

2015-03-11 Practice Note Deeper Intimacy With Practice

Thu, 9/17 10:16PM • 6:37

SUMMARY KEYWORDS

sound, layers, unpleasant, thoughts, feeling, discursive, intimate, meditation, learn, quiet, asia, intimacy, emotionally, thinking, practice, associations, deeper connection, imc, eardrum, outermost layer

SPEAKERS

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And so in talking about few few words about the practice I think for some of you probably one of the highlights of that last sitting was that we're rolling that machine next door. So the idea is to fold that in. So if necessary as part of the practice, some of you probably were absorbed either in your breath in your thoughts. So that didn't really affect you. didn't really notice maybe but so this process of including everything as part of the practice is central principle of how we do this Buddhist practice. So they're folding everything in including everything in composting everything, honoring everything. And so something like that sound if you bring it into your mindfulness there layers of what you can pay attention to in yourself. And there's a way of kind of maybe meeting these layers. That brings you into, into some way some depth inside of you. And I don't know how any individual, any one of you sees these depths, these layers.

For me, I take my thinking my discursive thoughts is the outermost layer. And so, you know, is that where the sound hits that bread lands inside of me and do I start thinking about it and writing letters to the Board of IMC about the sound and start thinking about other meditation centers. We're pushing the quiet and why am I here? And You know, all kinds of discursive thoughts come up. And I realized for myself, I think of that as the outer layers kind of superficial to be caught up in discursive thinking and commentary like that. And, but so to meet that and see that that's what's going on. And with time, learn how not to be caught by the discursive mind and see it as thought to be respectful of it, for sure, but there's no need to give it much attention. If you do give it a lot of attention, it's fascinating to study emotions and reactions and beliefs. Follow in the wake of the discursive thoughts, we have logic we use associations we make in our mind, and see how much we get swept up in that world and how that affects us. And perhaps a little deeper level is the physical level, the actual sound and you know how it bumps up against your eardrum is your body and the physicality of it. know how it is for you. But somebody has to do with associations for sometimes these things. But for me, I think it's reasonable for me. And maybe for some of you, it's reasonable to assume that it was unpleasant. That sound and so what it's like to have an unpleasant physical sensation while you're sitting and meditating. And then learning how to be with that learning how to just notice if there's reactivity to unpleasant if some of the discursive thoughts are sometimes a reaction to physic feeling something physically unpleasant, and not being willing to feeling resistance to feeling something unpleasant and not being willing and having judgments that this means that being unsuccessful or whatever you know, and to learn how to get comfortable with discomfort and kind of just be with it, feel it in the body be intimate with it. And this process of becoming intimate with what's going on and then first thoughts they may be the body and

the physical session, and then you come into more deep To how what it's like emotionally, it's going on emotionally with you and hearing the sound if there is any emotional response. Is there an annoyance, irritation, frustration? Is there some feeling of disease? Is this discomfort maybe feel a little bit afraid, you know, it's not a safe place because it was sound and is there anger? Is there a desire for that quiet, personally quiet meditation center. Certainly if you go to Asia, you'll find a perfectly quiet silent meditation monastery in Asia because that's where they've been doing Buddhism for centuries. They must have a perfectly pristine places, right? Don is laughing. She knows better. Meditation centers are much quieter in America and they're and in Southeast Asia, much quieter. This is really quiet compared to what you had to deal with in Asia. And so what's going on emotionally with recurrent emotions for me At least in the layers, it's getting closer into something more intimate. And then to learn to be intimate and close with what's going on emotionally and again learning not to get triggered by the emotionality to thoughts and ideas but to get closer and closer and, and kind of the idea is this path be closer, more intimate with yourself and I'd like to come in more intimate more here with yourself. And at some point as your greater the intimacy less and less interesting the sound is in the sounds not going to be such a big pool. And then perhaps at that point, it might be come a time when that intimacy gets translated to the intimacy with the breathing. And then it's easy to be with the breath because you're kind of arrived to a place that feels more satisfying and the sound just comes and goes if it wishes. So you might try this morning if this makes sense to you is interesting for you to kind of see if this idea of in intimacy in layers of who you are makes sense. And maybe you have different ways these layers work but there's layers times when you feel less intimate with yourself and times you're more What's it like to turn towards whatever's happening and connect with yourself and enter into some deeper connection. And with a deeper connection, is it an easier to be present? Is it easier to be with your breathing or your steps as you do walking meditation.

I hope that intimacy in the practice is one that is a nice for you. Thank you