

2007-06-18 U Tejaniya and His Teachings

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SPEAKERS

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How many of you were here this weekend to hear the monk U Tejaniya speak? It's actually less than I thought we were here. So there were a lot of people from our community, as teachings this weekend. He taught all weekend here Saturday and Sunday. And he was quite wonderful to have him teach here. And he had a particular way of teaching the mindfulness practice. And I thought that it might be interesting to discuss a little bit later. If people want to ask questions about it. You were there, but many people weren't there. So that's what makes it a bit awkward. So what I thought of doing then is trying my best of my ability recaps like a little bit, what his teachings were, how he taught how he teaches and

Everybody didn't say the public talk was a little bit about himself. And

it was a little bit interesting. over lunch, we heard more about his life little bit. And

he's only been our day and something like 11 or 12 years, which is relatively short time to end up being a teacher, his prominence traveling abroad and things, especially in Burma. However, he practiced for many years before he became a monk with one of the famous teacher in Burma, starting as a teenager when he was 13. And year two after being our day and his teacher said, and I think you need to start teaching, and so it kind of, you know, because he was being pushed into it, and he doesn't, he doesn't see himself as a Dharma teacher. He sees himself as a meditation instructor. So those of you who are here on both Saturday and Sunday, he gave us his his what he calls his instructional talk. And it gives us same instructional talk everywhere. He goes Typically people want the instructions, if there's a particular way of giving instructions, and then what he loves doing is being in dialogue with people, people will try to put the practice he teaches into practice. And then they come and report to him What, what, that's what that's like. And then he explores it with them. They kind of kind of an exploration. That's what he really likes. That's what he seems to be very good at. And the idea of giving a Dharma talk is not something that's he feels qualified to do. He can give instructions. And so he's a meditation instructor. And he said that and also is a little unusual for a lot of the Burmese teachers, because a lot of the most famous Burmese teachers became monks when they were teenagers. And, and so they kind of their whole adult life was kind of in robes. And he became a monk when he was something like 35 or 37, I think. And so he he was a businessman. He ran a in Burma ran a Some kind of clothes making factory and sold his clothes in the market with a famous market rang doing and, and was married and has a child. So he kind of knows a little bit about that world, business and family and stuff like that kind of intimately in the way that some Burmese teachers don't know because Bernanke says they were kids. And he said at some point, I don't know how long ago, be 17 years ago or so, you find yourself depressed, which is also very modern, illness, modern condition that a lot of people in the

West have. So he shares a lot of things with Westerners, a lot of Westerners at least you know, people here in this country, you know, work, family, and depression.

And, and so, then he started meditating and the meditation led really far for him, you know, eventually became a teacher, monk and teacher. So someone had lunch asked him, you must have had a lot of faith in your depression, a lot of faith and meditation. And I didn't have much faith in meditation. I was just desperate. I've reached the end of my rope, but he said there was nothing else to try. So you kind of half heartedly tried the meditation. And it was really hard for him, his mind wandered a lot, it's really hard. And he stays depressed. But because his mind he was trying to follow his breath, his nostril, which is a classic place to watch the breath of meditation. And in order to kind of succeed, you know, even for a little bit, he had some kind of like mental inhaler. And he would put that up in his nostrils and take a sniff and then have all the sensations that his nostrils like it's, you know, be more compelling, stay present. Instead of having, you know, in addition to the hearing assistance devices by the door, we could have mental sprays, Navy, Go sprays. And as he said, he did his thing and he didn't know. And then for a very brief moment, he was there with the sensations his nose, he said in the last one very brief moment, his depression vanished went away. And then it came back. But he had a taste, it was good vanished, you realize it wasn't his mind wasn't stuck in that pattern of being depressed it was it was an option of being the other way. And that caught his attention. And he said it from then on, he never looked back. And then he got so interested in meditation meditation can do that he had a very natural curiosity interest that kept him very kind of compelled them or kept him strongly motivated to keep looking very closely at his experience of what was going on in his practice. And that interest in that curiosity, kind of then kind of opened the door and he then practiced and practice and in one of the qualities of his teaching and I think coming from his teacher is that he does not put a lot of emphasis on sitting meditation. There are some very nice teachers that are this way they're generally in Buddhism and Burmese Buddhism is a lot of emphasis on formal meditation practice. And there are a few Burmese teachers who de emphasize that another one in America who does the emphasizes it is a teacher in Santa Rosa named Dr. Tintin. She has a little center up in Santa Rosa teaching in the west for many years, many years now a lovely woman. And so when you do retreats with her, you have to come at you sometimes you go into the kitchen with her and chop vegetables in cook and, you know, with her, that's the that's the retreat is the practicing daily life practicing as you live and as you talk and do everything. So for him, being a having to run a business and family things like that. Then he, you know, I think he really applied himself just meditation because mindfulness practice, not so much not Meditation but also in daily life. And so one of his key teachings, which is a very, now very, very common in Vipassana, which he really emphasized a lot was the continuity of practice. And for him, you have to develop that continuity in your daily life. And it builds the practice builds from that. And apparently, he tried a few times to went off and become a monk, like, you know, you can do temporary ordinations in Theravada Buddhism. And so he went and he went off for three or four times off into a monk for a while and somehow didn't stick or didn't work or I know just, he had things to go back to. And then at some point, he felt some radical shift in his mind. And he felt that somehow he had finished with a certain kind of lay life. And when his son was nine months old, he announced he's going to go off and be ordained again. And people thought he's, you know, he kind of didn't say anything but the kind of the assumption was that there was another one of these temporary ordinations. And so they were home waiting for him. For him and, and after a while, they realized he wasn't gonna come back. And so then he stayed as a monk. And so we were all concerned about the state of his family, he was taking care of his family and he said, Oh, his wife actually had it had her own business. So in terms of financial stability, there was okay is that they only have so far away from him and his monastery. So his son actually comes and visits him several times a week. You know, so sweat, you know, they're in touch with a son. And, and also his wife now comes and meditates with him as well. So

it is what it is.

And so he's teaching he put in No big emphasis on mindfulness. But he for him that it was very important that there was certain kind of wisdom or understanding intelligence that stands behind the mindfulness. And one of those things he called was the right attitude and the right view, the right understanding about how you practice mindfulness. And he would say that mindfulness by itself is not enough, there has to be as the pair together with some right understanding. And, and for him, the one of the first kind of pieces of foundation for this right understanding is understanding the primacy of the mind that in mindfulness, it's the mind that knows or that which knows is the mind. This is kind of technology. But the it's the mind that knows. And so that's really what were the primary focus his meditation practices on the mind, as opposed to some Burmese traditions where the primary focus is the body and so you kind of you kind of spend a lot of time focusing on the body, some aspect of the body. And, and really to kind of develop the practice through the body for him. In order to know the bodily sensations when you do body meditation, like the breath, for example. The mind has to know that the mind is but knows that you're with the breath. So he's he focuses on what the quality of the mind is, as opposed to what's going on with the sensations. sensations are just an excuse to know the mind because you have to know something to know the mind, the mind doesn't know itself without knowing something. That is his way of understanding. And so he doesn't really care that much what the mind is focusing on. So he doesn't emphasize just or just be with the breath to really, you know, get focused there. He prefers that's why you know, anything works. And so for him, for him, as is often the case in Vipassana, there's no such thing as distractions. It's just something else to pay attention to. And as you pay attention to it is is part of the function of this In the knowing of knowing if something is to see, what's your attitude with which you know something, and then cultivating the right attitude holding the experience in the right way. And so for him the right attitude is versus you focusing on the quality of the mind. And that there is no greed, hate and delusion, in your mind in relationship to what you're knowing. So if you want something to happen, then there's something he was caught. He said there was greed in the mind. So if you're trying to get concentrate, you want to get concentrated, then you're grasping onto something. Or if you want something to go away, then there's a version or if you don't know what's going on, then he said, there's delusion. And those are the called the three poisons in Buddhism, greed, hate and delusion. And so he said, the right attitude is one where there's neither greed, neither wanting something to happen, nor aversion, of wanting something to go away, not to happen and to not walk What is happening is a form of aversion for him. And so that's having the wrong attitude. And to want what's happening is also is what we're agreed and that's also a wrong attitude. And so he kind of falls into the camp of people who emphasize acceptance of experience for nonreactive, you know, non reactivity to experience being present with an attitude that has neither greed, nor aversion in it, or delusion or confusion. And he also emphasizes the very tremendous importance of being relaxed. And one of the reasons I think, a number of Westerners who are practicing Burma, started practicing with him is because some of the teachers in Burma emphasize heroic effort. Strive My teacher said never strive, Gil strive and, and when he told me strive, I came back the next day and I said, didn't come to Burma to strive. I came here to be present for what is not to push for something and strive is to be really fully present for this experience here. He said, yeah, that's what I'm teaching. It's fine, you know. And so there'll be an understanding and then the next day I came back to interview and he said, strike. So I didn't try to get more clarification that I just let it go. And but there is Academy that some of the various teachers that Westerners practice with the kind of emphasis on striving and it can be interpreted by some is really, you know, kind of tense kind of pushing and trying.

And so some of the things that Westerners I studied with him, just striving, striving teachers than loves going to this teacher, because he has to relax, relax, you don't have to sit so much. Relax. If you have pain, don't struggle with it. If you're struggling with a pain and there's a version in your mind, that's

wrong attitude. So if there's pain, you're struggling to get up and walk or do something else. And but but keep Be mindful all the time. So even to this being relaxed and in part, what comes out of relaxation for him is the mind's natural capacity to know, a relaxed mind will be aware where something doesn't matter what for him, a natural mind will effortlessly be aware, you don't have to put effort into knowing if you keep the mind relaxed. So, you know, if I tell all of you please stop paying attention to stop it. Enough is enough stop. You might start paying attention to me. But you can't turn off your attention. You can't turn off your awareness. And it kind of comes pretty easily. I mean, some of the things that you're aware of in the room right now, that are kind of on the edges of your awareness are coming into your awareness pretty effortlessly. I can look around and see the colors of some of your shirts, just kind of on the edges, you know, just comes in, then you know, awareness comes in pretty easily and effortlessly. So his emphasis also is becoming aware of what comes in effortlessly being effortless with the awareness. And now of course, it's easy to be effortlessly aware for a moment. And then the mind wanders off. And so for him, the idea is to develop continuity, continuity, practice and build up momentum. So he knows that you can't do it, you know, initially very well. But you keep coming back to relaxing and being present, and having the right attitude to what your experiences and if you keep doing it, then with time you build up momentum and momentum, you know, it might take quite a while. And he recognized that in some, some meditation traditions, you can go really deep in practice much faster than this tradition. Because sometimes when you have kind of more than one pointed focus and stride and effort, you can go deep and narrow very quickly. But for him, that is building up momentum takes a much longer, but then I think he I think he understands is much more stable and more realistic because then you can apply it to all areas of your life as opposed to one Be able to have this very strong mindfulness in daily, you know, on retreat. And so as you build up momentum, and then as you build up momentum, by the continuity of practice having this right attitude, which is focusing focusing on the quality of the mind, then, you know, your mind stays relaxed. Now, there's plenty of practitioners who are very good at focusing their attention on something. So they might focus on the breath, you're told to focus and invest your time and focus in the breath. And you can people get very good, be very nice, it can be very focused, very concentrated, or they're focused on something else, feelings, whatever it might be, they focus on something. But it's kind of like you're focused. And you don't know if so, like, if the hand is the focus, then you know, you're focused this way, it's something but you don't notice the quality of the focus. And so the focus might be actually tight, or straining, or might be kind of, you know, too laid back to be hesitant or something They are not knowing what to focus on. So he for him, it's very important to focus on the quality of the focus or the quality of the knowing the quality of the awareness, quality of the mind that knows. If you do that, you'll notice if that quality is off in some way, if it's characterized by what he called greed, hatred, or delusion, or if it's not the absence of those. And, and so I've seen this, I've seen this many times that how often people, you know, are so kind of, you know, fixated on looking at something that they don't notice, what they're looking at. And it's very important point and be positive practice mindfulness practice, is when the mind gets stable enough, that they actually turn the attention around to look at the quality of the mind that knows. And then, you know, start studying that and be aware of that. So that gets set right as well. And then you stay much more relaxed and the practice becomes much more kind of useful and enjoyable, in a sense, because you're not going to have a tensor versus or striving or pushing kind of mind, just the mind can stay much softer. So he said that I don't know if he said it to the hawk. He says everyone here but he said, when he teaches his practice to teenagers, he says, It's he says he uses his hand this way. He says it's like, or like there's something because at first like going like this, he said, it's going from this way to going this way.

So timing is focus is external, to somehow turning the lens of attention 180 degrees, entered again. So always going back and looking at the mind is so interested in the mind, looking at the quality of the mind. Now some of the some of the people I know who've studied with him, who have many, many

years of meditation practice, and practice in a very deeply many ways, said that their meditation actually went deeper with his kind of teaching, you know, focusing on the quality of the mind. It was much more relaxed and spacious for them so then, so that's as the best of my kind of hearing him understanding. And that's kind of the basic gist of his teaching. And then the question is you put it into practice you try it. And so then you try it and see what it's like. And if you have difficulties, then you come in, maybe talk to him. And what he didn't make clear in his public talks, was it this way, there's public talks, you get a sense that he has one way of teaching is kind of, you know, kind of particular way of teaching. And the way he talks to people one on one, then he'll give people lots of other practices as well, then he varies it, because he realizes that human beings have very wide range of dispositions. And not all people are prepared or ready for the kind of practice he's teaching. And so you have to be able to do different things. And so, there was some discussion about someone who asked a question. It seemed that the person didn't really have the ability to understand what he was saying was or, or he's take it in. Because the mind was so caught in the world of stories, world of thinking. And they were kind of like sometimes the mind can get stuck in its in its thinking mode. And it can't even see beyond its own thinking walls that can really take in information outside and see itself. And so for that person, there was discussion with that person, you really know his instructions weren't really appropriate for that person. They start with that person, maybe they should use to develop to concentration practice, because concentration practice can somehow help the mind step out of itself, step out of the normal kind of habit, formation of the mind. And once it steps out, it can seek it can be available for new information, it can kind of understand things are new. So, in the public talk, it didn't seem that, you know, it seemed like this is the way you do it. This is the way and in the in the private conversations became clear that he actually had a much wider view of how to practice than what was clear from his public talk. And that comes out more than if you just want to one exchange with him. And so those of you who were there this weekend, did I did I represent him accurately enough, close enough that I miss something or they do the wrong.

Anyone? Yes. Yes. Um,

one of the things that I heard him say or I thought I did was along the lines of what you were just saying is that he tries to give someone a practice to do based on their skills. And from what you're saying, it sounds like the particular guy maybe hadn't developed the skill of concentration Sure how one would apply. Otherwise, somebody was too much spun up in their thoughts. But get that that part and also what other sort of difficulties or practices might be give that

that you've seen as a frequent concern of students. The first one, I don't think I was there maybe for the part we've talked about giving everyone something according to their skill. That they sense that private conversation with him that sometimes he's, you know, sometimes you give something that it goes along with, they're strong, they're strong, they're strong quality, and you take their strong calling, he talked about that privately about some people, some people strong strong point is effort, some people's concentration, some people's wisdom, some people's faith. And so you kind of work with this strong quality they have, but also I think sometimes need to actually provide the medicine the antidote antidote to some quality which is not so skillful, not so helpful. In To help, so, maybe both ways, depending on the person. And the second question was, what are the major areas?

So where they probably had difficulties before? I don't know. I mean, it wasn't around that much to know what the addresses the he said that he did, he did address the issue of the wandering mind. And he made clear I think what's often made clear by vipassana teachers that the wandering mind doesn't be doesn't need to be seen as a distraction or problem. It becomes the ego, you can focus on that. bring your attention to that, and then develop right attitude towards that. And if you have an aversion to

your wandering mind, that's wrong attitude. Do you think if you didn't want to get rid of your your thinking mind, that's wrong attitude, if you want to hold on to it, that's also wrong attitude, but just allowing it to be there and having this a relaxed awareness of its presence. And looking at the quality of the mind that knows, is, you know, so I think part part part of part of the task of these kind of practices keeps showing people how to bring attention to all aspects of experience, including the wandering mind. And so what kind of difficulties people have, you know, in, you know, I don't know how I haven't, but this is my first contact with him. So what kind of problems people have

other other main theme, primary themes that you see with students coming to you that perhaps along the lines of what you're talking about, maybe they can concentrate? Or maybe they can't or, or whatever that perhaps would relate to all of us do one degree or another in the room, that whether you use the use that that skill or whether as you said you do speak to the opposite of their

comic that comment No, no, no. Done, don't have a common. I think that pretty much anybody who meditates sooner or later or wonder if they have attention deficit disorder.

And so you know, that's kind of comes with a territory. And so you know that working with a mind that wanders away and bring it back is very important. And then looking at our relationship to ourselves and our experience and what's going on is very important. He calls it the right attitude or having the right looking or attitude. other teachers sometimes here in the west to talk about some points important to study your relationship to experience, what your experiences and that's important to your relationship to that you have to look at. So it's the same thing. And so we started looking at the relationship, then we find that for some people, it gets really messy. And here in the West, there's a fair amount of difficulty that around the whole notion of self concepts identity. And sometimes. And so this whole, you know, there's kind of tremendous suffering and attachments and neurosis and things around the whole idea of self here in our country here in the West. And sometimes it takes a form of tremendous amounts of, of self loathing or lack of self esteem or something. And so, sometimes that has to be addressed and one of the reasons why loving kindness practices taught it why boy first was being taught in the West was an antidote for self loathing and self hate, which was a big one depends some people the big issue in their mind, useful, useful kind of lists to look out for the common difficulties human beings have is that with three poisons, people, some people struggle more with desire, some people more with aversion, some people more with delusion, some people, yeah, so those are that's a great list and so like For myself, you know, desires, you know, historically been, you know, more my hindrance than aversion. So I have to kind of work with desire more other people, their hindrances, more aversion, and that's how that's gonna work with that version is much more painful obstacle to deal with. But it said that said that it's actually a better hindrance to have than desire because even though it's more painful it's they say that people have a version will be much more motivated and directed to kind of stop their reversal qualities or kind of say no to the things that you say no to in your mind enough of that and I'm not gonna do that. So it said that the path will go faster for people have a version if they use your version to kind of quality in your favor. Yes. Oh, maybe that's been waiting here. You know,

Yesterday afternoon he was talking about, somebody asked him directly a question about dealing with their depression. And he absolutely did not answer it in that more standard way that you had mentioned earlier today. So I think that that was something he said, you really have to come to Him and you know, he needs to know more about you to be able to make any, you know, kind of a cookie cutter explanation. This, I thought was really interesting. He talked about when he had been in New York, this woman who was in manufacturing or something, she know she was in computers, that was it. And he really liked the idea of the elements, the data elements become information and information, if you

really work with it can become knowledge and knowledge applied can become wisdom and kind of move through the whole thing moving toward wisdom, which I thought was really nice.

Yeah, so for him, wisdom and insight arises naturally, when there's enough continuity of awareness. And for him a continuity of awareness allows you to kind of have a bigger and bigger stream of data he said more and more information, what's going on the very natural easy way you take in more, and at some point you take in enough that the mind begins to see it with wisdom. And, and that wisdom then and so that's one of the things we're aiming at. Right. He's aiming at developing a mind that has wisdom as a quality of insight and seeing clearly and deeply. And then at some point, I think he said this more privately at some point. We said Nirvana is, is the object of the mind when the mind is completely wholesome. When the mind when the mind is the way that my mind kind of reach a certain kind of perfection of wisdom, then naturally takes Nirvana as an object. So you know, so there's a kind of progression for indefinitely progression isn't like you're supposed to know to deeper, deeper practice. The other thing

Okay, so please feel I have a question. If you're doing you know, the mindfulness meditation that we learned here with the breath is the anchor, and you want to incorporate some of his teachings in with that. Do divide your attention between the breath and the quality of mind, or do you focus on the quality of mind only? Or how do you do the it really depends on the person where you are in your practice. I think for someone who's relatively new to practice, sometimes it's more useful to have a very simple idea, basic idea, just be relaxed and be at ease with what's going on. And, you know, don't try to make something happen. But let's use the breath as a place to help stabilize the mind. So the mind is not wandering so much. And unless they stay there and stabilize, at some point, when the mind gets stabilized, then there can be a moment where you it's appropriate to look then at the quality of the mind. But if you look every two seconds, you know it kind of neurotic looking and you back and forth, then you might you might stay more agitated, it's not so useful. So when the magic moment is when you To look at the quality of the mind, that's very person to person depending on what's going on. I mean, some people should look at the quality of the mind right away Don't even wait to look at the breath you know, get you know, because it's such a big you know, obvious thing and some people perhaps it can wait quite a while because maybe the mind is basically pretty balanced. And but it's subtle, this monkey some subtle defilements there they're operating it's and so anything of the mind pretty sit settled and quiet. People see the subtlety of what's happening. So you have to kind of Intuit to use your use your intelligence, which is the word he used a lot to use your intelligence to, to know exactly when went to look. Yes.

Did he talk at all about

the right amount of effort?

He was not that I wasn't there the whole weekend. What I heard him talk about over over again was more of effortless quality, being relaxed and letting the effort just be that kind of arise naturally. And what he said is, if you do that, initially, you know, you might not have a lot of kind of continuity of effort. But if you keep doing it just kind of waking up to what's here, and be present in a relaxed way, then with time, momentum starts being built in mentum of effort and the energy that comes the effort that comes for him is it is a natural effort, kind of that's the kind of the natural sense of vitality begins to become stronger and stronger. And so rather than something a willful effort, we making will to kind of apply African due effort. There's no wheel involved. It's kind of a, you know, natural effort that bubbles up. It's like if you just been to the gym, and you feel pumped up with a good energy, you walk down the street with a spring in your gate, and then you know, like you're trying to because it's obvious energy coursing

through you. So in that way, as you start off, we'll start off that way in practice, but if you keep trying to do the continuity thing, which he emphasized, would you try Do the as much as all the times much, much faster you can then it was time, the effort, the energy kind of builds up momentum. That make sense. So it's very forgiving about where you're at, you don't have to be you for him. You don't have to be any different than who you are.

Whether there is a kind of effort in the sense that so if you're so i think if i could characterize him, I think that what he said was that that they say something like, it's like, if you're lost in slot in sleepiness, you know, there's no problem. You know, you're too lost to know there's a problem. You know, so, but if you know that you have slots and sleepiness, if you know, that's enough knowing. And it's very interesting to notice when the mind drifts often thought sleeping, and you come back, the first moment or two or initially it's coming back is effortless. You know, he didn't have to, then then people will say, Oh, I need more attention and they gear themselves up and they try hard and they you know, all this other stuff happens. But the initial moment was quite effortless Oh, I'm wondering, oh, I'm terrible meditator. I shouldn't be doing that. But the first moment was quite pure. And so he wants to emphasize as pure as personal and say, You got it. That's it. And it happened in a relaxed way just became aware, there's no problem. If you think then the sloth is a problem. It shouldn't be there, then you have wrong attitude. Then there's a version. So look at look at the quality of the mind. Look at that. So he said, look at that aversion. And that's that's really what's interesting is look at the version, not the slot, the slot and then kind of settle that. And one of his teachings was, as I understood it, was that

some things

you know, maybe are undesirable. You They're painful to have certain qualities of mind like aversion. And some things don't go away, just like it's like a magic key or formula just mixed all go away, some things go away, because you've really paid attention to it a lot, and really got to know it well. And so for him, it's you have to be very patient just get to know it. So if you have slot, make that your, your, your what you can do your PhD on, you know, just like, oh, that's what slot is like. And I think there's a lot of wisdom and freedom that comes from familiarity. And that's bad news. Because familiarity means you got to see it again. And again, and again. But, you know, we're impatient, which is wrong attitude. Right. So slowly, guys are looking at these attitudes you have install, they slowly begin to transform it to change. Now, I believe for him. It's more of a natural transformation. I don't think later in a talk this weekend. He used the language of letting go at all this weekend. Did anybody know him saying letting let go of something. No one remembers anything about letting go. clinging. Right. But we didn't tell you to let go of anything at this weekend. Excuse me, Mike, please.

Say again, please. Yes.

Okay. Yeah.

Okay. I think what I

think I heard was that you said you

can't let go. It's not possible to let go.

But with

proper understanding, whatever it is,

just disappears

on its own, yes. And so it takes a while to get proper understanding. So that familiarity that is important to know. But then, but then if you get impatient or this should go away by now, that's wrong attitude. So you keep coming back this right attitude. And the advantage of that is the right attitude is relaxed. You know, it's peaceful. So you keep coming back to a place where the mind is peaceful, you try to at least, and, and then and then. So one of the things you said was maybe I don't know if he said at the public talks, but his emphasis is not on experience, but rather on insight. So his emphasis is not on having some kind of meditation experience. And it's, there's a lot of people who meditate are looking for an experience and a certain experience just another thing to have right attitude towards. Another thing to be aware of. And he comes back keeps going back to the awareness to having the right attitude to what's arising. Don't look for an experience. Don't hold on to experience. I don't know try to have a pleasant experience or something or a deep meditation experience. That's not the point. The point is not experience. And when in saying that that's something that's relatively orthodox, in classic Buddhism, the idea that experience is not really where it's at. And so like, I think maybe it was Joseph Goldstein, who coined the phrase. We're not trying to say it, or you say it. Mindfulness is not about having a different experience. It's about seeing experience in a new way. It's not having a new experience, it's seeing it see it is seeing experience in a new way. And so, you know, so it's always good to remember we're not trying to, you're not trying to settle on God. That's it. Sometimes in meditation, you can feel wonderfully peaceful, relaxed, joyful. And it's very easy to say, oh, I've arrived. This is wonderful that this isn't this is what it's all about. And in doing that, you've stopped them continuity and mindfulness. You started Oh, this is what's going on. And then might also be very subtle. When he is miskell, his language defilement, because it's a little bit difficult. This is good, I got something to hold on to that. Rather for him, you just keep going, Oh, pleasant, pleasure, pleasant. You know, it's nice, it's soft, it's warm, it's settled, it's peaceful. But just be aware of that should be aware of that. What's the attitude? What's the attitude? As the mind gets more and more. He also said that concentration is important. I know if he said this publicly. But frustration is important. But for him, concentration follows naturally the mindfulness. So that's something you need to willfully try to cultivate, which follows in the wake of mindfulness. And when the concentration is strong, then at some point, you know, I think that was easier and easier, not more more natural to look at the quality of the mind. And many, many meditators will say that, if they're focusing on their on, just on the breath, kind of standing with wrestling with a breath, not looking at anything else. At some point, the mind gets quiet enough and concentrated enough But what stands out the relief and highlight is the mind that knows. So you don't have so some people just wait until that when it when that when the mind becomes highlighted, the knowing mind becomes highlighted. And that's when they focus on the quality of the mind. And he kind of just encourages people to do it quite a bit earlier. not waiting until kind of the natural time that arises. Yeah. microphones maybe this can be the last question.

What I was observing here is that

surrender in the letting go of letting go and staying out of control for me just concentrating on whatever, you're just accepting it and then surrendering and letting go, but then coming back to breath and kind of like using both techniques in and out. And I find when I'm around other beings doing the same thing intensifies. And that my mindfulness of the mind is that the mind in other areas is also the mind one. And then it gets mindful that mind being one, and feels good to be here. Thank you.

So

I found a monk this weekend delight. He was very happy to listen to his teachings. And I think some of you who are they here, they're here as we can probably felt the same way and I did invite him back, and he thought maybe he would maybe think about coming in 2009 That's far away. And, and because you know his schedule and stuff. And he he said that I asked him if he was interested in doing retreat. And when I taught, I said, you know, we've got a retreat here for him. And when he, when I said that to him, he said, Oh, I did a retreat in Korea recently. And, and the way it worked was that we had three sessions a day, for an hour and a half or so. And people would come and meditate a little bit, and then we'd be in dialogue, like he likes to do, right. And then they go home, or go to work or do their life. And then they come back and talk about what they experienced what their practice was like doing that. And so they're just going back and forth and applying the practice, not in Silent Retreat mode, but in daily life. And so we pretty much cuckoo at the center here. He was explicitly when we asked him that, that's what he'd prefer. He doesn't do it. Like Should we do a retreat free put on a retreat so you can teach her Would you like to go off on a retreat center where we can go off and be in residence? Or if you do here at IMC where people can come and go? Oh, yeah, we stood here and I'm seeing people in the week coming and going. That's, you know, that's the advanced practice.

So maybe he'll come back yesterday.

Well, he didn't. He didn't. He didn't go into great detail with him. But he said that he felt that his language cut off something was really cut off. Because people asked him how someone had asked him, he said, People ask him, how was it difficult to go off and be a monk and like that? So no, no. It was already cut off for six To use. So what he meant or what was cut off wasn't clear, but there are certain kind of involvement or some kind of way of thinking or being in the world or something that was finished him just wasn't there anymore. And so it was quite natural or easy for him. This has kind of the sense that he reported.

So, you know,

I don't know what was going on for him. So thank you, everyone.