

2019-01-23 Dharmette Windless Days

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SPEAKERS

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So I'll start with an analogy. So if you're walking, maybe along the ocean Cliff in a very strong windstorm. And in order to walk and deal with a strong wind, you kind of have to lean forward into the wind and kind of really plant your feet down strongly and fix up a lot of work because, you know, if you don't lean far enough, we might tip you backwards. So it's a lot of work to keep doing it. And, and so you're concerned about not crawling over, you're concerned about the wind and, you know, you're engaged in It's almost almost second nature to lean forward and keep going do this. And then after a while, the wind starts to decrease. And then you don't have to try so hard anymore. It's not like a hurricane anymore. So just just a strong wind, you still need to kind of deal with a wind but it just doesn't quite as much effort. And, and then after a while, the wind dies down, stop stops. And then you're still pushing ahead and leaning ahead and putting your feet in. And now you feel, wait a minute. I'm exhausting myself. And now you really notice how much work you're putting in. And you're noticing how unnecessary it is and how much it gets in the way. So then you kind of just relax and walk in a very simple relaxed way. And you be so concerned so focused on walking well and not tipping over. For being you know, really taking care of yourself and being sued you don't have to you don't have to be concerned with your walking in every step you put in, use a walk and it's very nice and the fact that you're doing the walking, it's nice to walk but you're not thinking about walking or focusing on walking. Well, it's just the idea of you being the walker disappears because it's just easy to walk. And then you walk for a while and after a while, you feel that, you know, postural attempts aren't good, kind of tired. Even even this easy, walking, relaxed, walking is tiring. So you sit down and just oh, this is good. Doing glasses good. And, and in fact, even though that's easy, walking in the windless space, was kind of effortless and nice and got really good initially, it did take some effort. And after a while, because I walked so far, that effort was going to be tiring. And now it's so good to sit here and not make that effort. It's good not to make an effort just to be here, sit here and look at the view clips in the ocean how nice and then you sit there for a while and then feel after a while you feel you know, laying it sitting up is tiring. I had a cold earlier in the month and I had to set up for these events I was teaching and after about two and a half sitting up I could feel the kind of symptoms come back because sitting up was actually fixed a lot of work. But you know, if you're healthy you don't notice but you know, you're sick like oh, you know, even just doing this as a lot and so but then relate to then I lay down and then it was okay again. So you're sitting there on the bench and looking at the ocean and after a while sitting up is feels like too much effort. And what feels really good is to not have to make that you didn't realize was there suddenly efforts you're applying yourself a little bit of setup and it does take a little effort. So okay, but maybe I'll just stop that and I'll Lay down on the bench. And it's so nice to lay down, you look at the clouds going over, and it's just so good. And just reverie and looking at the clouds, and, you know, it's just like, so nice and so good. And, and after a while, it seems like you know, yes, wonderful, you get to kind of concentrate and very quiet and still just looking at the clouds drifting by after a while looking at the clouds is tiring with the eyes. And so you close your eyes just like the natural thing to do Close your

eyes. And then you see Oh, this is good. So nice to see slay here and do nothing and have so little sense of sensory input in it just kind of just so peaceful and then you notice that having those thoughts about how nice it is to be here and do nothing. That actually hurts our hiring too. And I took too much, you know, in the context of all this, and so then you say, mate, when if I stopped doing this and so you stopped Having these thoughts about how nice it is and how great it is, and, and then It's so peaceful. So nice.

And then you find that you're, at some point, you're a little bit oriented and you're thinking about the piece, but you can add a little bit leaning into it a little bit oriented into it. Do you think this is good or something? And you feel Yes, for long takes a long time. But after a while you realize, you know, this is also tiring. This is also a little bit stressful to do this, like, just like a miniature like the subtle appreciation of the piece. What if I don't even appreciate the piece? And then there's just a subtle sense of being aware of just the Beingness being and after a while just being seems like all I was focused on being what if I just don't focus on anything and then the being disappears. So The main thing I wanted to say using that analogy is that in ordinary life, you might be contending with all kinds of wind storms and storms of all kinds, and they can be important storms, important things to take care of in life. And what's what's called done for most people who do this is to really apply themselves and you know, maybe have to be a person and be strong and be confident or be something you have to be someone and assert yourself and do all this and, and you know, you don't really even notice you're doing it because you're just dealing with the wind storms of life. And it may be actually makes you a little more efficient to take care of the wind storms. But you know that you're the Dewar, you're the agent you have to apply yourself. But when the wind storms of daily life follow away, you know, taking the strong competence stance, applying yourself being the agent who is going to fix the world and save the world. Whatever you're doing. It's just too much and you realize this is limited And you might even realize there's a lot of conceit involved. There's a lot of ego and self identity and all this stuff involved. I didn't see operating when I was just taking care of all this stuff I was, you know, who, you know, when I had young children, and there was you know, windstorms all the time. And, you know, it didn't really matter. When I had young kids, it didn't really matter if I was conceited, or if I was attached to anything, it just, you know, it was not it. Didn't care because it there was no space for it. But then they grow up and then you're left alone and things get quieter. And then Wow, there's conceit, there's attachments. There's one thing Wow. And so, and then, as we see that, then we can feel it. We're in a different way, be satisfying to be in the world differently in a more relaxed way or something. But as we keep practicing, and that's it About value of this practicing we do. The practicing allows us to begin putting down layers and layers of what we're doing this extra. And as we put down layers and layers, we also start seeing where our attachments are, we see what we're caught. We see how we don't accept the moment, we see how we have expectations of what should be instead of being contented with what is and we start seeing it in more and more subtle ways that's operating. And then if you really feel it, you have a clear mindfulness and present for it. At some point, you can feel this is tiring or too much or too contracted or too limiting or something. Something that initially felt really good and you celebrated. If you have experienced enough of it and you have enough sensitivity to it. At some point, it just gets tiring. It's just too soon as you search The extras extras. And suddenly we can, especially in doing meditation, you know, you can go these two layers they go deeper and deeper layer sometimes in deeper layers in meditation then you can ordinary life or just walking along the beach, you know the cliff and sitting on a bench or something. And so it's a movement of coming to a certain kind of coming home and I call it coming home because it is such a feeling of goodness or such feeling of, of contentment or healthiness in that place. Or to say it a completely different way. Why would anybody why would you want to be attached? Why would you want to be resisting and caught up in identifying and why do you Why do you have all this extra stuff that's not needed? Why when the winters die down, are you leaning forward and push Against nothing. It's just like, why would you bother? And so some people

really understand intimately. All this stuff that they don't have to do, because it's painful to do it, it's suffering to do it. And that's just enough for them just to put it down. For other people, it's like the other side of the hand, they feel how good it is to not be doing those things. And so there's a movement to doing kind of doing less and less and less. And meditation it can be, that's, I know, there are occasionally time when you start to fall here kind of view of natural movement to doing less and less and less. And the real advantage of this the real kind of in Buddhism, at least then Theravada Buddhism the real purpose of this is to have a visceral clear experience. of not doing nothing. But that's the vehicle to discover what we're trying to do. If you do, if you come down to a very still quiet place, you experience a powerful way in which we let go. When in which there's no clinging and to really experience a visceral deep experience of non clinging, non clinging to self, non clinging, that self disappears, self concept, self identities, everything disappears. That is like a finger pointing. They say Buddhism finger pointing to the moon that's pointing or that's more than pointing. That's the that's know something now. And the capacity of the heart capacity of the mind, to not claim a capacity to know the goodness of that To know that, why would I? Why would I start fighting a wind pushing against the wind, when there's no wind at all? And so, we realized and so then to come to realize this non place a non cling, that becomes a reference point that becomes a visceral, palpable sensitivity to a way of being in the world where there's the mind does not cling to anything, doesn't grab hold of anything doesn't resist anything. And there's a life of freedom. And then you might come up someday to a very strong wind that requires you to lean into the wind and be very careful how you put your steps and you have to put You'll do it with your body, but you won't do it with your mind. Your mind will stay peaceful as you do it. Or some quality of awareness will stay peaceful and spacious or something. So I hope you have a chance to have some windless days. And maybe that's what you experience in meditation. windless days when bliss, our windlass our were the winds of the world are not nothing you have to contend with. And then you'll see because there's no real winds to contend with. Maybe what you start seeing is all the extra things you're doing that maybe you can put to rest you can quiet down, let yourself become simpler.

May the winds or the world not affect your heart.