

2018-05-30 Dharmette Intentioness

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intent, satisfying, activity, wholeheartedly, dishes, present, fully, bell, intention, mindlessly, liberated, mind, fullness, ringing, snack, important, distracted, high quality, cupboard, meaningful

SPEAKERS

Gil Fronsdaal

So, I want to distinguish between two related word words. One word is intention, and the other is intenseness. And sometimes in Buddhism, we emphasize the importance of intention. And so it might involve reflection consideration. What's the purpose for what I'm doing for what's the outcome I want? What's the reason I'm doing something? What's the intention for doing something intenseness maybe related to intention. But intenseness has more to do with how we do something. And that we do something with intent, meaning we do something with men, it can mean we use an intent that can mean with a purpose, but could also mean we do it purposefully, or we do it deliberately, or we do it with dedication We do it devotedly. We do it with wholeheartedly. Or it just means when you when you're going to do something, you just do it. And so there's all kinds of things we can do through the day where we're, you know, we're going to do it, but we're not really intent on doing it. We easily distracted in distracted on different kinds of different kinds of ways. I couldn't be home washing the dishes. And I'm not really intent on washing the dishes. So I'm doing them and I'm danger a being in looking at the window and wondering what kind of snacks we have in the cupboard and maybe I'll go look and see what there is. No, okay. Maybe I'll have maybe after I do finish, I'll do that and have that that snack or something and then I go back to the dishes similar and Well, actually, it was a good idea. Maybe I should do it. Now. So I'm not really intent on doing it. I'm so distracted, or I might be doing it. But my mind is not intent. And I might be more interested in trying to overhear a conversation in the other room, like, that's really interesting. I'm gonna hear something, you know, titillating, you know, what's going on? And what are they talking about? And I'm not really there to the dishes, I'm kind of doing it mindlessly. So one of the things you can do when you could let do something with intent, when you're going to do it, you give yourself over to do that activity wholeheartedly or fully, just this doesn't have to mean that you're vigorous about it. And it just means like, this is what you're doing. And that's the same kind of intenseness that we have in meditation practice. We sit down to be intent to meditate. We're not here to think Daydream. We're not here to think you know, to wonder what's in the cupboard at IMC. What a snack. Or let's go look. We're here just this is what we're doing and you're clear. I'm clear, this is what I'm doing right now. And I'm doing the dishes at home, this is what I'm doing that with the dishes at home, you might be able to get the dishes done fast enough without being so intent on doing it. You know, you're like, don't really want to do it, and you have to do it. And so you're not really kind of so interested in present for it, and you're using it as a good time to plan tomorrow. You know, you can do it mindlessly. That's an option. It's, it could be innocent to do that. But what it's a lost opportunity for people who want to cultivate an ability to really be present for their life in a higher quality way, which is what we're trying to do in meditation. But why not cultivate it more times through the day, through the life, life the days can go so much better, so much more relaxed, much more pleasant and much more satisfying When we do something, do it with intent to really show up and do it, you know, in a wholehearted way. So it could be, for example, my ring the bell, I rang the bell three times, when to end the sitting, I could see that there were forces in my mind that were saying, you know, I could wring it

once. And then I know how to do this, I've done this thousands of times, I could do this mindlessly. And I could see my mind wants to go off and think about something different. And so but you know that, but you know, it's qualitatively very different to just do it mindlessly in my mind, go off and think about something else than to keep my mind the simplicity of just ringing the bell, the bell, the striker, just being there. And being fully in that experience, which is what I'm going to do for these three bells. I'm just going to be there too. Do that. And in doing that, a lot of other things fall away.

I don't have to think of other things, it doesn't have to worry about anything else. I'm just doing that. And so I was intent on ringing the bell. That's what I was doing. Now I could have really important things to think about. I could have, you know, crucially important things to think about, that in a scale of things maybe is much more important than the ring the bell. But what's important is not ringing the bell, what's important, what's valuable, they're satisfying and meaningful is the intenseness of being there. The sense of coming together and having your whole system be organized or integrated around one activity, so we're not split off from each other ourselves. We're not fragmented. We're just really there so satisfying to really be present for this activity. There's a wholeness, there's The joy there's a fullness is a freedom that comes from being able to give ourselves fully to the activity at hand, just this activity here. And if you could 5% of the things you do during the day you did it with real intent is to really do that fully, completely here like this. So you're not the mind in their minds not wandering off so much dishes, sweeping the floor, walking from your car, parking lot to the store to place of work, that that all your walking is just gonna walk. You're fully wholeheartedly going to be the walker. It seems silly, right? Maybe. But if you can do that 5% of the day, that's as good as meditating. And now A day. And you get all kinds of secondary benefits from that, including the benefit how satisfying it is to live your life fully, to be completely here. And if it's not satisfying to do it, because it feels like I've, you know, this is boring, there's more important things to do. That's an important issue to address. And really see what what do you believe? What are these forces of restlessness or this this pool of other concerns, that makes it unsatisfying to really be here for one activity? here to be liberated in this Buddhist path, is to come to apply a time when you're capable of being a wholeheartedly present for the thing you're doing at the time you're doing it. Just this. That's in some ways, that's the goal. You're not distracted, not caught by fear not caught by desire. Just able to be here for this that you're doing. Don't wait to do that until you're fully liberated. Start and kind of, you know, grow into that possibility. So one way to augment and support this mindfulness practice, and anatomy really carries mindfulness or feeds mindfulness is to when you some of the activities you do through the day, do them with intent. Within intenseness. Really, this is what to make a decision, this is what I'm going to do. And I'm going to really do this. The simplicity, the fullness of this. Doing doing this kind of approach has been very, very meaningful for me very helpful. It revealed a lot about myself. A lot of the ways in which I didn't want to be present for things. I learned how to be present for things in a fuller way I like satisfying it is and how simple it is and how Many of the situations that I thought were more complicated than they actually are, I discovered, you know, just kind of things are simpler and easier and more rewarding when we just they're fully to do the activity at hand. So intenseness May you consider a little bit about how some high quality may be relaxed intenseness The wholeheartedness can be a support for you. Thank you. And you can start practicing in a few minutes because of those of you who can stay