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SPEAKERS

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So some years ago, my older son went off to college. And around the same time I went to teacher retreat. And when I came home, there was a cat that home. And we're living with a cat last few years. And one of the characteristics of this cat is that people come into our house. People never met the cat. I'll tell them ignore the cat. Not to be cruel, but to because people want to immediately go Oh, so cute. They want to touch it. But the cat is gonna skittish if you go directly to it. But if you ignore the cat, then the cat Kind of slips and looks and watches and after a while, it gets curious and actually feel safer to approach someone who's not approaching it. So just just just hang out and make space and just it'll come to you. And this idea of making space for things to appear. Some people are, there are people who are afraid. And like the cat, and if you approach them to directly or try to fix them or do something for them or try to be really friendly, it actually doesn't work so well. Sometimes just sitting back and maybe not ignoring them, but not not coming into them not needing anything to happen, just being present in an assertive way, unassuming way and then allow something to happen. allows the people to breathe and allows them to bubble up and come up. And the same thing is true for ourselves. There are aspects I think of the human being, that have a chance to come forward and show it themselves. If we not always there trying to fix or improve or understand or plan or defend or analyze and all this, you know, or bring with us all the knowledge we have, you know, studied and lists books on Buddhism and try to understand all that understanding and try to bear bring it to bear. Sometimes, you know, too much Buddhism is a problem and, but to just kind of like settle back and have the ability to offer presence have the ability to offer a space and the ability to offer awareness to what's there. And to see what is it that wants to emerge? What is it that once that might be shy, or that's afraid? Or what is it that only will show itself if there's the stillness in the space and the time. So this morning earlier, I talked about simplicity as being an important part of the practice. Another part that's very important that's closely connected to simplicity is time to give lots of time. This process of meditation, this process of mindfulness is a really touches into the deeper parts of our inner life, detail a lot of time this is not an efficient process and this Maybe it's very efficient but it's you know what I mean? Is is not like you know you know that's sit down and be best if we can meditate in 10 minutes and get it over with you know, just like nail the meditation in 10 minutes so we can go on to the important things in life

but the to give space time presence and not not to crowd the mind not the crowd the heart to make room for things take your time. Often the one of the things that crowds a situation when we are busy and doing a lot of things and is is often acts as a self assertion going on. Where the sense of self the idea of me myself and mine takes prominence I have to do it. I have to get I have to fix I have I have to be present. You know how I have to give time i i and, but to kind of give time to let the eye recede, the self preoccupation, self concerned, kind of recede doesn't move hard to have it disappear. But have it recede. So that something different can unfold. So the, you know, the cats of your heart, the shy cats of your hearts, you know, can maybe come or, or some different way in which the mind the heart

understands things or comes to understanding of things that can't be possible. If we bring all our understanding to bear like we are, this is how I understand it. This is what needs to happen. And, you know, maybe we don't need to know what's maybe maybe not knowing. Sometimes it's very important, because and then not knowing it allows something deeper to be known something deeper to show itself. And I can't tell you how many times that I've made I've made room space time for things inside of myself and around myself that things turned out to be I learned that my understanding initially was not right. My first understanding wasn't quite to the point there I missed something. But by making space in Rome I discover that there's something you know, it's it's a whole other possibility opened up and was there. So simplicity and time and assertiveness, allowing something to unfold which is not what we're in charge over control of are responsible for even is a frightening thing for some people. Because they don't have any reference point that there's something safe in there that can bubble up and appear and what they know is that you have to constantly be on the defensive are constantly be on the offensive and constantly kind of fix and make and make things work or to get what you want. So it can be frightening for some people or for some people, it's can. It's not frightening, but it's boring. It's much more interesting to be busy, it's much more interesting to either want things or hate things than to just allow things. And so there's, you know, there's so there's just so there's, there can be a lot of resistance to this idea of just make room make, give time, make space. And so one way to give it a certain cachet, I guess, maybe a certain kind of, to give a keynote, because it's so challenging to justify this. We want to give it a doing this process. A Glory Glory, glorified name. So you can kind of, you know, if you need to use that to say, this is what I do. And you can say you're living a contemplative life. And oh, that's really cool. People will say, contemplative life, wow. Mostly, what that means is you're not doing anything. You're not doing anything for a higher purpose. You're not doing anything. So that's something deeper can unfold or arise or appear to be understood and you're making room for something. contemplative life was mixed a room, lots of room, breathing room, mind room, art room, lots of room. And this kind of life that I'm talking about today. I i associated with a very positive understanding of, of the human being That, that there are wonderful forces

that reside inside of ourselves. There's a lot of goodness, innate goodness, some people call it that, that can operate if we learn to get out of the way. And so a lot of a lot of this practice is really has a lot to do with getting out of the way. And some people don't learn to to get out of the way until they've done the practice for a long time. And then they got this settled, concentrated and at some point, it becomes obvious that any more doing just gets in the way. So then they then they make space and some people get the hang of it right away. See the value of it. So

and I think I'm one of the reasons I'm talking about this today. use that. I found that this contemplative life has been particularly rich for me lately, lots of time, lots of space. And it's wonderful to have to see what arises and see the world from this perspective and be in it so that each of you love a contemplative life. At least a little bit. here and there. Sprinkle it in. Thank you.