

# 2015-06-10 Dharmette Roots And Latent Tendencies

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## SUMMARY KEYWORDS

roots, tap, routes, servant, person, plant, latent, uproot, permissive, unskillful, compassion, behavior, growing, motivation, sprout, attitude, feed, greed, mindfulness practice, tendencies

## SPEAKERS

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Kind of like it that's a little bit dark in here. It's a little different than me because it's reminds me that it's rained a little bit today. And so it kind of like a little bit feels like weather ish darkness sir. So I hope it's nice for you also.

One of the important metaphors of our tradition is that of roots, and the word for root is mula, m u l a. And what's interesting about roots is they're kind of like under the surface, you don't normally see them. And what you see is the plant that's above the ground, the leaves a trunk and those things and so often you know, we relate to the leaves or the flowers or the thorns Or the trunks the branches of what's there. And with the route is what feeds and nourishes and affects the growth of the plant some roots, some plants, if you want to get rid of them and you just cut them off at the base of the ground, they re sprout and to really kind of not have it come back you have to uproot the plant to take the roots out of the ground, and then you're not going to have that weed anymore. And so the same thing in our minds and our hearts, that there's things we see about ourselves, there's our behavior, what we say. There's our reactions and responses that we see and it goes on. And if we, sometimes we can try to correct that and change that. But sometimes it can be counterproductive if we haven't really dropped down deeply at the roots, the bass who knew that which kind of a little bit underground that is the witch feeding it, then we'll kind of what's what's next the plant grow. And sometimes people will spend a lot of time letting go, avoiding certain things behavior, which is, you know, maybe not so healthy. And it seems like they're it's kind of productive doesn't quite work because they keep re sprouting, keep coming back. And it's partly because they haven't really addressed the roots in or up, really. So there's a number of ways of addressing the roots. And one of the ways is to understand that we have a variety of roots within us. We're kind of mixed roots beings. And so the three roots that the tradition talks about that are, lead to unskillful behavior or lead to suffering are the roots of greed, hate and delusion. And then there are skillful roots that lead to our betterment betterment of society. And those are things like generosity and love and wisdom that we can, you know, and so compassion. And so which of those routes are we tapping into? Which of those routes are affecting our behavior? Which of those routes are the source for our reactions and responses to the world? And to kind of consider that and that's how to be how you get underneath the ground to see what is the what's underneath it. What's the motive? What is the motivation arising out of? What's the context for what we want to do? What's the context? Or what's the attitude for what we want to say and how we respond or what our reactions are. And it sometimes it takes a little while to kind of drop down below because it could be that on the surface, it looks like we have a good motivation. But if he was asked me a bit, yes, this is my motivation, but what's the purpose of that motivation? What's it rising out of what's the Attitude for what we want to do. And then

sometimes you can feel your way and see that maybe it is greed, or maybe there's some kind of hostility or aversion that's coming, that might be connected to the tenderness of fear. But one response of fear is a version and other response of fear, which is some of the good routes is to have compassion, compassion for the fear and then find our way. And so what is the roots of your behavior? What routes Do you operate in you? And what rich? Do you want to be fed from?

Then how can and how can you find in a sincere way that tap into the roots inside of you that are your goodness? You don't want to certainly overlay goodness and pretend that doesn't work. And it doesn't work also to kind of pretend there aren't other routes. And you know, and feel like To you know, be the enemy to them, but to have a wise relationship to these deeper kind of currents of motivations, currents of attitudes within us. And then to start to kind of finding our way and see which routes we want to feed our lives and develop our lives. If the roots are the source for growing a plant, which plant Do you want to grow? And the Buddhist tradition focuses on things like growing a plant growing and being a person that is capable of wisdom, growing, being a person that grows and becomes a person who's capable of love and compassion, growing a person who's capable of generosity, growing, developing a person who has the capacity to be free and awake in different situations, that puts value in those kinds of growth those kinds of developments And so what routes Do you need to tap into? What are the underlying motivations underlying attitudes that you want to cultivate, you want to kind of reinforce you want to, and I like that I like that expression, tap into. Because with the idea that it's there within us, and, but it's all kinds of things within us that we can tap into.

And, you know, some people might, there's a story that the, in the Buddhist time of someone who had a servant and the person who had the servant had was known in society as being a really good person. Everybody has a good reputation. But the servant knew the person wasn't really that way. So the servant who lived at the house started to Sleeping in the morning rather than getting up first thing when you're ready, slept in. And so the person, you know, got upset that the servant and after the third day the person went in took a you know stick or something and hit the servant you know, over the head. And so then the servant ran out in the streets and say look what she did. That's the true nature of the person. So I don't know if that's a good story. But, but sometimes we're in stressful situations or challenge situations. That's times when, maybe unintentionally, we tap into those latent roots that we haven't really addressed and dealt with. And so they come out in times of stress. So the part of the purpose of meditation practice is not only to help us with the choice of what we tap into, and what used to develop our plant, but also to get down there to what is called the latent roots. It's another latent tendencies, another kind of idea. There's roots, and there's latent tendencies. And so it's one thing to tap into our goodness, and have that kind of feed us and grow us. But we have to also take care of the latent tendencies. And if he can't just take a tap into the good, we have to take ourselves as a whole being, see yourself as whole, and see all the different aspects of us and learn how to relate to that which is difficult than us that which may be the unwholesome of the unskillful aspects, the greed, the hate, that might be there. And learn to transform it, to learn to relate to it, to see it to be honest about it. And so the practice is all inclusive. When we do this kind of practice meditation practice of mindfulness practice, you don't want to have a spiritual practice. I don't think it's useful to have a spiritual practice that we develop are divided from different aspects of ourselves, or be at war with ourselves is that there's good sides and bad sides of ourselves and then kind of be pushing away. Part of the beauty of mindfulness practices, the ability or the possibility of opening in a very wide, permissive way to all that sit within us. And in doing that, we see what's unskillful we see clearly without the version, we see our aversion. Without hostility, we see our greed, and we hold it and then we begin to work with it, and find ways to transform it to and to tradition talks about finally to uproot it. And it is possible to uproot some of the unhealthy tendencies that we have inside. And it's possible to somehow have a certain kind of transformation, where certain tendencies, certain routes that were there are no longer there. And then

you don't have to worry about whether you're going to tap into those routes anymore, because they're simply not there. But it takes A lot of honesty takes a lot of willingness to open up and see the full spectrum of who we are. And I think to see it in a way that kind of is permissive in the sense that our hearts our minds, have all the space and all the allowance, all the compassion, to see the whole show what who we are, and all the roots that are within us. So the idea of roots, latent tendencies, which roots you tap into, and, and that you also want to be able to have insight into all the roots all of who we are. And if those some of them are not serving you, then the hope that maybe they can be uprooted, once and for all. That's the that's the kind of the offering of this Buddhist tradition. So, thank you and