What is True in This Moment?

Andrea Fella · Notable Dhamma Teachers — Andrea Fella · 47:45

What is the experience of this moment, the truth of this moment as it is arising and passing? Sensation arising, being known. Sound arising, being known. Emotions, mind states arising, being known. Experience as experience.

We might be attuned less to the experience and more to the nature of experience. The changing nature perhaps—sensations, thoughts, feelings arising, persisting, and passing away. Sometimes the interest is more attuned to the change itself and may not even be so interested in what is changing.

Perhaps interest in the dukkha nature of experience is what's clear, what's recognized in the moment. Sometimes the experience of the contraction around clinging, or sometimes the understanding that experience is just not reliable. There isn't any place to land. A changing nature, tottering, all experience shifting, changing, nothing reliable. Nothing reliable is a place for lasting happiness.

Aligning with these truths, the mind can deeply relax. Just rest in the non-resting.

At times we may be noticing the uncontrollable, the vulnerable nature of experience. Conditions changing, not under our ultimate control. Not mine, not who I am. Just experience tumbling on.

Receiving experience as it is, arriving, showing itself, however that is. Open to receiving this, just this.

And sometimes there's resistance arising to this—frustration, wanting something else to be present, not aligned with the truth of this moment. And yet the truth of this moment then also includes that resistance. That can be seen just as a phenomenon. Resistance too is changing, conditioned, not self. Phenomena arising and being known.

Noticing when imaginings arise, knowing them as imaginings.

It really is so simple. A mind receiving just this. It's a very simple mind. Not adding, not concocting, not imagining. And if those arise, those are simply known.

Simple practice. Aligning with the truth of this, just this. Just this is the path. There is no other.

Bhikkhu Bodhi has said that there are really only two instructions: to start and to continue.

Simply continue.

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