

2015-12-02 Dharmette Teach Me To Care And Not To Care

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SPEAKERS

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So there's a little saying, it goes something like, teach me to care and not to care. And I love this little saying, because it's not one or the other, teach me how to care or teach me how not to care. But teach me how to care and not to care. And I think that's kind of represents a lot of the movement of practice, Buddhist practice, maybe forever wise life and teach me to care. Everything matters. Everything's important. Every person you meet is important. So how to care for everything, how to care for every person you meet for everything that you have. encounter. Everything matters. If I drink this water, glass of water this class matters. And where I put it down on the table matters and account on their platform here matters how I put it down. Everything is a silly little thing, right? And a facility but it's a small little thing matters. But also teach me to care and not to care. So I don't stake my reputation, my wife on this class. And so I don't tying it to my identity and my tying it to my happiness. It's just you know, so I don't care about it that much. But they teach me teach me to care and not to care. So, to care for oneself to really care for us. ourselves as if you're the most important person and teach me not to care. Teach me not to be caught up in self preoccupation, not to kind of be involved in all the identity identity issues and you need to prove myself or apologize for myself for or to hold on to some role or identity that I need to have. Not be involved in comparing myself to being worse or better than or equal to others. Just, you know, teach me not to care about this whole game of self that human beings are so caught up in, cause so much suffering. Teach me not to care to be at ease, be free in the whole game of me myself and mine. And teach me to care that this is your your, your well being your welfare, your happiness is really important. And how do you care for that? Teach me to care and not to care. Teach me to be in, do, engage in my life wholeheartedly as if everything matters. And then teach me not to care is to maybe not have anything at stake. Don't have your happiness dependent on the outcome. don't measure yourself by the outcome of what you do. measure yourself only by that you care enough to start again. And to respond again to engage again. If you fall off your horse, get on. If it doesn't work out. You know, it's when things don't work out, then then, maybe you know you didn't depend so much on the outcome of what you did.

But you cared enough to do the best job you could for what you We're going to do you tried to do your best to do something. And then the outcome comes and it is what it is. And the important issue is not what the outcome was. But what do you do next? How do you respond to that? How do you go forward from there? What's the next step after that? So they do teach me to care and not to care. There's a beautiful saying, also by I think, by Suzuki Roshi about some things paraphrasing, I guess, this life is so important. It's too important to take seriously. That's kind of I love that kind of carries. It's both ideas. It's so important, this life of ours, that don't mess it up by taking it seriously.

But really, it is important. I love that and when I was at Stanford, I just professor of history professor at Stanford, and we're studying his Japanese history and, and we were studying some very small little piece of Japanese history and at 1.1 day in the class, small little thing in the scope of everything else we studied. And in preparation for the, I guess, the final exam or something. I said to him, though, so this this probably doesn't really matter that much. And he just looked, responded immediately, immediately to me, and he said, Everything matters. Everything matters. There's nothing that's small. And so, this is so also epitomized in a teaching that in a training I had in zen, and so it was in that sometimes they summarize this whole religion, this Japanese religion of Zen. One way you could summarize into one pithy phrase is Soto Zen is the practice Soto Zen is attention to detail attention to detail so everything's important to pay attention to the details you're here fully for this experience what's happening now and you're not tied to it you're not caught in it you're not dependent on it you're not you know it it'll unfold wherever it is if it's a failure, whatever you do or something the glass breaks then attention to details you clean up the glass but you don't have to be dorky I'm not if I break this class now. I'll clean it up. But if I'm not going to get caught up and now you guys think that I'm a terrible glass holder, I don't know the whole glasses. And I failed in your eyes to be a you know, this basic human skills a holding a glass and Never be a bit too embarrassed ever come back to IMC again. Because of you know, my whole identity as being a suspect accessible glass holder has been shattered with the shattering of the glass. And so teach me to care and not to care. Teach me to be engaged in this world. Fully, wholeheartedly, everything is important. And nothing is important or, or hold it lightly or, or don't get, don't get don't get, don't invest so much in it. don't depend on it so much, be free in the midst of it. And this is an important teaching because some people who hear Buddhist teachings of freedom, non attachment and all that interpreted to mean like nothing matters. You don't have to do anything. And that's what happened to me when I was young when I was about. I was traveling hitchhiking around the country. With the girlfriend when I was I suppose I was 21 or something. been introduced in 21 or 22. I've been introduced to Buddhism and in practice and so I think we were we were hitchhiking around to we were sleeping, you know, in sleeping bags and go to 10 different places wherever we ended up for the day. And remember, we were kind of down by river sleeping someplace, and we got up to leave and we were under how far away we were from the camp where we were slept at some distance. And she said, Oh, I don't have my flashlight. I think I've left my flashlight back there. And I in my hippie ways at home, it doesn't matter. Nothing matters. So she got angry with me. Nothing matters. It's okay. So that's one of the kind of You know, that's one of the traps of kind of sub this Buddhist life is that the movement or freedom to nothing matters. But I think that real freedom is everything matters. And it doesn't matter, to teach me to care and not to care at the same time. That's the art of it. That's where real freedom is found. So thank you and so you get to practice