

# 2015-11-04 Dharmette Being Your Own Teacher

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## SUMMARY KEYWORDS

teacher, lost, practice, goal, stand, shutoff, mindfulness, life, independent, confidence, solve, upright, dharma, freedom, succumb, process, discovering, buddha, died

## SPEAKERS

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Okay, so sometimes it's helpful to have a good sense of where this practice of mindfulness is taking us what the goal is, where we're going, what we're hoping to attain and get that accomplished. And especially when the mindfulness is in the Buddhist context, you know, you know, where's it all heading? What's the, what's the goal? And to have a clear sense of that. Then you know what to do, perhaps. And so, today, I'd like to say, the goal of all this practice is so that you can become your own teacher. So I can talk myself out of a job. The goal is to become your own teacher. And so what does that mean? It means to be able to go through life and be able to stand on your own two feet, to be able to be upright, and not pushed around by the experience of life, not succumb to them and drown in them. Not to have self pity, not to succumb to confusion or doubt about yourself, but to have a confidence that you have the ability to meet and face whatever if it comes up in your life in a way that is effective that it keeps you from stressing around it keeps you from suffering from it keeps you from getting lost and something so one of my teachers in Japan describe this as being Being able to stand on your own two feet. The Buddha described it as being independent in the Dharma, that the goal is to become independent in the Dharma. So meaning that you you're you can go anywhere you want. And you know that you carry the practice inside of you. You, you can you know how to address and bring the mindfulness, bring the investigation, bring all the qualities of compassion and kindness and you know, and freedom, liberation. And no matter where you are, you know where to find the practice in relationship to that. It doesn't mean that you're necessarily No. Everything you need to know, to be your own teacher. That's the idea because you still need a teacher. If you didn't, you know, if you knew everything, you wouldn't need a teacher. So of course you don't understand Of course, you come across challenges, but to be your own teacher means that you had you know, enough and you have enough confidence that you you know, I think I can work with this. I think I can address this. And one of the ways of being your own teacher is to have a strong quality of investigation. To be curious, what is this? What's going on here? And to ask yourself, what is this really? And through you really kind of be willing to look whatever is happening right in the eye. Okay, this is what's happening. To be very honest, this is what is what I'm really experiencing. This is what's going on here. To understand how you work, what is your relationship to what's happening in the world around you? What's your relationship to yourself? To keep coming back and looking and discovering what's really important here for you. To be your own teacher is the ability to not to get lost in thought, but rather to be able to look thoughts right in the eye NCIC not to get lost in emotions, but the ability to look at our emotions and learn from them and be wise about them. Now To be lost and the confusions of life, the great challenges of life, but to be able to stand on your own two feet, the upright and look and say I'm here this, I don't know what to do, this is a difficult thing. But I can be my own teacher in this I can find my way. I might not make the right

choices in the practical things of daily life. Maybe your plumbing and your under your sink is leaking. And there's a puddle of water on the floor.

And you do not know have no idea what to do what to do about, about the water and the pipes. What does it mean to be your own teacher, your own Dharma teacher in that circumstance, it might mean that given the difficulty of and projection of how much damage has been caused, that you stand there upright and you don't lose your cool because you're interested in what it means to be independent. What it means to be stand up right here for this event on your own without getting lost and anxiety around the leak, like getting lost and kind of running around like you're trapped, wrapped or something, you know, like, oh, what am I supposed to do? It's horrible, it's disaster. But you're able to stay upright and calm and face look the leaky for right in the eye. And say, I see you, I know what's going on. And then you're your own teacher in the Dharma. And then you have a better chance of being a reasonable human being. Which if you don't have to fix the plumbing, then you call the plumber, where you go find the shutoff Bell, or you call your landlord, where's the shutoff valve something of course you should take to the human things, basic human things. But within the Dharma, you're learning to be able to stand the Certain Way independent in the middle of the situation, not lost or not. You don't get you know, get grabbed around the neck, the throat by the leaky faucet and And then you lose yourself from that process. So to be your own teacher means that when you do get lost, when you get caught up that then you have confidence that you need to ask yourself, What do I do now? Where's the practice in this situation? How do I practice? And I wouldn't, I don't want to. I don't think it's possible to underestimate how powerful it is to stand in any situation at all. And ask yourself the question, How do I practice with this? How do I meet this? Am I going to be with this? Because as soon as you ask that question, you're not lost in this situation. You're not kind of, you know, being pushed around by it. You're a little bit independent. you've stepped back, you're standing up, right and you're kind of looking around. What do I do with this? And when you're asked that question clearly, sincerely, fully, you're not entangled. You're not in mesh to the situation and that ability and To be a mesh to stand up, right and open is, you know, that's getting to this thing called the independence in dharma. It means that you don't have to always solve all the practical issues in your life to, to find your freedom in this practice, because there will be a problem. So you're going to have that you're not going to be able to solve the Buddha when he does when it last days of his life. He had a problem that he couldn't solve. He had some kind of horrible stomach disease, this entry or something. And apparently there was no cure for it back then. And he died. And he had this problem, right? He could have you know, you know, I'm running around looking for someone who had medicine or somebody knew better and but he laid down under some trees and time for him to die and he died peacefully. For him dying was Got a problem? So when these big business things happen to you that you can't solve. Someday you're not gonna be able to solve you're dying, except a guy. Can you be independent to the things you can solve? How can you find your What does it mean to be free to be independent was a mean to wake up and you become your own teacher, by being willing to engage in the process of discovering how that is. And to know that that's the goal is to become your own teacher, I think leads to a certain kind of match maturation maturity in the practice, that's very different. If you think the goal the practice is to attain peace or some great altered state of consciousness or oneness or non duality or you know, freedom from clinging. interest, you have all these ideas and when we think we're supposed to be.

And so it's very easy in that setting up those as the ideals that we lose ourselves in the process. So we get attached to those we measure ourselves by that. But to have the goal to be your own teacher, then I think you are, you know, then it's really a matter of what you do, how you respond and how you find your way. And my hope for people is that they become confident in themselves and confident that yes, I can find my way. This can be challenged, it might be difficult, but I have enough confidence in the practice, have enough confidence in myself, that I'll bring this to whatever arises in my life, and it's a

good thing. That's wonderful. So I hope that all of you become your own teacher. And I'm sure you all are already And, but I hope that you become more and more your teacher and then one day I can retire. Wouldn't that be nice? So, but then more people come So, thank you