

# 2018-08-08 Dharmette Imperturbable Meditation

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## SUMMARY KEYWORDS

buddha, sharing, ananda, monastery, sitting, mind, dismiss, meditation, practice, dharma, bright light, retreat, story, coming, mirror, arrived, monks, pristine, unshaken, left

## SPEAKERS

Gil Fronsdal

So good morning.

So I would like this morning to tell a story from the suttas, time of the Buddha. And it's been on my mind quite a bit then. And I kind of like this story. Nice Dharma story, I think. And it but to be honest, I don't have anything else to talk about. So, I'm just calling upon the story. We'll see how this goes.

So the Buddha was dwelling in a kind of a monastery parklike place where he was staying. And one of his main disciples Ananda been away, came to the monastery with 500 new monastics, people recently ordained. And they are guests were excited coming to the monastery and to maybe receive teachings from the Buddha. And it's possible the Buddha was meditating when they came. And it was a big group and they came to the monastery and they came, they were all excited and they were greeting the residents there with enthusiasm. They were unpacking their stuff and making kind of a lot of noise and excitement, happy noise, I guess talking. And then Buddha asked what's what's all that sound? And he was explained to there's these new punks just arrived and he said, well have them come and see me. So they came and he said, he just said, I dismissed you. You can go now. Leave you guys, we're making too much noise. So that's, you know, so they packed up and they left and went to a different town. And, and then they said, so there's no explanation Exactly. But that's, you know, maybe the Buddha had some real understanding about what they needed to be taught that way. So I never said they'd left. And then they were in, you know, some other city and they stayed there for the rains retreat, and that's the beginning of the rains retreat. They thought, you know, you know, the Buddha wasn't really happy with us satisfied with us in the way we were and kind of jovial and not so settled or not so maybe dedicated to the practice. So that moment or something, I think that we should really dedicate ourselves to the practice. So for the razor dose three range retreat three months, they then dedicated themselves to meditation practice. And really practice well. And as the story is told, near the end of the rains retreat, the Buddha kind of looked out across the lands and his Dharma eye. And he saw there was a bright light coming from that city. And he said, that's those monks. They're practicing well. So he invited them to come back. So they came back, and they came back. I think they arrived probably early in the evening when they arrived to this monastery. And the Buddha was meditating. So they came and sat with the Buddha, or the meditating with him. And their pseudo say that he was sitting in the imperturbable meditation. imperturbable meaning unmoving meditation or the mind is completely unshakable idea of the unshaken mind and a liberated mind As a mind that can't be shaken up to stable steel or something. So you're sitting in the Buddha, sitting in imperturbable meditation. And these 500 monks who had attained some degree of liberation during their three months, that's what the light was

about joining the Buddha in the meditation, after a few hours, Ananda kind of went over to the Buddha and said, you know, they've been sitting here for a while. And, you know, this would be a good time for the Dharma talk. And the Buddha just didn't respond to just sat there. So no, okay, so, we went back, it's sat for a while and three, four hours later in the middle of the night, went to the Buddha. You know, it's getting late and this would be a good time for a Dharma talk. And Buddha didn't respond. It just kept sitting in his imperturbable meditation and all these 500 monks just sat there to still quiet kind of also sitting in a kind of imperturbable way.

And then, the third time the Ananda came, it's like that was getting to be close to dawn. And I think then the Buddha may be agreed to finally to speak, at least our Ananda said, Ananda. I don't remember exactly details, but I could imagine him saying now to you don't, you don't seem to understand what's going on here. We're all sitting in the imperturbable meditation, nothing else is needed. No Dharma talk is needed. We're kind of basically sharing in this moment, a mind our hearts that are liberated that's free. And we're sitting sharing and this, this wonderful thing. And so I think one of the reasons I You know, I don't quite understand why the Buddha dismissed him at least in, in kind of this California post union Buddhism that we have, you know, you don't dismiss people that easily, at least here locally. So it's a little a little unusual for here for local culture. But, you know, there probably was some wisdom to it, and it certainly had a good outcome. And, but what I like I love this story of them sitting together through the night and sharing the stillness, the presence. There's so much to be shared, when people sit together. It's not even though people in our situation we sit with the eyes closed. We don't really do it alone. And to be able to somehow feel like we're sharing In the dedication to practice, sharing in dedication to being mindful to being present for what's happening here. Sharing perhaps and getting concentrated, sharing perhaps and having a mind that is economists and peaceful sharing in goodness and compassion and loving kindness that can bubble up and be here in this environment in this practice, that we're somehow she sharing or cooperating or communing in degree of freedom of allowing everything to be as it is to allow the pristine simplicity, of self of other situation of life and just share in the simplest sense pristine simplicity of just here it is free presence. And, and to do that, you know, it must be very poignant to do that through the night, maybe in a full moon full moon night, no clouds and the stars is still stillness of night where maybe a lot of things in the world are quiet and still, perhaps in a natural environment where it's there's a lot of safety and, you know, comfortable to do it. And to sit there and share that together to feel that interactive, quality, interactive sense of what it's like to prep to be in a practice field, with other people practicing other people engaged in what we're doing here and sometimes it becomes more poignant to Feel the some of the qualities of a Dharma that begin arising in us to feel it in, in, in relationship to other people having similar feelings. Sometimes they mirror it, sometimes they they feed it or they inspire it or sometimes they, maybe other people don't mirror it, mirror it because they have the same, but they may have other Dharma qualities that were because of the practice we're in we're sensitive to, and rather than being mirrors to us, other people become windows for us. They like they like opens openness to new possibilities and new ways of being.

So with that said, I'm not going to dismiss you. You're all quiet. Thank you. But I want to thank you very much for coming here and sitting and I don't take it for granted or take it as a simple thing that a group of people like this will come Wednesday morning and sit for this few hours we have here share this kind of approach to life and what we're doing and it's a beautiful thing and it is a kind of bright light, at least in my heart that we done this together this morning. So I want to thank you all very much and now