

Orienting

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So to offer you a few words about the practice today that might be supportive, is that I've had the approach sometimes of meditating where I'm a little bit too casual about sitting down to meditate or to be mindful. Right. It's like my thought streams are doing what it's doing, and I sit down to meditate, but my thought streams are still continuing with its concerns of the day, and I'm just there to be mindful, you know, but, you know, I'll get around to it. Another way of doing it is to see any, it could be in meditation, it could be for walking meditation, it could be any time in the course of the day where you feel like, okay, this is the time to really be mindful, be present for this experience. Think of it as a transition where you are transitioning to being present, to really be here. It's kind of like you're composing yourself or orienting yourself, organizing yourself to be here for the activity.

And we do this in daily life regularly enough that certain activities we do, we feel like, okay, now I need to, you know, really put myself in a posture, in a way of being, on a focus for this activity. When my son was young, occurs to me this moment, I did a lot of baseball catch for him. And he had, as he got older and older, his throws got really hard. And I was supposed to be the catcher. You know, crouch down and catch his wonderful pitches. And so I had to kind of compose myself.

I couldn't just, when he was five years old, I could be pretty casual. But when he was, you know, 10 or 11, I was at risk for my life. So I had to really be there, show up, you know, be attentive, be focused, really there. Yeah. Or sometimes when I had little kids, they'd want to jump off walls into my arms. It was easy to do, but I had to be focused.

You know, I can't take a particular posture, be ready, have my hands up, be focused on them, and say, okay, go, jump. You know, they went about six inches off the wall into my arms. But, you know, I had to compose myself and orient myself. In, I think right now, of martial

arts. They teach people in martial arts when you're going to start. You have to orient yourself, focus yourself, get organized.

Your whole being, not just your posture, but the focal point of your mind, your attention, where you really get yourself kind of gathered for this activity. So we have this ordinary thing that we do. We can do that with mindfulness too. It's hard to be mindful. It's hard to remember to be mindful. It's hard to continue it through the day.

But one of the supports that we have for doing this is to have a transition. I need to be mindful in this activity. I want to be mindful here. It could be something as simple as cooking a meal or washing dishes. Right? Where you could just casually go into it with the idea that you're going to be mindful, which can be nice. But also it could be completely wonderful to see it, you know, okay, if I'm going to do dishes, let me have a transition where I stand in front of the sink.

I assume a good dishwashing posture. I'm going to use both my arms. And let me, you know, let's be fully there for these dishes. Let me orient my mind, organize my mind, organize my whole system for this task at hand, rather than having the radio going on, the device open for something else, with the air pods in your ear, on something else entirely differently, and kind of, you know, doing the dishes while you're tracking the food on the stove, and this and that, and you're divided. How do you transition yourself to an undivided presence involvement with just this activity? And to do that, if you do that, you'll begin understanding what a higher quality level of mindfulness is.

That mindfulness is not just a little side show, a little side thing we do, while we kind of multi-task and do all the different things we're doing in life and all the different spinning thoughts that we have. But in a reasonable way, in a kind way, a wise way, not an aversive way, not trying to get rid of anything or just like, okay, now I'm standing in line at the grocery store. I could scan the magazines, the chocolate display. I could be judging people for what they've gotten in front of me. Or I could organize myself, orient myself to be really here, present, maybe preparing yourself for an amazing event that's about to happen. Okay.

Interpersonal event where it's full of potential for meeting of hearts. You're preparing yourself for the checkout clerk. Imagine that, until you close your eyes, you're standing in line, you take a deep breath, you let go, you kind of feel getting gathered, I'm here. And by the time you come to the clerk, you're really there in a full way. And maybe the clerk's not there for you that way. But maybe they are.

I've had amazing contacts with checkout people, and I've had things that were missed oppor-

tunities. So this transition, this orienting yourself, is one of the ways that you might support you while you're here. When you start the walking meditation, in the middle of the walking meditation, maybe you want to stop and do it because you're better off getting reoriented. Right? So may this idea support you when you're here. Thank you.