

2016-03-16 Dharmette What Is Your Heart S Question

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SPEAKERS

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Come to Buddhism into practice to have their questions answered. As if the answers are what's important. And sometimes what's important is not the answers, but the questions. And so I would like to I'd love to spend a few minutes here hearing a little bit. What are your questions? And I'm not going to answer. At least initially, we'll see how this unfolds. But I think questions are sometimes much more important than answers. The questions open the mind to possibilities they open, or our direction of our thoughts and they think create new possibilities. They make space around things answer sometimes make less space, like Oh, now I know. And if I told you the true meaning of life, and what how you should live your life, this is the way and then you put us put you in a nice little Buddhist sparks. You know, that doesn't, you know, open you up. So what opens questions are great. So and also, it's really great to, in terms of having a Buddhist practice, to often think of it is what's your question today? What's your What? What is the question that this is being addressed? What is my question? Most people have questions, but they sometimes don't think in those terms. And so then there's, you don't find your way with the question if you don't articulate it. So with that as an introduction, what do you though, what do you think is your question?

After my meditation this morning? A question arose, that's, I don't have a coupon practice. But it reminds me of a Koan is how to fully love in the world.

Knowing deeply that everything is impermanent. And it has to do with both clinging and aversion and how to hold that and fully love knowing that's going to disappear. It's It's my co on for today.

Great, thank you.

Maybe having some physical pain, it's not really bad, but I'm really tired of it. And I talked to a friend last night in the phone, and she's having more pain. And she's certainly tired of it. And so I looked under that during meditation, and I thought, My attitude is powerlessness. And it felt like the fog cleared a little bit. And I sat with that. And then I thought, well, what good is that? So I'm aversive to powerlessness instead of aversive to pain. That's it?

Oh, that's That's it? That's a great question. What a core question I love He was, well, what good is that? Some of us would do great with some of some of the ways we think get acted responded. Good. Is that. Thank you, yes.

Why was I just was thinking about my identity.

So what's the question around it? But it came with the crusade with a question mark?

What's my identity? Huh?

That's it. I appreciate that a lot. So I don't want to push you if you don't want to go. But can you kind of ask it in a more full way? Like, what why is that? Why that's an issue. What's going on for you? You don't explain. But so the question is a little fuller. Like from spoken from, why it's important for you.

It's important for me, because

I am very curious about what my identity is. I'm very curious in it. It matters to me because I want to know how I am in the world.

So you saw a little bit different way of speaking stating it might be a you would like to Who am I? So I know how to be in the world. Yeah. Great. So the question for you is by adding the phrase at the end, so you know how to be in the world. How do you think that changes your orientation to that question?

It makes it more

Practical? Uh huh. Yeah. Great, lovely. Thank you.

Well, my question is not that deep. But

I, I have been practicing about a year and a half now. And I feel disappointed that I can't get into my mind is always fleeting. So my question is, why can't I like constant trade for 2030 minutes? And why can't I go?

Or get into the Janna stays?

Great, good. It's a nice, it's less question. And so I don't want to take that question away from you. But I want to mention that sometimes it's useful to ask the question the other way. Because the question was, you have this ideal of what you want to attain? And you ask, why can't I get the ideal? Could you restate this question for you? Not from about the ideal, but from what's actually going on for you for the point of view of what's going on, rather than what you want to go on. Right?

Yeah, what's,

what's going on with me? I can only concentrate for like, five minutes in my mind goes somewhere else. And I have fleeting thoughts. I usually don't get on the train or get into the stories. Because I realized, you know, I'm not here anymore. I'm somewhere else. But I have these fleeting thoughts continuously.

So the more meditate, so one question might be, what's going on with you that you have so many fleeting thoughts?

Yeah, what's going on with me? Yeah, I think I have too many. Yeah.

So so then what's the difference between asking it from the point of view of why can't I get concentrated versus what's going on with me that I have a fleeting thought, What's the difference? You think?

It's better? Because now I know the answer.

Great. So sometimes you have to be careful, sometimes it's an art to knowing how to frame the question in a useful way. Thank you. My question is, how can I enjoy positive things that are happening in my life without becoming upset when they go away? Mm hmm. Great, I'd love that. Then you could you could ask the question, what's going on with me when I get upset that things go away? That back, and maybe then I can understand life, then it may be that I can appreciate life? Yes.

So meditation, as I understand is taught here is, you know, kind of let go of other thoughts and catch and release if you find them arising in during the meditation. I recently heard this other term called analytical meditation where it's a pop podcast where they interview the Dalai Lama. And he said, analytical meditation is a way where if you have a problem, or a fear, or some feeling, that you kind of think you meditate on that feeling, and think on it until you've kind of identified the root cause of it as something that's ephemeral and not real. And thereby you kind of see it as false and release it. And to me, that seems like a path down to kind of overthinking a problem, which is the first reason I'm trying to meditate in the first place to not overthink. So the question is, how do I kind of reconcile the two? And you know, do you think on or do you kind of make it go away?

Great. I think it's a great question, you know, how do we relate to our problems or issues? And what's the role of thinking? What's the role of some other approach that doesn't involve thinking? Good?

working a lot with children lately, and I had a sense, I'm wondering if we're born actually to be mindful. And what happens when we grow up? And is it is it a case of reverse construction? Or is it a case of reverse construction, coming back to childhood, to being present with to being aware to be to awareness sing.

So you're saying so did you notice that children are kind of naturally aware, and then we lose it as we grew up, we lose

it. Why? Why is that? Why is that?

Great, thank you.

Yeah, there's a kind of Buddhist lore, kind of the Buddhist, ancient Buddhist texts that says you create a lot of good karma for yourself. If you ask questions.

Maybe you have all the good karma you need.

Lately, I've been thinking, How do I maintain equanimity, and non judgment? In this world of political chaos? I'm having a really hard time. And I use meditation. But my question is, to myself, how can I maintain the balance and not and you continue to use right speech, which is very difficult for me at times

patos questions are great, and probably shared by many people. Right now.

So I have been

following the teaching and studying investigation, and my question that I'm watching and interested in, how does investigation relate to uncovering material that was previously unconscious? And

how? How I'm

becoming more open,

a little fearful, of being less protected. So I guess the question is just to observe that

and continue to wonder,

Oh, I like the last word. That was a choice word. Now, my question is, why did you choose that word, one wonder? Because, you know, kind of, as I said, so off for me. Nice, thank you. Here in the front.

It's kind of two questions, but how do I best spend my time? And then how do I be at peace with the choices?

I make? Oh,

nice. Choice big. Lots of steak. Thank you. How can I develop gratitude for everything? Hmm. I like that. Thank you. May you keep looking at 25? Find out? Maybe so kind of that's the kind of question maybe you want to keep for your lifetime. Keep going. Because you're always going to run into new things.

Okay. And now, we have one more before we come to an end. Everyone feels contented you'll leave without? without feeling disappointed. Again, what last one here?

How can I become a good Buddhist and still want to get rid of pain?

Oh, I don't think the two are opposed to each other. I think the whole and Buddhist is not going to answer a question. That's okay. Yeah. The I think the whole enterprise of Buddhism is set up for the purpose of bringing pain or the suffering to an end. Absolutely. That's the whole point. However, reason why, however, as an intermediate to the ending of suffering, it's really helpful to learn to be present for it as if it has permission to be there forever. But it's meant to be an intermediary. And Buddhism is not helping us to suffer better.

So thank you for your question. That was great for me to hear all that then I have a lot of faith in the value of questions and, and to ask these kinds of questions to us today. All them, you know, I think it comes from a really good place inside of you kind of place, a practice place of sincerity, some kind of place that often may be in the kind of popular culture as we run around take care of our life. We don't come from but to keep going to keep asking yourself, what is your what is your question? What is your primary question? What's the core question? If you really settled into your being? What is the primary? What's your heart's question? Not your minds question was two hearts question and, and see over the days and months and years how it morphs and changes and how it influences how you live your life and for forms you and sometimes just having questions and, and refining questions and going deeper

into deeper questions. That whole process itself is very, very helpful. So may you have lots of questions.