

2019-06-19 Nothing At Stake

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SPEAKERS

Gil Fronsdaal

Art and, you know, it has to be, you know, a pretty, you know, we're practicing for many years, you know, it has to be pretty sophisticated what we're doing. And so we make it more difficult and complicated needs to be. Or we've read too many books or too many instructions. And so we're trying to do it all and jumping around. But so do you know, if it's not simple, it's not be possible. So if you say that to yourself that ID or have that as a reference point, not that you're supposed to be simple like you have now you have to be simple, but rather, does it now highlight ways in which you make it more complicated than it needs to be? And that's how a reference point is really useful. Wow, I don't have to do all this stuff. Yeah, I'm making more complicated. You know, I'm going to timeline You know, I think, you know, I have 10 minutes left in the sitting and, you know, and so probably I can go through it, if I'm going to go through the 16 stages of anapanasati and 10 minutes, that means you start calculating, you know, you know, that means I should probably do it every switch every 45 seconds, and how do I track that, and by the time that 10 minutes is over, you're still trying to figure out the math. And so that's, you know, you made it much too complicated for yourself. And so, can make it really simple. And so you see how you're kind of making it even more than it should be. Or it could be the complication is that you discover that you have a lot of expectation about what this practice is going to do for you and Nicole kind of field is crowded with this expectation, this will, you know, do this whatever for me and solve all my life problems. And, or this will do whatever. So what do you discover about yourself, if you remind yourself If it's not simple, it's not be possible. And as you discover what's extra and what's not needed, maybe you can let go of that. And you might become simpler than, but the goal is not to be simple. Exactly. The goal is just to kind of really see what's going on clear. And then find your way with that. In other reference point that I think can be very effective for highlighting a lot to kind of figure it out or kind of flush out some of the things that are going on that we don't necessarily see. And that is the little saying, slogan. Nothing's at stake right now. There's nothing at stake. Just nothing's at stake. Have not or have nothing at stake as your practice. And so to have nothing at stake means to have nothing that needs to happen to have nothing tied nothing hooked into the Practice, if I do the practice, then you know, I'll be happy ever after. Or if I do the practice, then I'm sure that IMC will give me one of those little badges, you know, awards and medals that you know, good meditator. And so that, you know, I can go around and, you know, feel like I'm an important person because I've, and so there's a lot of or I don't want to be a failed meditator, then but you know, and so. And so there's a lot at stake. You know, it's very important if you fail at meditation, and you fail that everything else in life, and now you're going to fail, and meditation is a lot at stake. And so you're sitting at the edge of yourself who kind of like, you know, trying to make it work and so afraid of not making it work. So I've tried to give silly examples or, but you know that what do you have at stake when you meditate? What are you trying to accomplish, that you're depending on in a way that's actually not useful? That you're depending on that agitates the scene that makes it more complicated and needs to be that interferes with your ability to just see things as they actually are. Because if we have expectation about what things are we have something at

stake, then I kind of I kind of clouds division or kind of has us kind of leapfrogging over the present moment, not really noticing what's here. So, I use this in a lot of different circumstances. I tell myself, Gil, have nothing at stake. And I'm not telling myself to do that. It's more like, I have that as a reference point. And it's almost like asking myself, what do I have at stake here? But I don't like to ask that question because then I start thinking about it too much. So I myself prefer the question. You know, don't have anything at stake here.

And I don't get caught by that demand or expectation or as you No direction. Sounds like an instruction for me. It's more like this. You know, I'm highlighting this possibility nothing at stake. Sometimes I just say that nothing at stake. And then if nothing's at stake, then I just continue with what I'm doing. But but then so only by saying that I started noticing, yeah, I have something at stake. I want people to like me, I want to be successful. I want to get kudos, I want to somehow get rid of things I want to, you know, I have all these, all these things that seem so important for that I do so. So those two things. If it's not simple, it's not the personnel and have nothing at stake as a reference points, rather than instructions. And what what do you discover about yourself with those reference points? And would that make it easier for you to be in the present moment with the kind of F The fuller way or more complete way. So those are my thoughts. We have about five minutes. Anybody who wants to ask a question or make a comment about that or offer a testimonial that something like that has worked for you.

So

nothing at stake, I guess is another form of a hindrance. Would that be correct? If I have if there's something at stake in it, there's a fear associated with that. And that's a hindrance in itself.

mean I mean, there are things at stake at times, right. So Sir, I mean, sometimes there are things that are stake at stake something needs to happen. And, and so if we have fear around that or preoccupation with it, then it can certainly be more complicated than it needs to be. And so but for the purposes of meditation, I mean, there in the real world out there, there are things at stake for sure that we have to have consequences. in meditation, meditation is kind of a very unusual free zone. And it's good to think of meditation as a free zone, where you know, like to have duty free zones, you know, so it's kind of like a no, it's a duty free zone, there's no duties. And so, then, you know, so like, recently I had to get new tires in my car because they were getting kind of bald right. So they had something at stake I was going to do as long drive was going to drive. I think And 50 miles 500 miles I think in one day, and so I thought I better get in I didn't make a mistake, I don't want to have problems with this. So in real world, I figured out how to get tires in the car in meditation for this moment, it's a things at stake free zone. This is not the time to be concerned with that thinking about it to be caught up in it. Right now. There's nothing at stake. And, and so to be reminded of that, that allows me to let go of the concern for tires. Because I've learned over the course in my life, to spend a lot of time thinking about tires when I'm meditating is not very helpful. So I don't know if this address Okay, great. Thank you one more.

Um, two, similar phrases that I use during my meditation are Nothing to do nothing to say. And then nothing to say really helps me with the discursive thought. There's nothing to say I've heard it all before. If I'm talking to someone else, they're not here. So that nothing to say nothing to do.

Really seems to help. Nice, very nice.

Right? So maybe some of the rest of you have your own little things that you found helpful, but so may you keep it simple. Thank you