

2019-10-05 Be Still And Gaze Upon Everything Kindly

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SPEAKERS

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So we have this statue here, the Buddha and the Buddha statues are partly meant to be teaching means they're kind of presenting a message not just representing the Buddha, but they often represent a way of being in the world that is kind of a teaching in its own right. So they're kind of symbolic or representational of a stance or an attitude or, or a way of being. And so for example, you know, usually these Buddha statues exhibit a lot of confidence, kind of upright confidence, but not assertiveness and kind of a little bit maybe self contained confidence and, and the idea that we also can do that we can be confident and strong without having to kind of try to damp it down, tamp it down. We're not assertive, we're pushing it into their people. And, and then they, not only because it's a statue, but the Buddha is very still. It represents kind of really being still a tranquil, tranquil embody tranquil mind. And, and so cultivating a deep sense of stillness, or sweet stillness or tranquility. And then the eyes usually in Buddha statues like this, and he's met it in the meditation posture here is his, the eyes are half open. And he's kind of the idea is, is gazing upon the world. And, and, you know, with the idea that the Buddha being a compassionate person, kind person, he's gazing with kindness on the world. And so this kind of is summarized in a little aphorism that to, you know, it's a teaching for the rest of us. Be still and gaze upon everything, kindly. That's kind of a summary of the teachings, you know, be still, don't be frozen, don't hold yourself tight, but in a softer kind of relax into a stillness into tranquility, and gaze upon everything kindly, to whatever goes on wherever it comes up. It's a training, not to be in conflict or be aversive or be critical of what's happening. And with that kind of attitude, part of what we do in a day long today, and meditation in general, is that we are kind of like beginners all the time. You know, kind of like, who maybe it would make sense to say that he you know, I think probably most of us here taking a fair number of showers in our lifetime. Maybe some of you took a shower today. And, you know, we don't say that we're beginning showers. But it's always the same story, right? We're dirty and then we clean ourselves and we start over again. And we go to the shower, we start all over again. Clean ourselves and no one comes first. I know people don't know they complain. oncotic how to do this again, complete, you know, I just did it, you know, I should be more advanced I should be, you know, further along and, and, you know, do something different than showering because, you know, I've learned it now. So Parkland meditation, we're constantly starting over. And because the mind is kind of does its thing, and it kind of I don't know if it's a kind thing to say exactly the right thing to say. But it's kind of like the mind gets dirty. And, and meditation is a basic hygiene thing. So often we come back to meditate, the mind is a little more activated and energized and it's thinking then it maybe is after we meditate or after a day long. And so maybe, you know, every time we come to sit the energy and activities of the day, have to be somehow tamed or settled or tranquilized so we can get focused and concentrated. And, and so if you use the breath meditation as an example, It would be to come back to your breath and come back to your breath, redirect your mind. But how we redirect your mind how we

how we take the mind that's wandering off in thought, and direct it back on course, is actually quite important. And the analogy that I want to use for this is maybe you have a dear relative

who maybe is elderly and is blind. And you're going for a walk with them, you know, down the sidewalk down a road or something, or a trail someplace. And, and just regularly you have to kind of just gently kind of tap their elbow, you know, this way here just a little bit more this way or that way. And use generally have there's always compassion and care and tenderness and but you really have to be attentive. Come back here, come back here. There's no hostility. There's no disappointment. There's no feeling of like, I just, you know, did this for this person. 10 times. I must be a terrible guide. You know, I'm not Getting getting the message to the person, I have to do it over and over again, what a terrible person I am or what a drag it is to do this out of the care the love person who's blind, you just kind of bring them back and bring them back. And perhaps after a while, they do get a sense of it, of what it is and they kind of settled in and into the track and a little bit better way. But that kind of attitude of kindness of care of patients of kind of like you're lovingly bringing the mind back here, and you bring it back here to be on course with the breathing or in the body. And then allow yourself to set take a moment to really settle into this course. settle in and feel the body feel the body breathing. Because if you only bring it back and then kind of, you know Connect for a moment as if you're doing your duty, you'll go off course again. So as if your mind is blind, which in Buddhism, they often say that people are blind. I don't really see what's going on. mind wanders off, and kind of bring it back. And the mind is tameable can learn if you keep coming back, but how you bring it back. And so a nice attitude is that you bring it back. And you kind of allow yourself to feel and connect, but don't have a high expectations of yourself. The mind wanders off and you come back and slowly over time, in developing habits, slowly the mind learns it gets tamed slowly starts feeling better to be present. But you have to do it over and over again, without a lot of reactivity or harshness or anything. So be still engaged upon your thinking kindly and invited back to the present as often as you need. And then over time, that's mental, you know, hygiene thing that happens with time, the energy of being distracted becomes less and less, and the energy for being present becomes stronger, and the shower has worked until you have to do it again. Thank you