

.Calvino Rabeni: I enjoyed reading the reports - especially Daos :)

Calvino Rabeni: A masterpiece

Eliza Madrigal: wil you post a link? I haven't read it yet...

Gaya Ethaniel: <http://ways-of-knowing.wik.is/>

Eliza Madrigal: thanks much

Zen Arado: I never get to read reports because you all post them so late and I am busy on Thursdays

Gaya Ethaniel: [please don't edit from tomorrow again - sorry for the ad]

Gaya Ethaniel: Pleae feel free to read Zen, mine is always short.

Calvino Rabeni: I'll take the liberty to quote Dao's, which can't possibly be improved :)

Gaya Ethaniel: Well Dao's is shorter than mine this time heheheh

Calvino Rabeni: Presence is what you need to avoid missing out on your whole entire life. Unfortunately, I am running out of time today so that's it for now :).

Eliza Madrigal: wow, awesome :)

Calvino Rabeni: Indeed

Gaya Ethaniel: :)

Dao Yheng: (it's also about all that you can say when your internet connection is acting up :)

Gaya Ethaniel: lol

Zen Arado: Like the Rumis poem Eliza

Gaya Ethaniel: :)

Zen Arado: 'It is thee'

Zen Arado: not me

Eliza Madrigal: TY Zen.. really love that too... hit in a timely way

Eliza Madrigal: :)

Gaya Ethaniel: :)

Gaya Ethaniel: Not feeling very chatty tonight we are :P

Zen Arado: looks like it :)

Heloise Toussaint: Nope :)

Gaya Ethaniel: :)

Calvino Rabeni: hehe

Zen Arado: we talked so much yesterday in voice Dao

Gaya Ethaniel: That's true.

Zen Arado: you can talk quicker in voice

Zen Arado: so we covered about 3 sessions :)

Gaya Ethaniel: lol

Mitsu Ishii: the thought that comes to mind with presence for me is primarily the scope of presence, how "wide" or open it is.

Zen Arado: is not a single point _ 'now' ?

Mitsu Ishii: when I use the word "presence" I tend to use it only in reference to the most open version of awareness

Mitsu Ishii: I don't even like to use the word "now" or "present" with it, though many people do.

Mitsu Ishii: that's something Dao and I talk about sometimes

Gaya Ethaniel: Being present and presence means something different for me ... anyway.

Heloise Toussaint: Please could you explain the difference?

Gaya Ethaniel: Don't think this matters too much.

Calvino Rabeni: I relate to the wide scope idea, Mitsu

Gaya Ethaniel: Well presence could mean a quality someone possesses ...

Zen Arado: it's more of a process though - being present?

Mitsu Ishii: the larger the scope, the less it seems to be related to or owned by "me". Another way of saying the same thing is that the "me" is broader and broader and becomes everything

Zen Arado: ah yes Mitsu

Calvino Rabeni: Process and quality are dual ways of labeling the same thing

Gaya Ethaniel: Rather than being, if that makes sense.

Calvino Rabeni: I have the same sense, Mitsu

Mitsu Ishii: "Me" becomes you, the walls, the rocks, the world, the stars, past, present future and so forth.

Zen Arado: being everything

Calvino Rabeni: Yes, "me" gets spread around and through

Gaya Ethaniel: wb Dao

Zen Arado: but that's more like 'oneness'?

Zen Arado: presence seems more about time

Zen Arado: this moment

Zen Arado: ?

Zen Arado: and staying in this moment

Heloise Toussaint: is this moment the best point to experience oneness?

Calvino Rabeni: Some have said, that "this moment" is outside sequential time, with a feeling of eternity

Gaya Ethaniel: This moment is always the past though ...

Heloise Toussaint: because the moment has always just gone?

Zen Arado: as soon as we think about it it is

Heloise Toussaint: once you're aware of 'this moment' it's happened?

Calvino Rabeni: I don't think experience is really like looking at the world through a keyhole

Zen Arado: what about 'mindfulness'?

Gaya Ethaniel: I guess that's missing out as Dao put it ...

Zen Arado: that's the practice of presence

Zen Arado: isn't it?

Gaya Ethaniel: Yes I think so, being aware of things getting in the way.

Calvino Rabeni: How about the concept of the "greater present moment" ...

Gaya Ethaniel: hm ... say more pls?

Calvino Rabeni: presence seems to open an awareness that much more is going on

Calvino Rabeni: maybe it includes future and past as well?

Zen Arado: but we try to remain present

Zen Arado: that's what we do in meditation surely

Calvino Rabeni: How can so much, enter into the present moment, when according to the linear model of time, it should have almost no "contents"

Zen Arado: keep coming back to presence

Gaya Ethaniel: Would there be a fairly equivalent Buddhist term for that Calvino?

Mitsu Ishii: for me "presence" becomes oneness in a way, though it is a oneness that doesn't deny more than one. as the Zen guys say, "not one, yet not two"

Zen Arado: it's only from our memory though

Calvino Rabeni: I don't know sorry, not being a student of buddhist psychology

Gaya Ethaniel: ah ok

Zen Arado: think the non duality guys say 'not one not two'

Calvino Rabeni: I think presence is practiced both "in particular" and in general

Calvino Rabeni: Yes, that's nonduality

Heloise Toussaint: in a way, though, there isn't anything but this moment, as the past and future really exist just in our heads, if you get what I mean?

Mitsu Ishii: the crazy thing about all this is that it can include everything. it can include a direct perception of the emptiness of everything (how everything that exists has never been) AND how everything has been and does exist in separation, but also not really separate, and so on.

Calvino Rabeni: So for instance "being aware of selves/agendas getting in the way of being with someone or doing something" is a kind of "in particular" practice of presence

Zen Arado: agree with Heloise that it's in our heads

Calvino Rabeni: but the "in general" part is more like, there's some abiding awareness that's always present

Mitsu Ishii: and yes, Heloise, that makes sense. past and future are constructed by us now. but then again -- it's not as though there is necessarily not also a direct connection between past and future and present

Calvino Rabeni: Right mitsu, if they are "one", they are connected

Gaya Ethaniel: ah ... I see what you mean a bit Calvino.

Mitsu Ishii: Dao is having trouble with her connection

Heloise Toussaint: i agree, you have to move from one place to get to the other, but the place in which we are moving is always now, i guess

Gaya Ethaniel: :(

Zen Arado: you have to believe in linear time for that Mitsu ?

Zen Arado: Time*

Calvino Rabeni: We don't have to be so suspicious of that connection between past and future (in my opinion)

Mitsu Ishii: that's my point, linear time is also a construct. so the separation between past and present is not entirely real

Calvino Rabeni: Yes

Zen Arado: entirely unreal I would say

Mitsu Ishii: so to say the past is constructed "now" is not quite right, because it implies there is a "now" which is clearly different from the past and future

Heloise Toussaint: the way we perceive time is linear maybe, but all there really is is the now?

Calvino Rabeni: The connection isn't a construct necessarily, but our ideas about it are constructs

Zen Arado: 'now' is a construct too

Mitsu Ishii: everything is partly real and partly not real, from my point of view.

Gaya Ethaniel: :)

Mitsu Ishii: yes, now is also a construct

Mitsu Ishii: I agree Zen

Gaya Ethaniel: The way one remembers the past is not quite real.

Gaya Ethaniel: Hello Bruce :)

Zen Arado: so it is how useful the constructs are

Eliza Madrigal: Hi Bruce :)

Zen Arado: Hi Bruce :)

Mitsu Ishii: yes, I think that's right Zen

Gaya Ethaniel: Bruce on the centre stage.

Mitsu Ishii: I agree

Heloise Toussaint: the way one experiences now may not be quite real as well

Gaya Ethaniel: mhm :)

Calvino Rabeni: As such, as a construct, it would seem to matter what we "build into" that construct of "now", wouldn't it?

Mitsu Ishii: on a practical level, one can feel the non-linearity of time in a concrete way

Zen Arado: so why are we talking about it :)

Mitsu Ishii: it's actually something that can be palpably present in "presence" as it opens more and more

Gaya Ethaniel: Time does feel slow when that happens.

Calvino Rabeni: Hi Bruce, good to see you

Zen Arado: or subtract Cal

Zen Arado: remember Occams Razor?

Bruce Mowbray: Thank you -- WAIT until you read today's 1 p.m. fountain session -- This is an amazing synchronicity, indeed.

Zen Arado: sometimes we seem to multiply entities needlessly?

Calvino Rabeni: Yes, but it makes a better aesthetic than metaphysical principle

Calvino Rabeni: Sometimes things really are complex

Zen Arado: because we make them so though

Zen Arado: ?

Calvino Rabeni: I'd say there's as much problem with assuming things are simpler than they are, then the opposite

Zen Arado: assumptions themselves are dangerous

Calvino Rabeni: it comes down to an aesthetic or heuristic

Calvino Rabeni: A heuristic is a useful reminder, a guide to possibilities

Calvino Rabeni: it doesn't prove whether reality is simple or complex

Calvino Rabeni: just reminds us to consider one of those two possibilities

Zen Arado: maybe sometimes we expand possibilities but sometimes we need to simplify

Mitsu Ishii: it's both simple and complex.

Calvino Rabeni: the developing sciences of complexity may be struggling against misapplication of occams razor in the way western science looks at reality

Mitsu Ishii: the odd thing is, the way things are simple is also the way in which they become complex

Calvino Rabeni: sorry, that's probably a sidetrack for our discussion ?

Gaya Ethaniel: Yes, a bit like 'chaos' ... complex and simple.

Mitsu Ishii: for example if you read Nagajuna it seems really complex and hard to understand

Zen Arado: so now is a complex thing?

Mitsu Ishii: but what he is trying to explain is in some sense blindingly simple. it's just hard to explain in words

Zen Arado: 'now'

Calvino Rabeni: Infinitely, in one sense

Mitsu Ishii: once you try to explain it, it ends up seeming really obscure and difficult

Calvino Rabeni: It's simple until you try to structure a description of it

Calvino Rabeni: of it, so is that simple or not ?

Zen Arado: maybe we should just practice presence instead of trying to understand it

Gaya Ethaniel: :)

Calvino Rabeni: sometimes zen that's the best policy :)

Bruce Mowbray: Is it inappropriate, then, to ascribe intentionality to "Now"?

Mitsu Ishii: I think it's useful to try to understand as well as to practice

Gaya Ethaniel: I think it's because we are discussing it.

Gaya Ethaniel: We sing in different keys perhaps.

Bruce Mowbray: Can "Now" be trusted?

Calvino Rabeni: If Now is a construct, it might as well have an instantaneous version of intentionality built into it

Zen Arado: maybe some things are beyond analysis

Zen Arado: but we have to try I guess

Calvino Rabeni: Maybe everything, Zen

Mitsu Ishii: so when you say intentionality, what do you mean, Bruce?

Eliza Madrigal: :)

Calvino Rabeni: Yes, it has various meanings, ...

Mitsu Ishii: an intentionality which belongs to someone or some thing? or just pure intentionality

Bruce Mowbray: I mean - basically - Is Now "friendly"?

Calvino Rabeni: I'd venture "yes"

Bruce Mowbray: Or is Now only intent on getting to the next Now?

Mitsu Ishii: are you saying --- if you open yourself to presence, will it stab you with a fork in the eye? :)

Zen Arado: 'INTentionality' has a special meaning in philosophy

Gaya Ethaniel: lol

Calvino Rabeni: hhehehe

Bruce Mowbray: Yes, that is precisely what I am asking, Zen.

Gaya Ethaniel: Like Eliza getting hit by Rumi :P

Calvino Rabeni: right, or will "NOW" just fall apart into chaos without some subtle effort to keep it all together?

Bruce Mowbray: Sorry -- I means=t, Mitsu.

Calvino Rabeni: That's a common "feeling"?

Calvino Rabeni: Can you take refuge in it

Bruce Mowbray: Yes, it is a question of too much chaos vs. too much rigidity.

Mitsu Ishii: well I think we have to be open to the possibility that going with the Tao might rip us apart (in the sense of the small self)

Bruce Mowbray: Yes, I totally agree with Mitsu on that.

Calvino Rabeni: That might be a nice thing to happen

Calvino Rabeni: given that it would probably re-form shortly thereafter

Zen Arado: openng us to 'don't know'

Calvino Rabeni: kind of like a roller coaster ride

Calvino Rabeni: for fun

Mitsu Ishii: but in general I'd say that the tendency is that it is more when we go against the Tao, the flow, that we tend to get ripped to shreds. or we rip others to shreds, etc.

Gaya Ethaniel: Have a good teacher/friend handy when that happens to you :)

Bruce Mowbray: Oh ye of great faith, Calvino.

Calvino Rabeni: I agree, Mitsu

Calvino Rabeni: suffering seems when going against Tao

Mitsu Ishii: have people read Ursula K Le Guin's The Lathe of Heaven?

Zen Arado: nope

Heloise Toussaint: No but I've read the earthsea series

Heloise Toussaint: loved it

Gaya Ethaniel: So ... presence is ... Tao ... someone clarify this point pls?

Calvino Rabeni: Hmmm, I agree, but hard to clarify

Heloise Toussaint: and Consider Her Ways and Others

Mitsu Ishii: it's a great story about someone who tries to change things too forcefully using the power of dreams and ends up screwing everything up and is eventually destroyed

Zen Arado: staying in the 'now' is being in the flow?

Gaya Ethaniel: ouch

Mitsu Ishii: LeGuin quotes Chuang Tzu's aphorism which ends up being the theme of the book: "To let understanding stop at what cannot be understood is a high attainment. Those who cannot do it will be destroyed on the lathe of heaven."

Calvino Rabeni: so things work a particular way ... called Tao, and you can go with the flow of it (Tao is called the Watercourse Way) or try to be other than what is, which creates stress and fragmentation and cognitive dissonance

Heloise Toussaint: will look that out to read

Gaya Ethaniel: :)

Bruce Mowbray: Staying in the Now is trusting that there is a substrate more trustworthy than the appearances.

Zen Arado: sounds interesting Mitsu

Calvino Rabeni: Nice Bruce

Calvino Rabeni: trust plays a big part of it

Zen Arado: yes Bruce

Mitsu Ishii: yes, I think you are right, Bruce. there is a certain element of leaping off of a cliff into the darkness

Calvino Rabeni: and it looks like "not knowing"

Calvino Rabeni: The thing I found about contemplation is it takes some courage to throw myself into the "not knowing" and see where I might end up. Like diving into murky waters.

Zen Arado: but ultimately groundlessness

Calvino Rabeni: I don't agree with the concept of groundlessness per se

Mitsu Ishii: it's frightening, and takes a certain degree of faith

Zen Arado: like the exercise my teacher made us do

Calvino Rabeni: Insofar as it contradicts trust

Eliza Madrigal: groundlessness as a concept is empty too...

Bruce Mowbray: I think Kierkegaard called it "leap of faith."

Calvino Rabeni: and I think grounding is very important as a principle, along with refuge

Mitsu Ishii: I think the groundlessness Zen is referring to means not being grounded in the separated appearances of things?

Calvino Rabeni: yes

Zen Arado: but there is no ground because of impermanence

Bruce Mowbray: Yes.

Mitsu Ishii: not in the sense of not having any ground at all

Calvino Rabeni: impermanence means, things can be relied upon to arise :)

Eliza Madrigal: I like the term you use 'grounded in emptiness' Mitsu... that was new to me...

Zen Arado: we try to make solid ground out of things

Mitsu Ishii: there can be a ground, just not being grounded in any given thing.

Calvino Rabeni: right mitsu
 Bruce Mowbray has never experienced "emptiness."
 Zen Arado: as soon as you do it changes
 Mitsu Ishii: yes, grounded in emptiness, or in the empty/full dharmakaya
 Calvino Rabeni: That's good, Bruce :)
 Eliza Madrigal: groundlessness is to my thinking just 'nowhere to land'
 Bruce Mowbray: ;-)
 Calvino Rabeni: Emptiness is a dualistic concept
 Eliza Madrigal: if I have to put words
 Mitsu Ishii: well to get back to the heart sutra we were talking about before
 Dao Yheng: grounded in groundlessness (uhoh -- i'm getting one of those feelings of losing meaning through repetition :)
 Gaya Ethaniel: lol
 Eliza Madrigal: :)
 Zen Arado: :)
 Gaya Ethaniel: I refrained from saying, yes and no too.
 Zen Arado: 'now' is groundless?
 Eliza Madrigal: for me, groundlessness was nothing short of transformative... after looking for artificial props everywhere...
 Eliza Madrigal: even as a concept =P~
 Zen Arado: use it as a pointer
 Zen Arado: only
 Calvino Rabeni: Yes, it's transformative at a certain point ... but later turns out to be dualistic
 Bruce Mowbray ponders Eliza's powerful realization.
 Eliza Madrigal: is that a given for all people calvino?
 Eliza Madrigal: :)
 Mitsu Ishii: yes, there's a subtle difference between not trying to ground yourself in any given thing or idea or structure or pattern, and there not being any ground at all
 Zen Arado: these concepts are dangerous if we cling to them
 Calvino Rabeni: I don't know :) Makes sense in my experience and in talking to some other practitioners, fits a certain theoretical framework, but honestly who knows?
 Mitsu Ishii: in the heart sutra it says "form is emptiness, emptiness is form" which is to say emptiness is not different from form, it's not separate
 Bruce Mowbray: ANY concept is dangerous if we cling to it.
 Calvino Rabeni: Yes
 Bruce Mowbray: But the danger is in US - not in the concept itself.
 Eliza Madrigal: I like what we were talking about yesterday re direct experience...
 Calvino Rabeni: the heart sutra is a statement of nondualism in that sense
 Zen Arado: yes
 Eliza Madrigal nods
 Mitsu Ishii: the reason there is a difference is that there is a certain positive quality to just THIS, suchness
 Mitsu Ishii: which isn't captured in any separated out piece
 Calvino Rabeni: Eliza, I think sticking with direct experience is a good effort most of the time
 Mitsu Ishii: you could say that we have a nature, an original nature, which we can fall back on. its not just total randomness, like white noise

Zen Arado: which can't be spoken about as it says in the tao

Eliza Madrigal: direct=present... no props...

Eliza Madrigal: not as an ideal...

Mitsu Ishii: but this nature can't be characterized or enumerated or turned into a thing or set of things or ideas.

Eliza Madrigal: but the closest thing in some sense...

Mitsu Ishii: so it can be grounded in direct presence, for example

Mitsu Ishii: as the Zen guys just, "just THIS"

Calvino Rabeni: Although I believe in concepts as guides or heuristics for interpreting direct experience .. just not "believing" in them

Bruce Mowbray: Are you suggesting, Mitsu, that there is "Basic Goodness" --- some trustworthy substrate?

Zen Arado: no - experiencing them

Eliza Madrigal: :))

Gaya Ethaniel: [ad break ... pls don't edit wiki from tomorrow until a group email from me ...]

Mitsu Ishii: I wouldn't call it "good" because that's already characterizing it too much in a dualistic way

Calvino Rabeni: Taking refuge in reality

Gaya Ethaniel: What should we talk about next week?

Gaya Ethaniel: Continue?

Calvino Rabeni: But Bruce is getting at something important

Eliza Madrigal: Goodness :)

Mitsu Ishii: but I would say it is slightly biased towards something good, in some sense, I think

Mitsu Ishii: sort of

Mitsu Ishii: :)

Calvino Rabeni eyes Eliza for formualting homework on goodness :)

Bruce Mowbray: ;-)

Eliza Madrigal: not sure we can.... talk about it... but maybe share

Mitsu Ishii: I hate to use that word though :)

Gaya Ethaniel: Eliza, we look forward to hearing about the topic, Goodness :)

Calvino Rabeni: Let's agree to hold words lightly

Eliza Madrigal: hm... yes if we can do that... share from a place of not believing 'in'

Mitsu Ishii: my dad once said, thinking in terms of good and bad is a big mistake. but then he said ... on the other hand, getting beyond good and bad ... is basically good :)

Bruce Mowbray: It is a word from the Shambala tradition of Tibetan Buddhism.... "Goodness."

Calvino Rabeni: We don't have to sign them like a contract

Eliza Madrigal: or pinning down

Calvino Rabeni: and promise ever after to believe something :)

Gaya Ethaniel: So please email the group Eliza?

Bruce Mowbray agrees with Cal about holding all words "lightly."

Eliza Madrigal: yes I'd like to talk about it... not sure I can formulate a full topic in calvino style :)

Calvino Rabeni: heavens

Mitsu Ishii: basic sanity

Gaya Ethaniel: Just some pointers are ok?

Eliza Madrigal: yes

Eliza Madrigal: true context

Bruce Mowbray: ;-)

Mitsu Ishii: a la Trungpa?

Calvino Rabeni: It's the spaghetti style - I just throw a bunch of stuff and see what sticks :)

Eliza Madrigal: sure no need to leave trungpa out

Eliza Madrigal: trungpa

Eliza Madrigal: :))

Zen Arado: :)

Mitsu Ishii: okay, let's talk a bit more about this general question, I like it

Mitsu Ishii: the question Bruce and Eliza raised

Gaya Ethaniel: Bruce, if you'd like I can add you to the email group, please IM me your email address please.

Calvino Rabeni: I like it too

Gaya Ethaniel: Thanks again Calvino and everyone :)

Calvino Rabeni: YW, thanks everyone :)

Bruce Mowbray: Thanks everyone!

Zen Arado: thanks everyone for discussion

Heloise Toussaint: thanks everyone, it's been very interesting

Gaya Ethaniel: sure np Bruce!

Eliza Madrigal: will take a few days to post this time I think...

Mitsu Ishii: bye everyone

Bruce Mowbray: ooopsss!!! Did I violate Basic Goodness, there?

Eliza Madrigal: will try to do it tonight

Mitsu Ishii: looking forward to seeing you eliza!

Bruce Mowbray: ;-)

Gaya Ethaniel: Have fun you three :)

Dao Yheng: bye all!

Eliza Madrigal: thanks so much GaYA

Eliza Madrigal: ((()))

Dao Yheng is Offline

Heloise Toussaint: bye

Eliza Madrigal: yay me too!

Eliza Madrigal: looking forward to it, thanks

Eliza Madrigal: exhilarating around ehre)

Calvino Rabeni: Yes

Bruce Mowbray sighs deeply in appreciation.

Eliza Madrigal smiles