

Dharmette: New Vision (1) Knowledge and Vision

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So hello and welcome. So today, for this week, I'm going to introduce a new section of this year-long series. First on, I guess it was about 60 talks on *samādhi*. And then about 50 talks maybe on insight, and for this week at least, talks on the result of *samādhi* and insight. *Samādhi* and *vipassanā*. And one of the ways that the Buddha refers to it is as knowledge and vision, sometimes just as knowledge, sometimes just as vision.

I'll call this section of the long series, New Vision. Because as we practice, we begin to have a new vision of what's possible. And because we know what's possible, we've had the experience of what's possible. And that knowing it's possible or having a vision of what's possible is not something abstract. It's not some, you know, read a book and we know the potential, but it's to have direct knowledge, direct experiential knowledge. And to have a direct kind of immediate sense of vision of what's possible, either because the memory of it is so, lives so fully in us in a sense, that we really see that it's just ahead, just right here available.

Or it's possible that to have a vision because we actually see freedom here and now. It's just like right there, sitting there on our left shoulder or in the back of the head or in the eyes. There's some kind of, maybe it's not in any place, but there's a feeling, a sense that there is a place of freedom. Non-clinging, non-attachment. And that that vision can become quite strong. And it can come with a tremendous faith or confidence.

And the one way this confidence is described is confidence based on knowledge or knowing. Or some translators that will translate it as experiential confidence. So it's something we're experiencing here and now. So as we practice *samādhi*, practice, there is a kind of a steady growing of non-attachment in *samādhi*. You can't be clinging and you can't be filled with unwholesome thoughts and intentions in order to be able to settle deeply, the mind to kind of come into kind of a deep, settled, unified state. So already here, there's some people a

surprising inspiration and how healthy the mind can feel, how at peace or heal the mind, the heart can feel that comes with *samādhi*.

And that can be very inspiring and give rise to a lot of faith. In some ways, that ancient tradition says that when we go into deep *samādhi*, first *jhāna*, that we begin having a direct experience for ourselves of what the Buddha was talking about, what the Buddha was really pointing to. Because in the first *jhāna* there's a lack of, there's enough lack of clinging, enough lack of holding on or tightness that this is a new state for some people. And it's surprising that this is possible. Some people get attached to it. As we do insight practice, the same thing begins to happen.

And insight tends to be a little more difficult for people, or sometimes very much more, because we're really present for the whole aspect of our life. *Samādhi* sometimes kind of doesn't include all of ourselves, even though the feeling is one of unification. And with insight, we tend to really be up against or come up against the places we are attached, the places we are we cling or resist or have knotted up, fisted up in our mind, in our hearts, the places where we've put on armor or we've closed our doors so that nothing comes out or in. And so we come across to places where we're maybe quite afraid and scared that are deep, deep and usually not recognized because we're keeping ourselves distracted. But in the process of insight, we are also learning to let go. Let go of holding on, let go of resisting, letting go of fear.

Fear. And so we're starting to get a sense of what's possible again. And as this *samādhi* and insight developing gets stronger, sometimes on the foundation of this, there can be a letting go, a releasing, an opening up that is quite memorable, quite impactful. That where the experience of letting go of clinging, feels much more thorough or complete, or gives us an experiential sense of, oh, this is possible. I don't have to always live my whole life in a hurry, or anxious, or rushing ahead, or trying to please people, or trying to prove myself, or defend myself, or apologize for myself. I don't have to always be stuck in these ideas that I'm inadequate or somehow unworthy or that I'm the best and the most wonderful.

And I don't be stuck in conceit. And to see an alternative of a mind that's amazingly refreshed, peaceful, intelligent, creative, open. Wow, this is possible. And so to have this knowledge that something like this is possible in a very such a way that it feels like this is the foundation of what's possible for all of life, or this is the most valuable thing to do because anything short of this means that I'm clinging again, I'm attached again, I'm contributing tension and suffering to my life. This is the most important thing to do because from this non-clinging, the other important things about life can come. And we can love better, we can care better,

we can be more creative, we can be more contribute to a better world more.

We can feel more deeply connected to the fullness of who we are rather than becoming partial or disconnected from ourselves. So to know that this is possible, and it's not just knowing that it's possible theoretically, but we've really experienced it. We know it for ourselves. Wow, I can experience this. I can know this. And so that's the knowledge part.

The vision part of knowledge and vision is that it's not a vision of what's possible if I keep practicing. Some people with this knowledge and vision will have the sense, only now do I know what the practice is really about. I wasn't sure before. If this is the consequence of practice, then this is what it's all about. But it isn't just that kind of possibility in the future. It's a vision based on seeing something here and now that accompanies us all the time.

That now we know how to sense, feel, intuit, where non-clinging is alive for us in the present moment. Our mind is an ecosystem. There's a lot of different thoughts, intentions, motivations, feelings, moods that sometimes swirl around each other or exist at the same time. We're capable of a whole range of different perceptions, recognitions, understandings in any given moment almost. And one of those is possible to have a very clear sense, oh there, or here, someplace, this is where non-clinging is. This is what non-clinging is like.

I'm clinging, I'm attached for sure. But there is, I see the other side of it now. I see, not just theoretically, I could almost smell or taste or touch what is just beyond the edges of my clinging. And I have a vision of that. No, it's possible. I'm inspired by that. I'm motivated by that. This is what's important. I don't have to be stuck. I don't have to invest in more and more clinging.

That's kind of a dead end. There is freedom. I can know, I see the freedom right here, right now, and I can practice to grow into it. And so as we practice *vipassanā*, as we practice *samādhi*, there comes a day when the vision becomes a central part of our life. We have this vision of what can be done because we see it's already being done. It might be a very small degree, 1%, 2% of our whole system, but it's enough to begin to thaw the places how we're frozen.

It's enough to just begin to relax the places we're tense so that we don't perpetuate being frozen, perpetuate being tense, perpetuate being reactive. Right? And reinforce it over and over again. Now we're reinforcing in a sense, or nurturing, fostering this wonderful sense of health that the non-clinging is, that allows all other things to be so much experienced and done so much better. It's much better to live our life in an active way, in a social way, in a compassionate way, in this mood, place of non-clinging and freedom, than it is to do it with

clinging and being entangled and snared. So there comes a time there's a vision, and that makes all the difference.

So that's the general topic for this week, and having a new vision. And this new vision doesn't have to come from the practice itself, some people, so something happens in their life that is so something really switches or turns upside down in their hearts, their minds, or opens up and that gives them this vision. And what Buddha's practice does is show them how to make space, how to know oneself well enough, completely enough, that what they already know now can begin to grow and expand throughout them. So, thank you. And... And thank you for being along for this ride into *samādhi*, *vipassanā*, and now a new vision.