

2019-02-13 Dharmette Knowing Noting And Calm

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SPEAKERS

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Take not Han. Well, no and a Vietnamese Zen master was involved in helping in the 1970s 80s. Receiving in the Philippines, some of the Vietnamese book people are escaping on rickety boats from Vietnam, coming to escaping the problems in Vietnam. And their boats that these people traveled in were packed with people. And they were very, you know, rickety. And they're so full that sometimes the distance between the edge of the railing and the water was just very little and, and so when storms came strong winds and waves, some of these boats collapse, they're capsized and many people died. And so he was involved with a little bit of that and he wasn't a book person himself but he recently receiving end And he once gave this teaching I said that if in challenging sea conditions, if one person on the boat could stay calm, you could keep the boat safe. Just one person stayed calm. And I've seen for example, that with young children, that how important it is for one adult to stay calm in they tend to get introduced into a challenging situation, they gravitate to the person who's calm and they get sense of stability, they get a sense that there's things are okay enough that it's not necessary to get alarmed. A parent who gets alarmed at everything teaches a child that there's a lot of fear in the world. And that doesn't work so well growing up if that's the cut the cost of the message. So a parent can do case case Starkey, can stay calm, makes a big difference in the life of the children. I've seen this in my kids were small and nursery schools, where the teachers would stay calm and you know, nursery school is kind of chaotic. And sometimes, you know, that, that the, the, you know, ultra tense political tensions would be present in, in the dynamics over toys, three year olds. I mean, it's like, you know, it's like, it was pretty, you know, all out, you know, war and to watch skilled teachers stay calm and watch how to calm the kids down was great. So I use all these examples to say that if we can be chaotic, we can have a lot of things going on for us inside and externally in our life. But if we can have a place Have calmness inside that can make ours keep us from sinking. It can make a huge difference for us. And there's a variety of places to discover that stability or calm inside. Sometimes it's felt physically embodied kind of way it's can feel centered in the diaphragm or in the chest or in this valley and just feel, feel kind of settled calmness there. And we walk around connected to that, which is commerce we go about. Sometimes, there's a you can feel that the mind has become really calm and quiet rather than the mind being speedy and entered energetic and agitated. The mind is really settled and calm and easeful, and that sense of calm mind puts you in all kinds of situations and you're, you know, you can manage through it because the calmness is a reference point. I've had physical pain and physical challenges that have been pretty strong. And but when I was able to view you this physical challenges from the calm mind, it wasn't a problem. But when my mind got agitated and caught up in it, then you know, then the whole thing was difficult. So the big the ability to have a place inside a complex, peaceful place, which we relate to the world, is helpful for us as well as individuals.

And therefore, there's a variety of places to find that in oneself. Meditation helps us connect to different places, calm different days, different meditation, makes us helps us connect maybe. But there's one in particular, which is particularly important, especially as the practice gets deeper. And that is, to be able to clearly know what's happening in a calm way, no matter what's happening, to have the knowing of what's happening become and this knowing effectively If the mind is very important for Vipassana practice insight practice, to knowing is to have this clear recognition of what's happening. So that's so clear that, that, you see that the knowing is distinct from what is known. We can know something and we kind of often kind of in meshed and stuff and kind of leaning into it, we're involved, we're concerned, we're judging, we're trying to fix things, and we're kind of like involved with what we know. And so we know it. But the knowing it doesn't is not, it's not hasn't flowered into its own clear thing. So I now I really know it. And so they know. So, you know, how I know you know, I pick up the glass, you know, I know I'm picking up the glass and I'm talking and I'm taking up the glass, you know, I know, of course it'd be but to really know and picking up the glass to really start Stop and really have the mind have this, like, the most important thing for the mind to know at this moment is just to know, the holding of the class. And feel the whole, it's holding. And, and this becomes particularly interesting like with difficult emotions, where we often get in meshed in the emotions, and we get concerned and be pushed around or afraid of them or want them or judge them and identify with them and all this complicated thing. But to be able to kind of step back in the mind with a knowing quality, see and recognize that we have an emotion. But recognize is so strong so clearly, so emphatically, that the knowing is seen as something distinct from what is known. And that allows the knowing to become and become a common reference point for what's going out there. provide stability and a sense of peace and so And maybe this is not the best example, metaphor for this, but I'm fond of it. When I was a kid, my parents would sometimes go get the car, put the car through the carwash and we would stay in the car during the carwash, you know through these all these buffers and you know, brushes that are swirling around and all this foam and water spraying and it was really lots of fun I thought but what was what was really great about it was for me, was the inside of the car was calm and peaceful. And that I think spire like being there. It was like this contrast between the chaos outside the glass, and wow, it's safe. It's calm, it's peaceful here. So this knowing to know what's happening on angry. The I know, I'm angry or I'm, yeah, I'm angry. I'm angry. Even the knowing is angry. I'm angry. But to really know, there's anger here. It's like, Oh, this is anger. This is anger. Until you see it so clearly so see it so clearly recognize it, that the recognition is a different You see, the recognition is a different mental event than the anger, they're distinct. They're not the same thing. If we identify with the anger and you know, I'm angry and everything, every thought I have is about my frustration about my anger and you know, you know, then we're in meshed. Then we haven't seen how these things are distinct. But if we can see the noise, beautiful that we have this beautiful capacity of the mind to know. And if a knowing can be just pristinely itself, not tied to anything, any outcome wanting something not wanting something, judgments we have, just to know just oh, there's a feeling of warmth in my knee right now. Just I can do that, wow. I hear a sound outside sound just a sound. And I know I hear the sound. I see colors in the room red and blue. Recognizing colors, I know that colors, just that.

And so as opposed to seeing nice color and say, I'm going to go down to target and get new clothes with new colors, you know, like how do I do that, you know, these are nice. And there's a recognition but immediately with the recognition as I'm caught in them, you know, making doing something with it. So the past that practice has a lot to do with discovering the place inside where we can know what's happening, without being entangled with what's happening without needing to do anything but what's happening, this place where and that's where a certain kind of calm can can reside. commas in the knowing. The advantage of that is that it's not dependent on having a feeling in your body or feeling in the mind of being calm. It can actually you can actually kind of you can be agitated in the mind and

agitated in the body. But through the practice, you can find your way or the knowing of all that, that is calm, I can know that I can know that I'm agitated calmly. And then you know, if then you know that one person who is calming the boat keeps the boat from capsizing. So what the one if you find that place of knowing, and becomes a refuge of support, there's all kinds of things you can do to happen and be with and you have this kind of ballast you have this support here, this freedom you have this place to go to. So it takes a while to discover this and as mindfulness practice, it gets deeper and deeper. Then at some point, people come to a place where the new Knowing faculty begins to be highlighted. And so you know, start knowing. It's like knowing becomes its own thing. Whereas usually knowing just a medium by which we know things, right, it's more like that medium it doesn't really knowing doesn't count for anything. It's what I know that's important. But to be searched without knowing I can know something, oh, I'm impatient. Oh, I have a particular that's a thought. There's a thought. And rather than getting pulled into a thought and say, Oh, that's the wrong thought to have. I appreciate the knowing of having that thought. So for people who are uninitiated in this process of mindfulness, it might seem that what I'm talking about is silly or unimportant or kind of too distant from life or something. But this is where the depth of meditation practice really begins to open up and flower, if we can, when we know the knowing, we really recognize and discover how to know something clearly distinctly. And the knowing is calm and independent of what is known. So I pick up the cup, the glass, I can really no snow, it's so well that I know I'm picking it up. The knowing of picking up is distinct from the glass. As opposed to pick up the glass. I know I'm picking it up. And I hope you guys think that I'm a good glass picker upper. And because my reputation as a Dharma teacher depends a lot about how I pick up the glass and how I look and, you know, am I mindful enough and you know, so I hope you guys are noticing how well I'm picking it up. So it you know, that's very different than simply the simplicity of just knowing it. And that simplicity is where valid support A different kind of way of being in the world can be. So and this is one of the reasons why in mindfulness practice, there's the emphasis on mental noting. The mental noting is, is optional, but to the mental noting is a very important way of learning how to do this clear recognition. So we start discovering this pristine clear way of knowing as a resource as a support for our life. Okay, so thank you