

2015-06-17 Dharmette Allow The Beautiful

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SPEAKERS

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So there's a little teaching that has become, I think has entered into American culture. He, I've heard it, I've heard it in many forms now, that has to do with everyone has two wolves inside of themselves. And they're fighting and which one's going to win? And the answer is whichever, whichever one we feed. There's some wisdom to this little story. For sure. But I think that I'd like to offer a different metaphor, a different way of understanding. And that is, you certainly we're mixed beings. Certainly there's things inside of us which are if you want to be using Lang Which is common but not helpful. There's good and bad in us. The way that Buddhist psychology talks about it is there's that's which is inside of us, which is beautiful. And that which is unskillful. The formal technical kind of vocabulary for Buddhist psychological texts is there's the beautiful, and there's the unskillful. And then nice. So it's a little bit more interesting thing to skillful, and there's the unskillful. You know, it's nice, nice that there's those two options, but the skillful is beautiful. So it's kind of an appreciation. So we have these sides. And which one do we feed? Which one do we support? Which one do we nourish? Certainly is relevant. But the perspective I'd like to offer is that it isn't so much sometimes it isn't so much what we feed but what we are allow for what do we make space for? Because some of that's beautiful inside of us maybe doesn't need to be fed, it just needs to be given a chance. And the unskillful states of mind, are the ways we don't give the beautiful states of mind a chance. And so for example, if you're really anxious about whether or whether or not you have beauty inside of you, you're not going to see your beauty. Because the anxiety kind of swirls around and covers it to mix. You can't say kind of strong enough. It's kind of, it's impenetrable. You can't see through it. Or if you're rolling around with all kinds of conceit about, I'm not a beautiful person, I need to be a beautiful person. Other people, they're beautiful, but I'm not beautiful. And that's the kind of that kind of language is in some funny way kind of self fulfilling, because at least that you can't pet sometimes you can't see beyond that, to see that there's beauty inside of you. So the more we kind of have these ideas and thoughts or certain feelings, the more you can see. So if there's a lot of aversion then and a lot of judgments about that, you know, the world is bad place and a lot of blaming, and blaming oneself. And oddly enough, it becomes self fulfilling, because in those kinds of thoughts and meditation, there's no space to notice that which is beautiful. So part of what we want to do is to learn how to allow what's inside to, to kind of that part of you know, mindfulness to see what's going on, but also to kind of pull the curtain a little bit from, you know, all these unskillful kirkenes. We have that kind of block the view Let go of some things. And listen, listen to the quiet voices inside. We all have beauty inside? Absolutely. Do we allow for it? Do we tune into it? Or is it covered over? And is it lost because of all the kind of swirling that goes on in our minds. So part of the function of meditation practices to quiet down, isn't talked to, excuse me, is in fact to calm down some of the swirling some of the busyness of the mind, some of the reactivity of the mind that is kind of impenetrable becomes kind of a barrier to seeing what's deeper.

And so this metaphor of the tools, fighting kind of implies, at least in my mind, that they're equal. They're like, you know, they're probably the same size warms and you know, you know and and, and they're basically equal and you know, and they're gonna duke it out. But the date and the other image in the image of is that there's all this whirlwind of activity going on, or all this fog that goes on in the mist and the clouds and so we can't see everybody for the fog settles or the mist settles of the world when quiets down and we listen carefully, and we look for it. I think we'll all find that which is beautiful inside of us. And what is beautiful Nora, some that some of the things that are beautiful. I think a lot of that has to do with being able to have had the capacity to have empathy, capacity to kind of take Have some modicum of caring for oneself so modicum of caring for the people that we encounter the world we encounter. And it's the function of the heart to care that resonates with the world around us. And so if there's not fear, if there's not greed, if there's not hate, if those kinds of activities settle away, the natural functioning of the heart seems to be empathy, and all the different forms of empathy. And that's a beautiful thing. generosity, our world would not be what it is without generosity. I think I think the world probably depends on generosity between people to make it work, not through money and buying things and but to so much generosity that's often invisible. generosity of our parents raising us even if we had difficult parents You know, there was some generosity back there. Someone changed our diapers that you know. And so the goodness, the goodness or the beauty inside of us, what are the forces that keep you from seeing your own goodness, your own beauty? Do you have beliefs that get in the way? That Oh, I'm not good, other people are good. I certainly there's nothing redeeming about me. You know, I'm just a broken person, a bad person. I'm this and that are Can you see part of the function of mindfulness is show show us that those are beliefs and not to kind of always put on the, the glasses of beliefs and see it through that filter. So to learn to put those beliefs down. And then what happens then what do we see then? To not be in the midst of the world winds of reactive emotions. Most of the unskillful emotions are reactive emotions. So anger, fear, conceit, greed, wanting our kind of reactive emotions, they're kind of their surface emotions kind of. And they're kind of like the surface things. And so if those are active and busy, we can't see through the surface into something a little bit deeper. And I kind of feel that the beautiful emotions are beautiful states of mind. They're deeper in us. And that's why also I'm not so fond of this wolf thing. There's, there's something deeper inside of us. And so if we can kind of quiet the surface at deeper thing has a chance. But if we stay on the surface, and negotiate the world from the surface, we're not going to see it. So people who use their thinking, to use their logic to figure out Am I a good person or not, you know, or it's I don't think it's going to work because When you could, and you can come up with really good logic maybe and, but it's not really it doesn't really give you access to that place. It's deeper. So what gets in the way for you is their thoughts and their beliefs or their or their beliefs. They come from someplace they come from your family, from your community from other people. If you're some people, I've met adults who were told something by their spouse over and over again, and at some point, you know, it wasn't very good news. And somehow they started to internalize that message they were getting on that well, I guess I'm that kind of person. So it doesn't have to be from childhood, you know, we get these messages. But we take in other people's ideas, opinions.

Is it beliefs is it that we get caught up in our reactive emotions? And we believe in our emotions do we really trust emotions the one thing we trust is doubt the one thing Trust is the value of being anxious. The one thing we trust is the value of being at war with everyone in the world. These are all reactive emotions which may be have the time in place, but they keep us on the surface. And so part of meditation practice is to settle and quiet the surface. find some way to not be on the surface of our lives surface of our minds, surface of our hearts quiet and then in the quiet place to listen. Quiet pay place inside, feel sense what's there. And you might not see much sometimes like in meditation itself, but if you come out of meditation from that quiet place from that still place with kind of with a surface chatter kind of quieted down and the person next to you in the meditation hall trips and falls down You probably

offer them off your hand to pick them up. And they're right there is your beauty didn't have to wait for something else. One of the beliefs that keeps people from appreciating their own beauty is to think it's supposed to be a big deal. They think that you're supposed to be like, you know a saint doesn't really count unless you know you've you know, I don't know what but unless you've solved the Israeli Palestinian problem yours You know, that all the people are hungry now in Nepal. You know, you have to has to be counted, otherwise, it doesn't really count. Other people are doing big things and all you did was you know, bring some leftover food to your neighbor. That doesn't count. All you did was help some When you trip those are all beautiful things. Small Things are beautiful too. So the last thing is one of the ways to feed the beautiful wolf. Or we know it's not so much a matter of feeding the beautiful, what are what they were one way to feed it is to appreciate it. That's all. We appreciate those. That's what you like is the wolf thing and a fighting thing. Appreciate the beautiful and if you want to get extra credit and really make this go really far. You want to appreciate the other wolf to appreciate both schools. appreciation, kind of relax, relax and appreciate. Everyone's doing their best. Don't be opposed to anything. And if they are fighting in there, don't fight them. Just appreciate Learn to quiet the surface mind and then see what can what shines up from there. Okay, thank you