeful way to recognize what's happening. Now, here's a person who's sitting, here's a person who's intending to meditate. Here's a person whose mind is busy with thoughts. That's a recognition. Here's a mind that's here's a body that's tired. Here's a body that's aching. Here's a breath, here's an in breath, here's an out breath. So a very simple, calm recognition of what actually is and, and not a calm recognition of what should be or not a common recognition of this sucks. Or, you know, some judgment about it or some ever, just a simple recognition. This is how it is uncomfortable recognition. So simple recognition. And in some schools of mindfulness meditation, that's the primary thing you do. Just come back to stay with the recognition. Stay with recognize this calmly and recognize next thing recognize calmly be present toward this. Some people limited to just the breathing. And they keep it very simple. And they recognize this as an in breath, this enough breath. This is the pressure of breathing in this is the expansion of breathing in. This is the release of that pressure. This is the contraction of breathing in the state stay recognizing very simple, the relaxed part. The relaxed and purposeful part, the relaxed part is

to keep the recognition. Soft, easy, gentle, not a big deal, not an engineering feat. To understand what's going on. Just recognize simple recognition of what's obvious.

A second step to take is to once you've recognized what's there, take your time to feel it, to let yourself experience it more fully. And I like I like the expression to receive it into our body. How does it received into Our senses. So feeling means a lot more like sensing. What does it put it? If you tune into your senses? What's it? What's the sensations of that experience? What's that experience like? So, you know if, you know, maybe some of you have been driving or pent up in the sidewalk when someone drives by has one of these boom boxes. So you can, you know, you could say, you can get angry or upset and say what is people disturbing the peace for or you can be very simple, you can recognize, that's a lot of booming, it's a lot of noise. And then you can feel it. It's kind of fun sometimes. Sometimes the boombox is so loud, you can feel a vibration in your body, which is so yours feel it, you sense it that way. Or if you are feeling agitated, you recognize your agitation. And then you say, Well, how does it feel like what's a sense? What's it what's experienced, like a being added? tated what parts of your body feel contracted feel energized feel like they want to bolt what parts of your bodies that feel uncomfortable feeling uneasy just kind of feel into that feel into it Let it be felt into you take time to almost almost like to savor it those middle the dangerous idea where it's savor babies just too much desire and it but kind of almost like you're savoring it like you're really taking it in. When my son was about eight or something, he started piano lessons. And at some point he had like a, some kind of had to produce some kind of proof. He signed up to perform his piano piece at school. I don't know what it was something really simple and simple kids song on the piano. And but his way of doing his idea of piano was playing was to get to the end as quickly as you can. Because the point was to get to the end right? And so you would race through it, then there's no sense of music yet. And I told them when you get up on stage to play your piano piece, play the piano piece as if you're licking an ice cream, like you're thinking and really enjoying it. And that sense of kind of really staying and being with that flavor of taking it in. And so he got up and did great, the slow down and kind of got into the meat and felt his way into the music much more. So the city of taking time to experience and feel what it is, you recognize, and then you experience it. And, and experiencing this way isn't meant to be an antidote to excessively thinking about it, trying to figure it out, trying to understand all the intricacies of it and the causes of it and how to make it better on the go away or feeling it just letting it be there. I like the idea that we're giving it everything. It's time To be in the sun, the sun of awareness that we just did this, this is the time for it to show itself this time for you to get to know it. And so you need to give it time so you can really get to know it. So you recognize, and then you get to know what you recognize. And then you feel it you recognize new experience. And how long you spend with this is up to you. It could be could all be done in, you know, three, four seconds, it could take longer, to stay with recognition for a while. And then you want to stay for a much longer sometimes to really feel and experience get into it. And then the third step is to release and it could be so release means to let go of any ways in which we're holding to the experience or holding in relationship to anything we're clinging to anything that will we're compulsively wanting or not wanting in relationship to get to it. And it could be that your feelings yourself into your body. So you feel agitated and you're feeling your way into it, and you start noticing that you're holding your stomach. So the release would be here would be, you'd relax your stomach, release your stomach, you might notice that you're clinging to the idea of, you know, you're sitting here meditating, you're agitated, because you want to be the one at the end and meditation to be the first one to get a cup of tea. You don't want anybody else be ahead before you support them to be first right in life. So you're kind of like, you know, how are you going to get out the door quickly, so you can get to the tea machine first.

And so you recognize that agitation as a source. And so the releasing is to release this desire to be the first to the tea machine, something. So maybe something in the mind, or perhaps that you notice that

how you're, you might be agitated, but you're bracing yourself against agitation. So you stay agitated, but you don't brace yourself against any more. Or you might notice that where they're the tightening of their clinging Is, is in the way you're trying to recognize and relax, recognize and feel I'm going to Gil says recognize and feel I'm going to do it my job and I'm going to really do it well. And so you know what, so you release that you relax to that. So there's many areas of our life that we can let go have a release or relax but those three steps to recognize to feel or experience and then to release. And so the whole thing is done in the context of, of real calm, purposeful approach so you do is commonly, you know, racing your way through it, but you don't do it so slow. There's big gaps so your mind wanders off in thoughts, and exactly what pace you do this. Recognize fi feel and release is up to you but you kind of that's kind of us. That's interesting cycle to do. Stay present, you can do the whole thing around just breathing. recognize your breath, feel the breath. experience, what it's like for the body to experience your breathing. There is a some way that you can relax or release with the breathing. Release your distracted mind, release your straining, release your expectations, release your judgments. release any holding in the torso in connection to breathing, where it might be some release you can do and if release is not accessible if you don't know what can be released. Then I find it's useful to soften to soften, soften, soften around what's happening. And then start the cycle again. Recognize experience and soften. So and if it seems like it's too busy and you have a simpler way of meditating stay simple So, thank you