So I want to talk on a theme that I talked about in the Monday two, Monday's ago, kind of similar talk. I apologize for those people who were there this Monday. I need to like give the same talk kind of twice. I feel apologetic, but I like this topic, and I thought I'd like to do it again. I thought it might be useful for any of you to hear this talk. Because it has to do with the nature of mindfulness, which is the core practices we do here at IMC insight meditation or mindfulness practice. And the question is, what is mindfulness is an interesting one. To the uninitiated, it might seem strange, perplexing, or it might seem very obvious that mindfulness is just being attentive, paying attention

and

To kind of warm you up to why this might be a little bit interesting topic, because I've been in mind for teacher for some 15 years. And I'm not sure what it is. You think of that?

Hope you'll say rest of the talk. And,

and part of the reason is that I'm not so sure what it is, is that in the Buddhist tradition, there are actually different definitions of mindfulness, different meanings are different in different contexts. So I want to give some some of the background for I think of it as one of the great crown jewels of Buddhist practice. There's a variety of jewels in the crown of Buddhism if you allow that analogy, and mindfulness is one of the key ones. And almost all Buddhist traditions have a very honored place for the practice of mindfulness for the men. functioning we call mindfulness and some traditions. Use the word explicitly mindfulness or Pali Sanskrit equivalent Chinese equivalents. In some traditions are more implicit that mindfulness. The word mindfulness, in Pali is sucky. scpi. And in Sanskrit is murky, and in translated into Japanese Chinese kind of Japanese pronunciation Chinese characters men, I think it's the end shines. And

it is.
The word Sati in Pali and also Shruti has a broad range of news. And the best way of probably translating into English is not using the word mindfulness, by the expression to keep in mind.
Mindfulness is a mental function. A sock is a mental functioning, that helps us to keep something in mind. And when we use that English expression, keep in mind, it can mean a variety of different things. You can keep in mind your shopping lists, oh, no, I forgot about my to do list, you know something to keep in mind. Or you can keep in mind a poem that you've memorized. So it has connotations of to remember or to memorize. You can keep in mind values that are important for you. Or, remember that being honest is really important. I kept that in mind when I went into that very difficult meeting. And I always kind of relied on like, being honest in that situation. So you kept that in mind. Keep in mind.
Also to keep in mind, the present moment, is closer to what we mean by mindfulness is mindfulness meditation, to be had a presence of mind. We were aware of what's happening in the present while it's happening, we keep the present moment in mind as far as part of the meaning. So something has a range of meanings. If we use English we use the expression keep in mind in English. It's defined sometimes in the negative in tradition, as non forgetfulness. So we don't forget about the present moment, we don't forget about memorizing, forget about our values, or forget about our priorities a little too important for us. The non forgetfulness capacity, the minus forget what's important is partly what mindfulness is. In English, we have the expression, presence of mind. And it's very closely akin to that. And probably in this mindfulness practice, we do. The Sati has the meaning of developing a presence of mind where you're really in the present moment, with a certain capacity to be aware of what's happening present, I think and we have a presence of mine. Either clearly or indirectly. We can see we know that we're present to really clearly have strong presence of misers some sense of presence here I am paying attention aware, then you kind of you so where did you notice your lips, as opposed to a presence of awareness What's going on? And you're also aware of what's going nowhere. We're the if you're aware while you're doing a crazy person, when it's due age, can be quite aware of his or her environment and what's going on, be aware of a lot of different things. But there might not be much presence of mind might not be so awareness of him or herself aware awareness of what one is doing was thinking or impactors in the world around one. So when there's a strong presence of mind, is kind of like you're taking in a lot of different information. What's happening in the present moment in the present moment was happening, and you're kind of aware that you kind of know that you're doing kind of sense yes, this is what's happening right now. Nearly here.

In the Buddhist tradition, it says that mindfulness is needed in every situation. Just like salt is needed in every hurry.

And he was saying that he saw a soup or something. You don't have too much of it. They say this assault

is saying registration, you can never have too much mindfulness. 

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It also points out the Buddhist tradition that mindfulness is capacity of non forgetfulness of presence of mind. keeping things in mind is a faculty that we all have the capacity or potential we all have. And as a faculty, it's something that can be developed. And so we think you think of it like a muscle, you can develop that capacity be present, be mindful, be aware, to hold things in mind.

And along that line, one of the very classically important practices in Buddhism has been to memorize and memorize Buddhist texts, for example, Buddhist teachings. And part of historical value of it is that in the old days, he didn't have writing. So the only way that Buddhist teachings were preserved, but people memorize them, and they had a very elaborate way of memorizing the, the accuracy of it down to the centuries. The they even nowadays, and you go to Thailand, places here in this country, or you find Buddhist practitioners who are memorizing various things, and short things, sometimes long things. It's interesting that in 1954, they had one of the very rare what's called Buddhist councils, where all the different representatives Mulva different kind of Theravada Buddhist countries, Sri Lanka, Thailand, Burma. I think probably Cambodia and Vietnam. Now's Santas big convention, stringing them all together the first time in nearly 2000 years, all these different groups of different countries with the borders of Buddhism in the Southeast Asian tradition.

And they called it they call the meeting in Burma. And,

and a lot of countries didn't want to send any representatives to this meeting. Unless the Burmese could prove that they had someone a monk

in their country who had memorized the entire Buddhist canon.

And until they could prove that

they had that indicates as to show

the value of memorization is so high and the Buddhist canon is, you know, is huge. And some of the most respected monks in Burma To this day, are those who do memorize the whole Canon and go to Burma need a couple of these still alive with people. And he's telling you what about page on solar You know, encyclopedic memory, photographic memory is in the middle. But even people who have very core memorization, it's a faculty that can be developed and strengthened. Memorize. And one of the reasons important for mindfulness students is that the faculty to memorize something is very closely connected to the faculty to be mindful in the present moment. It is a keep something in mind whether it's, you know, texts memorized, or to keep the present moment in line. It's almost as a similar muscles being used in the mind. And so the stronger your ability to memorize something, the stronger
your ability to stay present, like the example you're doing meditation. So consider that an aid to developing a meditative mind strengthen memorization.

Another definition of mindfulness is that You know, it's not floating away. So the mind when he's paying attention to something, it's not liable just a quote away casually, or, you know, against your will, the mind will stay rooted in what you want to pay attention to keep focused. Keep in mind what you want to focus on. The opposite of mindfulness in the tradition, is a word that's called in Pali is called Kannada. And it is usually translated to English as fullness, heedlessness, endlessness, lessness. Or negligence in mind which is not equal and have negligence not vigilant about what's going on in the present moment. And mine which is negligent or heedless is one that's going to make a lot of mistakes, or ethical mistakes and other kinds of mistakes not equal for your speech. Then you might say something with a degree so mindfulness has a capacity, then of having enough presence of mind, to tracking what's happening in the present moment. To help us with our ethical decisions in our life, the choices we make.

The most common.

I believe the most common

reason or just vacation, give it in the West with practicing mindfulness

is that mindfulness practice put us in the present moment. And then President Obama is a wonderful place to live he a lot of the wonderful things in life that you can experience or making the experience more in the in the present experience, they're part of the joy, a lot of love and friendship, sense of peace. A lot of things we tend to value a lot is being the presence of experience them, and you increase your opportunity to have those wonderful qualities that while you are in the present moment, Unless you're in the present moment, the less things like joy and friendship and love and peace, the wonderful qualities have a chance to be present for you. So you increase the possibility of wonderful things happening in the present moment. If nothing else, we increase the value of living in a much more direct way, as a directional simxperience are alive semesters that we really feel and sense with very directly his way. And it's very easy to think for that way. We're currently busy with life and running along, thinking Everything is fine. And then something happens we realize actually, we're not our life is not so present or vivid or distracted a lot. If we occupied a lot. We're not really noticing what's going on around us when I was in Japan, after being in the monastery, or in the monastery that was in the monastery and Zen monastery and I would ask some of the monks there Why they became Zen monks. And there was one month or two. And then once you growing up, you kind of dropped out, hippie kind of guy, and got to live on a farm for seven years, natural kind of organic farm in Japan. And, and he said, After living there for seven years, I woke up one morning and looked around. And I realized that I didn't know the trees.

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And that's why I decided to go into Zen monastery so I could be alive.

Now, you know, of course, you knew the trees were green. But I think what he was saying there was, he was not really present he couldn't he was so preoccupied or caught in his world and attachments and everything that he couldn't really see clearly something as simple as the nature of the trees and really the close intimate visitor really fearful. So he entered the Zen monastery north to have that kind of presence in DC in his experience,

So that greater sense of a lightness and directness comes from the presence.

can people find it, some people find it deeply satisfying to really sense and feel our life as it actually is, as opposed to experience in life to our concepts or distractions or virtual reality line between some people would rather not be present, because life is directly live also has suffered in front of it. And so we'd rather not and notice our suffering other people suffering. But part of the value of developing mindfulness of the present moment is mindfulness is also quite key in the directness, the immediacy of opening up and experiencing things as they are. To see things truthfully is the traditions point is a very human phenomenon. It helps the mind a lot. It helps us society and monitoring the personal relationships a lot if we begin entering a very honest and direct way.

In the moment

the analogy that I used when I gave this talk before, which no one told me was a good analogy.

But I'll take my chances again of

you know, someone who lives their whole okay born into a house and never leaves. And they have this great big television screen and 54 inch television screen, black screen up against the wall, living room, television, every room with adapters in the kitchen everywhere, right? And so, and they have cable. And so they grew up in this house and windows or blinds are closed. They don't know anything about the outside world. But the world inside is pretty busy and buried and pretty entertaining. And he afforded one challenge attorney to another channel with 600 channels and cable and cold. So you know, it's great variety. How can anybody ever get bored And it's really great because you have a great life watching television. And then at some point, the electricity goes out.

And the person kind of wonders about this kind of

piece of wood there with a knob on it. And so turns it off and door opens up and he goes out. The person recognizes a little bit, you know, what's out there, because it seems those kinds of things and television trees and flowers and roads and all that. But the person goes out into the street, and suddenly there's a three dimensional world that the person wasn't aware of before that, and there's a
wind and sounds, or smells and all the stuff that that becomes much more alive and did it. And there are times when people do mindfulness practice, that the world suddenly can open up in some of the same way. Wow, I didn't realize that. I was living kind of truncated awareness. So not so fully present for the richness of this life.

I've been in situations where I've seen a candy wrapper on the ground and, and just spending all this beautiful thing in the world

literally, is great. Maybe that sounds silly justification to be mindful. But the way the kind of world kind of opens up and kind of clutters when we kind of develop the capacity to keep the present moment and be present, and not have the filters of our fears and preoccupations, our ambitions in the way of that you see.

Another definition that tradition gives for mindfulness again, a negative definition is that it's non superficiality. It's a mind that is not superficial about our experience, but actually has some depth of penetration that the scene of our experiences actually is and also the parts of the non obliviousness.

Nothing oblivious to what's going on.

Now, another way of kind of angle for looking at my infamous little bit is to understand how mindfulness functions together with other faculties that we have in our mind. And there are there's a list in Buddhism of the five faculties high capacity we all have. It's not something strange or mystical just don't think we have and these microns works with each of these are the four Michaels modified. So Michaels works with the other four.

It works with what's often called pay, because maybe seems a little bit odd to call that a faculty.

I like the word confidence and confidence certainly the faculty we all have, and the presence of facts of confidence makes a big difference in our lives in the absence of that also.

And as a kind of, source of confidence or faith.

connected with confidence and faith. Mindfulness, isn't it The City Of Refuge is a place where Buddhists take refuge. taking refuge is kind of a very strong expression of faith and Buddhism or confidence. It's where we go for protection or we go for safety, or we go, or a sense of truth and value. deepest kind of values of the spiritual life is what we go through refuge in. And mindfulness is understood as a place of refuge. It's not something as abstract or dry, or empty. For Buddhists, it's a place that centers could be very rich, kind of like maybe how someone is going to deeply you know, apologize for that example that is really deep, deep faith is a Catholic, and they go into a Catholic Cathedral they feel at home. Wow, yes, this is great. I grew up here I feel very comfortable here. This
is a sense of sacredness or a Buddhist, you know, going to Buddhist temples, something. The sense of mindfulness has a power for people who have a sense of it. It's a refuge a place of coming home to sacred kind of abode. That Oh yes, here I am. This is a place of sacredness of safety of connection that which is most holy or most valuable for me. So, mindfulness connected to faith as as very happy, as a as a faculty of mine.

Firstly, executive pay for confidence

is when mindfulness is connected to the having the big picture of what is possible, the context for mindfulness itself. The if we really understand how mindfulness functions, to lead towards liberation, to lead the deepening of love and compassion, to lead to spiritual development, then their sense of confidence and joy, perhaps, with the practice of mindfulness itself is not just something something dropped out something just dry, but something is fine, right? From

the other faculty that's connected to his effort,

effort or engagement or applying himself, in our effort is something that can wane and wax, really good African really awake and energized and not so good effort. If we're tired, we can develop our capacity for effort. And, and we can have greater and greater capacity for effort. If we build ourselves up with the kind of exercise itself, just like if we were running the first, you know, days or weeks of doing exercise routine, we don't go very far the effort is not there right away. But as we keep doing it, we develop more and more conditioned ourselves, whatever it is there.

When mindfulness is connected to effort,

it's

we bring into something in relationship to being mindful. Mindfulness puts us in the present moment. And then it says it gives us a choice. of how we respond to what's happening in the present moment. And so we have to apply effort then in exercising that choice. So for example, if someone gets angry with you, there's variety of choices you have how to respond to that person. You could, for example, punch the personnel. Generally, when people do that, there isn't much presence of mind involved. Before question personnel. If there's a presence of mind, you know, I'm angry and frustrated, this person being angry with me, and you're aware, quite aware of your reactions and your feelings. It can be some space in the mind around that so it doesn't become reactive immediately. And then we can apply effort to leave alone of the activity, okay, I'm not going to act on this impulse on my own. Or they can make effort and say, oh, maybe there's a better way of responding to this person. Maybe I can ask the person why you're angry and to be quite disappointed. testify together that comes out of being mindful of the present moment.
The idea of effort here is connected to the idea that initial victory is teaches that the mind is made up of many different impulses, and thoughts and feelings. You can't have much control or a greater sense of what you're thinking what was happening in the mind, things pop up in the mind, the mind just kind of produces thoughts and ideas and intentions and feelings and all kinds of memories and to some extent, things just appear.

And it doesn't really help much to be critical of that or attack it or feel it or judge yourself negatively, because you have some terrible thought that pops up.

The idea of mindfulness is to be very accepting or spacious, very open and allow What's in the mind? And I feel like it's control what appears in the mind. However, in that the mind has many different impulses. The mind is understood constantly, like a corporate board, where you have all these very opinionated board members. And the chair of the board cannot control what the next person is going to say, No, I think we should do that.

And they stand up and say what they're going to say. However, before the Chair of the Board has a veto house, so nothing gets decided over the veto of the chair. So they can have all kinds of crazy ideas of the board. But unless the chair really feels in favor of it, it's not going to happen. So the same thing in the mind, in a sense where the chair of the mind and we have we don't have the control over what the mind does. But if pops up in the mind that we have veto power over whether we act. We have veto power over whether we engage in religion further. So some fantasy arises and you don't control the Tennessee rising, but at some point if you're a presence of mind what's going on, you have some choice for whether you chase. So you follow the normal or they say no thank you just kind of let it either kind of let go of incense.

So efforts

is minimally means the effort to let go or to say no, no, no. So we can stay mindful, we can stay present and not caught up and what the experiences. If we don't understand the role of African meditation practice, then in a sense, we give up our responsibility for our lives and a very key aspect of Buddhist spirituality. You Taking responsibility for our reactions or feelings for the act not to take responsibility for what the mind takes up and hold on to. And then what the act without taking up understanding where our responsibility is there's this Buddhist spirituality and taking responsibility for the mindfulness and efforts are very key partners together.

Mindfulness that
in this regard, is able to track and see what's going on and have a veto power and penalty things alone, be left alone. I like to associate what's called a grandmother, the grandmother of a mind that it's the mind that kind of a grandmother who kind of loves the children is economists around the grandchildren, but doesn't necessarily know how to say no and as I say, yes, it also does not stay balanced and not cause any drama with the grandchildren.

It is a kind of loving mind.

It is said that a person who is mindful has enough presence of mind to be in control, enough to respond wisely to what is happening.

That somehow in relationship to be mindful, if you're mindful of what's happening the present moment you have it you have some control is finding wise and has a choice and ability to do that. One of the one of the paradoxes is people will say, I've done this in my own city. And my mind wanders away and it's distracted. I notice it. And I'll say to myself, I can't do this. This is terrible. I'm a terrible bunking stuff, something like that. And the paradox is that In order to have noticed the mind wandered away, I had to be mindful that moment to moment that I had enough presence of mind to criticize my ability to be mindful, I had in mind

I might not have had two seconds ago, five seconds ago. But in the moment I was criticizing myself.

You get the paradox.

Just kind of like my whole thing, you know, someone sitting very quietly, mice was surveyed in meditation, and quiet, will whisper in the back of the mind that says,

am I thinking like this?

And you believe it.

So if there's enough presence of mind to criticize your mindfulness practice it's a paradisus joke.
There's no need to criticize it anymore.

analogy here kind of this, this might This kind of point of tracking what's going on and responding wisely is that of a gatekeeper. In the ancient world, they had these fortified walled cities, and they'd be a Gate Theatre gatekeeper at the gate. And the gatekeepers job was to watch everyone who came in and out of the city, and deciding who to lead in lead out naturally and do not lead out. And so mindfulness has a capacity to be at the gates of the mind and sense and watch, you know, oh, here comes an impulse. Interesting impulse. It's very kind and nice. I think I'll let that one else. Oh, here comes impulse to be hateful. I think that, you know, you don't need a crack in the city or whatever. So the mind has this ability to track and to watch and make choices when it has this presence of mind.

To try effort.

The next faculty is that of concentration.

Concentration is a very important faculties connected mindfulness, because it gives a continuity to the mindfulness practice. So the mind has developed this capacity to be concentrated, and it's more likely to stay mindful over minutes. Over time. When there's very little strength of concentration, strength, the focus, you might drop into being mindful or allows mindfulness the moment and then after a while, the mind wanders away close away. When the mind is concentrated, the analogies like mind is rooted in the present moment. stabilus the ancient analogy is that of a 20 foot coast test half of it 10 feet of is buried in the ground. And so it's really stable and I can't really push it over at all. And the mind is concentrated, and then it has a strength stability, you can't push it around, and the mindfulness is much more likely to stay in the present moment.

The last faculty Is that a wisdom or discernment?

The blue in it, we read the teachings of the Buddha.

He didn't really teach what is sometimes called in the West choiceless awareness. He didn't really very often teach just being mindful of things just realizing the past and just really, but he also talked about that certain things are more useful to pay attention to the other things that you can make some choices to where you put the mind where you put your attention. So that there's certain things which are useful or wise to pay attention to other things which are maybe not so useful or sometimes counterproductive to pay attention to. So our capacity to keep things in mind also can be used in choosing where what to keep in mind Don't just simply be present in the present moment in and of itself. But given that we’re present, some things are more useful than other things to pay attention to.
So for example, I find it very useful to pay attention to my body. So I spend a lot of time my day, coming back my body checking in with my body, and experiencing the world around me through my body, the body. And it's something that's almost second habit now for me, that, that I come back into my body, my body, I find that my life is a lot easier and wiser. If I'm aware of what goes on in my body. I often check in with my breath, what's going on with my breathing, just nice to be there. And it helps me be more present on the breath gives me a lot of inflammation, what's going on, but I get tense about something. I can feel that my breathing sometimes the first time and so it teaches me what's going on how to how to be more wisely in the present moment. What are the very important question That I've learned to pay attention to, through practice is the quality of the mind or the heart. Or whether it's clinging to something or not, whether it's stuff or not stuff. And there's a sense in the mind when the mind is free or open or loose. That's very different in the sense of the mind when it's contracted or constricted, or held up or tight. And I find it very useful to track that what's going on, because I'd rather be free. And so I could just be aware of the sound of the birds and the sunsets and all those things, whatever's going on. But I find that actually having some choices, including some things more than other things, helps me stay more present in a wider way.

And this is very much in line with with if we have thoughts.

Sometimes it would emphasize certain things are very important to pay attention to sometimes certain themes. So one of the concepts Saki mindfulness is marna Saki mindfulness of death. And so it said, it's wise certain times in your life, especially Think about that.

Think about your death by the meaning of death of nature that keeps somehow the idea of death in mind. So that they help you a bit more wisely to help you maybe clarify what your values are, you know, in many ways, necessary a very large thing makes you more morbid than the Buddhist said, don't do it. Just practice but if it helps you become freer, in my suggestion, very helpful. Another interesting mindfulness practice that the Buddha taught is a mindfulness of the qualities of the Buddha himself or herself. The to actually spend some time being keeping in mind, our sense of meaning or our sense of the follies of the heart of the mind of the Buddha. There is freedom there the love there the compassion there the peace of mind either and unnecessary tradition, very helpful thing to do is inspire them to do that you have a connection to a connection to them. Personally, I feel as we think about effect on the quality of the Buddha. Hopefully what it does, it helps us to understand these qualities in ourselves. So it's kind of near what's inside of ourselves, and definitely inspiring something beautiful within ourselves.

So the function of wisdom is to help us understand what the right mindfulness is, as opposed to the wrong line. There is a distinction in tradition. Right, my friends is one of April pass. So where are they useful? Is it useful to pay attention to in our lives and on this line, it's useful to remember what our highest potential is useful to remember what's really possible in human life. We don't have to kind of
skim on the surface of a life, we don't have to kind of just go along with life, it just kind of improve the quality of the job if it had a little bit less stress, but it's possible to cultivate some the deepest potential of peace, love, compassion, that's available human hearts. It's an easy thing to do. And so requires a lot of mindfulness, presence of mind. And a lot of remembering that it's really possible and valuable to do that. So that we begin changing and making making different choices about how we live our lives. without keeping in mind remembering being reminded of our highest potential. It's all too easy to kind of get caught up in the superficial aspects of life.

And if we were to always keep in mind, what's important, then we make wiser choices we stay in touch we will see.

It said the Buddha said number of places, test the car And the cause for liberation is hearing the Dharma. Hearing the teacher. And I think it's a maybe nowadays he would say, it's also reading about it. Now that can be read in books in the Dharma. But somehow hearing about the Dharma hearing about spiritual teachings on a regular basis keeps those teachings in mind, you know, that we begin acting in ways that are in harmony with those values.

So mindfulness is much more than stress reduction,

or even a psychological or psychological feeling.

It can lead us to the deepest levels of inner purification. And inner transformation is freedom.

Partly because it's the nature of mindfulness itself, experience to the state of freedom. I'll leave you with Question for you. Is there an exercise for you, as you go about this week, kind of pay attention to your ability to pay attention. Notice the quality of my home. Notice when you're really sharp and strong,

you really feel a strong sense of presence. When there's notice when it's not so strong notice of absence.

And when you notice when it's really strong, see if there's some quality of peace, or freedom, or tenderness and beauty, in that presence of mind, in and of itself.

are the reasons why mindfulness is such a great transformative power in us is that mindfulness itself has

those qualities good
So the more you develop mindfulness, the oils qualities of freedom become yours.

Keep in mind

So I hope that was clear enough. And I apologize for not keeping in mind I supposed to do this short but perhaps we can take a few minutes so we can exercise the night and if you have any questions, pass those mics around somewhere on the stage Thank you. Turn it on.

How does consciousness fit into this? Well, consciousness another thing that I don't know what it is. And the What do you think it is?

About how mindful And consciousness intersect and consciousness is no I think we're awake. We're conscious and i don't know what what you think about dreaming whether that's consciousness and I think that's different than like the crazy person is conscious also right? crazy person

what is the Buddha say about consciousness bit hard

you know knit You know, it is really easy but maybe I know too much or read too much you know in my instance soil

but the

you know there’s the English word consciousness and you assume that that's a valid concept valid points to something very particular we all have it this really clear And that there should be an obvious translation into Indian Buddhist language what consciousness is, but it turns out there isn't. And it's kind of like the human experiences if you think of all the human whole human being human experiences being applied different cultures divide up that pie differently. So everybody's human the same way perhaps, but the way that they divide up the pie is into the language and the descriptions that were just like you know, there's English metrics of English measuring system and the metric measuring system is the same distance measure but what is it kilometer a mile, no, dividing up the
pie, right. So we have the word consciousness in English and we all think we know what it is. But then you go take a class of consciousness Stanford, you realize this 20 different definitions. If I ask you the definitions, and you try to find a good correlates with the British left would have had to teach you find it gets harder and harder to do that.

So it's a little bit

so that it seems like consciousness should be really obvious thing. Everybody knows what the consciousness but it's kind of like trying to touch your own elbow. You know, you can't you know you have an elbow but you can't quite touch it know what it is especially helpful if

you try again.

Maybe you want to answer the question. Yes.

Just having a sort of maybe mindfulness is a quality of consciousness and a lot of different qualities to being conscious. And mindfulness is one could be nice Mindfulness is the quality of, or aspect of the mind. And

there are many different aspects of the mind.

One distinction that maybe can be made is that mindfulness tends to be something that's more active. And sometimes it has an element of choice as part of it. Whereas awareness or alert This is, can be something as you kind of carry with you to mindfulness to kind of kickstart alertness and awareness. And that once sometimes you can let go of mindfulness to be very alert and aware. But mindfulness has a kind of more active quality than awareness. And some people talk about resting in awareness. Awareness is not really doing it is the nature of the mind to be aware. And Michael zuba, different than you know. So mindfulness has equality clearly recognized clearly knowing what is going on present moment to the kind of quality of knowing in in, in mindfulness awareness And might not be the same kind of clear, precise recognition of what's happening. And some people have a sense, very clear sense that awareness is something is separate from what is known. And so we're just wanting to talk about resting in awareness. very peaceful, very nice. And to do

that, but it's awareness, the same thing as consciousness. And a lot of people in English might say the same thing. And but

with any kind of such a kind of situation, you have something that's undesirable or something you do is rather than trying to get rid of it is to understand it first. So use your mindfulness to understand the judging included look at it very directly to turn the mindfulness around. So again, judging judging here, okay, what's the nature of this judgment was a feel like my body judging? What is it what are the
emotions that are connected to it? What's the quality, the inner voice that's judging, and you really see if we stop for it and, and sometimes it's really helpful to talk to friends about it. I had almost judgment, you know, sometimes just talking about someone else takes some time to staying away from it to the power with you. So it's one thing to look at it very honestly and see what's going on. Another thing to do with judgment is to, is to switch from mindfulness practice to loving kindness practice. And that part of yourself that's judgmental, is probably a part that needs some kind of attention and love. And so sometimes the great mother kindness for that part is very helpful.

Dr.

consciousness and I remember, tweeting said one sentence just said

that you don't want to credit mindfulness and movement to quote, an openness or being awake. And I totally lost us because my business was always very dry for me and had an effort I have to be mindful. And awakeness gives me just much more space and also includes the mystery of my being and not understanding really what I am and why it is. So I don't know if you want to say something to this brokenness, or

like is wakefulness, wakefulness, be awake throughout and be mindful in our experience, the awake to the experience. And the idea of being awake to our experience has been more of a quality of the spaciousness of allowance and acceptance of openness to it, have nothing to do anything about it. And just fluffy as it actually is to make to the graphic directors experience. And because sometimes mindfulness does have equality of effort, of course, kind of different feeling for people, then maybe it's useful to have you be mindful. So we discover how to make the experience rather happy Michael Houston. Nice, nice, nice.

Last one, you need to take the mic and then you can stop

this one

thinking that discussion about consciousness and

wondering

in how it's translated often as consciousness

Maybe

even consciousness in English word is difficult to

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put on.

What's your experience?

expansion is that

precise definition, clear understanding of that one

word in the following sense.

Yana, which is usually translated very often translated into English as consciousness. But then the scholars who are really studied carefully what, what the tradition talks about this and what the meaning is or mostly pointing out that that's a kind of sloppy translation of something has been kind, particularly new. And, and I'd like to point out that the word videos made up of two parts Vi Vi, it needs to divide and Yana needs to know. So it's knowing which divides since and so, some people like to call it discriminative discriminating wisdom to discriminate discrimination has kind of bad connotation English. So, one color unless the word discernment, discernment same kind of meaning divided knowing clearly know, the distinction between things. So, it said that sunya is a kind of knowing which lumps things together understands how things are, like if I look at you, I can see you're a woman. So, you know, I bumped you together all other women. But my my discriminating wisdom is that what separates me I see you as you know, someone's wearing glasses, I can touch the distinctions between wearing different colors on the next year closer to making distinctions That's a function of the piano is to see how things are separate from everything else, like distinctions for the big buzzing, confusion associations that go on, as opposed to understanding the commonality categories.

So that's kind of a technical definition. That's kind of in people's minds how to compute.

And

some people, some people will pass like Indiana has no

and quality of knowing. So, knowing this part of the mind knows.

And that's not quite that interactive either. But anyway, English word consciousness is so vague what they mean by you can say awkwardly vocally, you know, unconscious of this paper. I'm conscious that we're running late. You know, these current nodes, consciousness, there's a wide range of what it might mean So, to translate Pali word, meanings for consciousness then lends itself to a lot of slogans. Serving Yana is translated as often, but it might not be.
Chicken trumper translators distributed wisdom,
suffering and thank you.
So
enjoy your life
pep talk but
anyway, thank you thanks Thank you