

2016-07-13 Practice Notes Imperfect

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SPEAKERS

Gil Fronsdaal

One of the interesting, or very important areas of mindfulness is how are we mindful? How are we do we meet our life or situation when things are imperfect? Because from time to time, we'll notice that things are imperfect. If you're particularly attentive, there's a way of seeing that things are imperfect all the time. That's just the way things are. But if you're attentive and different frame of frame framework frame of reference, then things are more perfect than you've probably ever imagined. With different perspectives, but sometimes clearly can feel like, can feel like things are not happening the way they should. It's imperfect. It's not right, it's not in harmony, it's things are off, it's not exploiting what I was expecting, it's not what should happen. It's not ideal. These kinds of ways. And it's not just a perception that we have in our head. And it can be really a feeling and mood that kind of takes over a strong mood and things are kind of not right and not perfect, things should be different. And so what do we do when things are imperfect? One of the things that mindfulness can show us what to do is how to have a presence to have a way of knowing, or a gaze that is not swayed or pushed around or caught up in, things are imperfect, but he's able to see it clearly for what it is. But our mind, maybe our mood is not defined by the situation. So there's a steadiness. So if you've ever gone a boat, in choppy waters, and the boat, you know, tosses and turns back and forth. And if you're not used to it, it can toss you back and forth, as well. But after you get used to it, you can hold yourself pretty steady. If it's not, you know, rocking too much. You can hold your system, your body kind of adjusts, and you're not so caught by the movement of the boat, you're not involved in the movement of the boat with your attention, your eyes, that you've kind of be hold yourself steady, there's a steady an inner steadiness on the boat as you kind of move through. So there's something of some ability we have of being present. The holding, and the idea that I'm having today, most associations most strong association is that of holding a steady gaze doesn't just have to be a gaze, but we can hold on, we have a steady gaze, we're able to look at what's happening in a steady, unreactive on disturbed way. This isn't perfect, this is not how I wish it would be this is not ideal. And we could just hold our gaze in a soft, relaxed, steady way. With a gaze is not swayed, the gaze is not caught up or concerned, we're not our eyes are not kind of spinning around looking for a solution who's going to fix it, jumping around, up and down sideways. And the eyes are just kind of steady and calm, just oh, this is what's happening. I see it what's happening this is it's not perfect. I wish it could be different. But I can I'll see what I can do about it. But at least my gaze can be steady and calm in the middle of it. It doesn't have to be the gaze with your eyes, it can be with your mind, the mind that knows the mind that can be aware that knows that this is what's happening. It isn't just around us which we do this but it's also inside of us. There can be ways that we feel like I'm off today. It's not quite I'm not quite myself. And you know, I don't quite know what's happening or I feel a little bit kind of are off balance. I feel some kind of mood which is not so ideal. And so there's a way that we don't have to define ourselves by the mood, we have to define ourselves by how we feel internally. And this is one of the great pieces of this mindfulness is to be able to know that we haven't moved we have a feeling we have a way of being that's comes and goes but it's here today.

And to have it be here, but not use that as the means the locus through which we understand ourselves or identify ourselves or represent ourselves or define ourselves. And this is this is where particularly having a steady gaze or steady gaze of knowing can be so important that it's possible to have some feelings. It's not ideal, it feels bad feels not good. And we're moving into a rock mood or something. And then there's something inside the ability to kind of steadily see it, be present for it, have steadily kind of internally like having both feet, you know, stable on the boat or on the ground. And so we see it. And we're not defined by it. We know it's there. We know what's happening to us. But there's something some other capacity, another vantage point from which we have all this steady gaze, oh, this is what's happening. And we start to identify with the gaze more than with what's happening, the ability to know, identify with a knowing Oh, look, this is what's happening. And that's feeling of knowing or the gaze of looking can be a place where there's a feeling of ease of freedom of lightness of little bit. disentanglement is a kind of knowing that's there. That doesn't require us to know what's happening. We can have a steady gaze. I know, I know. I don't know. It's so you know, what's imperfect is I don't understand what's going on. But we don't have to be the one who doesn't understand what you have to identify with. We identify with the knowing I know, I don't know. I know I'm here. I know, I'm confused. There's a knowing. So if it should happen this morning, that things are imperfect. I would encourage you to step back from it in your mind and your mindfulness and kind of just look at it. See if you can find that place of steadiness of peace of equanimity of a place where you can look and know what's happening when you're not defined by it or caught in it, to see it. To see it. Thank you.