

# 2017-06-14 Dharmette Clear Recognition

Mon, 9/28 6:30PM • 12:26

## SUMMARY KEYWORDS

recognition, recognize, meditation, calm, agitated, agitation, river, flailing, helpful, carried, rapids, clear, problems, aware, living, jump, mind, stay, mindful, shore

## SPEAKERS

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So it seems that I have rivers on my mind. Last year, I went rafting with my young son. And we came to a place in the river, where you could go in this big kind of outcrop and jump into the river, they know how high up it was, but jump in high enough that you least for me, I had to think about it twice, or three times. And then, if you jumped in this particular spot, you could see the rapids down further down the rapids further up, it was just one spot, you could jump in, and they'd be very strong current, that was really fun to ride in, carry, you're down. But if you stayed, and kind of on the right side of that current, at some point, it would start curving, curving around to the right clockwise, and bring your right up to the shore, you know, actually curve around and along the shore, and then up to shore to the sand beach. And that was so much fun jump in, be carried it down. And then be sure that you've got on the right and so you can get to flow through. So if someone jumped in or fell in in that place, and wasn't sure even how, you know, I was kind of panicked. And started getting all agitating and flailing away.

Without any real sense of what's going on and worried about the rapids down below and further down, they probably would just got carried away by the MIT being in the middle of the current and go through. You know, the summer, winter, I don't know if that rapid one of the rapids was called washboard, there's one called grater, like a cheese grater. So you don't want to go down there without the boat. And so but, but if you stay calm, when you were, when you went into the river into that current, all you do stay calm and allow yourself to float, everyone had life jackets on. So this was a, this was a no group thing we did. So you couldn't really sink. But if you stay calm, it was actually quite easy to stay in flow towards the right, and could get that occur that Eddie that carried you back. So the important ingredient was to stay calm. So in our life, there's a lot of issues that we might have to face and figure out what to do. And it's not always so easy to figure out everything we need to do. But if we're agitated and flailing around, it's a lot harder to know what we should be doing what's helpful. So independent of how to solve our problems, it's helpful to become calm. And that's one of the functions of meditation. And sometimes meditation is not here to solve our problems. And sometimes people invest too much expectation that somehow meditation is going to solve all our problems. But maybe one of the functions of meditation is to help us to become calm enough. So that we can see Oh, I just need that I know, all I need to do is kind of float to the right, float to the left, all I need to do is, you know, or to see more clearly what is needed to see clearly that I'm not going to jump in there. I don't know if I'm ready for that I can't swim something, or whatever it might be, you know, in the calmness, hopefully a better chance to see and understand than if we're agitated and caught up and worried and afraid and angry and fulfilled without. And why this is useful to be aware of is that many people when they sit down to meditate, will be kind of will can still be problem solving. They're planning. They're planning for a better past, kind of redoing the past. They're trying to figure out, you know what's going on with their psychology and their challenges. We're all off often reasonably enough motivated to try to change something to become safer to get what we want to avoid something. And those are reasonable things. But the hook to be involved in that kind

of thinking is quite strong. The hook to try to be safe the hook to try to get what we want to hook to be the kind of person we want to be or defend ourselves or rationalize what's going on or do is pretty strong. So it's helpful to be reminded, I think, that it's helpful not to use meditation as a question. So much to solve our problems to think them out. But to use it as a place to create the conditions that are supportive and helpful for us so that later week, if necessary, we can have a clear, clear, clear seeing as combine and adjust the mind. So we can see more clearly. So too, so to decouple meditation from problem solving, I think is very helpful. And they realize that you can solve your problems better if you're calm. So to be willing to sit meditation in a way that is settling, that's relaxing, that's ease for if you're agitated if you're tense and caught up. And there's a number of ways to do that. One way is to recognize that you're tense or to recognize you're agitated. And then if you recognize it, really recognize it, take time to really clearly recognize what's happening. Because sometimes it's easy to recognize something. But in the very recognition, we have a reaction to it. I'm agitated, and I'm, somehow I'm a lousy meditator. I'm a bad person, this shouldn't be there. I need to get rid of this. There's a version. But the idea is to really recognize it means to recognize it without a reaction, to recognize it, just to allow it's okay. It's okay. So Katie to be agitated, I'm just going to recognize it.

So that kind of recognition, it's okay. And then once you've recognized it clearly really there, then you could consider, would it be helpful to relax? Is there tension in the body? And maybe there's some very simple things you can do to relax some of that tension? Is there tension in the in the brain in the mind, it is possible to relax it is there a lot of sort of a lot of sense of compulsion, maybe it's helpful to relax a sense of compulsion. Perhaps agitation is fueled by fear or by anger or by desire. So then sometimes it's helpful to clearly recognize the fear, the anger, the desire, to really recognize it clearly recognize take time to recognize it, to set to such a point, that in their recognition, there is no reactivity. The right and the recognition, there's no Poor me or I'm terrible, or I have to get what I want or this is justified or just squeaky make, we can make it complicated very quickly. But the idea of really recognizing something hanging in there to recognize it until the recognition is very simple, uncomplicated, kind of like we're recognizing what's there with and giving permission for it to be there. Not permission to for it to be there forever, but kind of like, so that we're not just Tuesday, recognition is so clear. And as this recognition factor gets stronger, then it's kind of like we're taking up residence in the recognition more than taking up residence in the agitation. So someone who jumps off the outcrop into the river and is and isn't afraid and flails about, in a sense, they're living in their agitation in their fear and flailing about. If someone has a lot of confidence in, in relaxing and letting the, you know, the river carry you, then maybe they take up residence in the calm, that's where they abide in. And even though there might be some concern about the rapids down below, they they're not living in the concern or the fear, they're living in the calm. So they can find their way or, as they go around and current carries them to the side of the shore, to they get to a place where the sandy bottom is shallow enough, they can stand up. And then rather than living in the river flowing are living in their fear agitation, through taker Brett residents in this standing there on stable ground standing and being firm and upright, independent of all the things around them, the river and stuff like that. So it begins by so one of the ways of becoming calmer, is to practice clear recognition. And to kind of, you know, you know, assume that the first time you're aware of something the first time you're mindful of something, it may be isn't as clear as it could be. So look at it again, recognize it again. And this is where I think it was really wonderful for me that the one way we say look again, is using Latin words, it comes out as respect, to offer respect to everything. Think another Look, look more deeply. And keep looking until you feel that the very recognition, the very mindfulness of what's going on, has a kind of quality of clarity, of stability, of calm, just just seeing it, and might take a while to get to that point. But but you don't want to be in a hurry. Just the point is not to know as much as you can be mindful everything you can go on to the next thing. There's a checklist approach to mindfulness, which is, you're mindful of something, you've done your job. And then you either go on to think, or you go on to the next thing to note, but there might be a lot of reactivity in the

very way remindful. So take your time. What is it like to be with the breathing, for example. And the task is not just to be their cat, one of the one of the tasks is to really see how can I be aware of breathing, with clarity, without reactivity without being in a hurry, without being resistant? What's it like to find that place of clear recognition of just breathing or whatever it might be agitation, anxiety, peacefulness, whatever it might be, take your time, we'll explore what it's like to recognize, to be attentive to be aware, until you feel that awareness has qualities that you want to live with, that support you that are nourishing for you.

So part of the function of mindfulness of meditation is to help us become calm, and with calm, clear attention to the problems are alive, then hopefully, we can use our intelligence to know how to approach the problem solving there needs to be done. But one of the functions of meditation is to prepare the ground, prepare us so we can go into the world and hopefully live in a wise way. Okay, so thank you. I hope that you will