This kind of what I'm trying to do this morning just give you a little bit of a general introduction.

Before then we'll go into more detail with the other ones with the with the detail as we go along here today and the other days.

But for now, I'd like to know how many I'd like to know how many of you fit into these different categories? Approximately, always, besides those that shouldn't do all of them. How many? How many? can show of hands how many people in one way or their put themselves in the category the first one desire?

Okay, how many are version?

Okay, how many sloth and torpor?

How many restlessness and anxiety

how many for doubt.

So in this video group the sloth and torpor in doubt is the least. So among those sloth and torpor hit three people. How many people was sloth and torpor their second category they put them in.

Okay. And

so what I like what I'd like to try to do is to try to form some groups that have representatives of each type. And ideally, we would have all been perfect, you know, perfect division, we could have one niche, you know, groups of five people, one of each category, that's not going to work. So I was wondering if the people for whom last interprets or second thing would they be willing to represent that category?
For the purposes of this, this discussion.

So, let's see how we can do this and let's try having

Let's try heading six groups. It slots into 100 people are now willing to be in sloth and torpor one to one more here. What say 123456? So six people willing to represent that thank you very much. And, and we have six doubters see, one, no doubt 1234 525 we have five doubts anymore. So now we're going to form groups. So what I'd like to suggest is that all the ones be over here.

And all the twos group can be on this side over here, and the threes can be in the back there.

The fours can be on the far end someplace of the community hall. And when I say that's four, four, and then five can be over somehow, some other part of the community hall, and let's see if we can get six in the conference room

there. And the conference room, there's a lot of chairs in the closet there you can bring out and there's also closets, lots of chairs. And you can bring the chairs out here or there's lots of chairs in the cabinet. Just outside here you could bring out for you to go around and maybe not everyone else speaks because some of these, you know, there's a lot of desire typesetting this time for everyone.

It's only fair it's only fair.

Is is All right, talk a little bit, report a little bit from your perspective in that category. What it's like to meditate with that particular hindrance? And what's your experience with desire coming up? And what's that? What what what if what effect it has on your meditation practice and your experience your history with it, you know, you don't have to reveal, you know, dirty secrets, but, but you, whatever you whatever you're comfortable with. And then as you go around, you can talk about that. And, and if there's enough time, then at some point, maybe after 15 minutes or so, you can also talk a little bit and so I just wanted each of the categories so desire. So maybe not all the desire people, but maybe you know, it's takes about two or three minutes for one or two people to report a little bit. And then, and then do the ill will and then do a version and then sloth and torpor, restless, anxiety and doubt. So the other categories get to hear a little bit what the world looks like from your category. You're kind of operating mode. And once you're going around done some of that, at some point, you have the option to expand outwards a little wider and what it's like to be in the world. With that operating, that is the primary operating How do you see the world? How do you see yourself? How do you how do you negotiate the world, if desire or ill will is kind of like the more kind of default you tend to fall back on.
Is that understandable enough, and, and it's partly to get so we all learn from each other, each of us have strengths. And so it's very interesting sometimes to get the perspective of someone else who has a different kind of experience of how this all works. And you don't have to reveal anything you're uncomfortable with revealing so

feel Nicole at ease with that. And, and,

and hopefully that'll go smoothly enough. And I'll ring a bell when it's all over. Well, it depends on how the energies feels kind of literary Listen, but I was thinking it would take about 30 or 35 minutes to do this. And so it might give you enough time to cover both those topics, meditation, and kind of just generally in the world. And if and if it's really lots of energy around these topics and just keeps going, maybe we'll go a bit longer. But if after 20 minutes, it's like everyone is slothful and just kind of dragging, then we will maybe stop sooner.

Okay, so thank you.

I hope that was nice for you. And more than nice, I hope it was educational, to hear other people's perspective of how all this goes and even though you might be you know, more in one category than others. I'm sure all the With all the above visits visit you at times and so to hear someone who's an expert

speak from the inside it might be interesting. So, we have a few minutes before lunch, but anything anyone wants to say about that they think particularly you learned or it was insightful or you know? Yes.

I thought it was like traveling to different lands, different, you know, different realities is really neat, actually. Okay, thank you.

It's not working, but it's okay. It's okay. Since you're talking about traveling, I just want to share what Mary Louise the examples she gave because I really loved it about you ever permission.

Okay, can I shoot analogy?

Yeah. I thought it wasn't super personal. It's just a great, really great, you know, it's using her GPS as her teacher. And, you know, and you know, like getting attached to going a certain way. And, you know, and then there's a detour and we might get really, you know, oh god, I really didn't want to go this way. But the GPS just very gently redirect soon.

As I said, it's a great analogy.

I thought it was interesting that whatever our strength is, that it carries over throughout the day, as well. I mean, I was, I never thought about that before. It's operating in meditation, but it's not brain in your daily life as well. The mind didn't matter. It was a really important moment for me, after I practiced about regularly for about a year Where I realized that the line between my mind and meditation my mind outside was an arbitrary line. And it was safe to say mind. And so then I got really, really interested in not just having, you know, the familiar, I call it the integrity, I had experience of integrity when I meditated. I wanted to have that integrity in my daily life as well. And so then I became interested in plying meditation, or mindfulness or the practice in daily life as much as in meditation.

I was I appreciated the experience a great deal, and I thought it was so it just made me feel humanity all around it and it wasn't my problem or it wasn't personal and it was such an advocate of laugh at it.
And I just think that's such a gift here. Gil, what you provided was a wonderful way to laugh at our humanity and share it and not feel so damn heavy. And maybe we can even do something about it. So it was great. Thank you. Thank you.

I'm newer.

I'm newer to meditation in the insight meditation center. And I found that in my group, there are many teachers, not just the person sitting on the mat, but everybody here, which is very amazing. Thank you.

I was struck

by how much I

related to everybody's story in my group. It's Oh yeah, I've experienced that. I experienced that. And of course that fit into my whole confusion doubt

on the more tactical front, I was some sloth and torpor and I.

This is on

and so we we were sort of

tight, falling asleep.

Something I am. It's not in my business that I'm on

an effort to keep my contents

are kind of curious is the first one sleepy really considered

category is asleep, they fit in that category. I've heard different people, you know, say different things because it's kind of sloppy. You know what, people, people use this as a convenient category to put a lot of things. My understanding is it more or less a technical kind of sense. sloth and torpor, don't mean sleepiness. Though even the Buddhist seem to kind of put that into the category as well. But

I think of sloth as being physical and torpor

is being mental. And I think I think a sloth and torpor at least is it's an activity. It's a state that we kind of put ourselves into, that has nothing to do with our energy level. Because you can, you know, you could be slothful and tired and you know, just barely kind of getting through your meditation and then you

They're serving lunch for ice cream, serving ice cream for lunch, you know? You know that

I came to the right meditation center and

you know, lots of energy. One thing I found interesting was when people are describing it, I kind of quaver print two of them, but when I heard the description, it was much clearer which one I was major,
the major one, just by hearing because it didn't relate quite to that much intensity about the other one. Okay,

as I did to the person who was saying, mine.

I have a question, since the first for each two are like a balancing act. And is our goal to really be rid of these things or somewhere along the way to this goal, can we find a balance It will then help get away the middle.

Just the right, just the right balance of desire and aversion.

If we're balanced, I mean this, neither one of them is predominant,

then maybe that's the way away from those things.

I think the idea and meditation is to really have these stop interfering. As long as they're interfering, they're interfering. And so we want to settle them enough so they no longer interfere with our mindfulness or clarity, ability stay present, the ability to stay independent and have choice and when we do, we don't wanna be kind of pulled around by the nose by these things. So and to if we get really deep concentration, they get put to rest completely. So they're not operating at all. They're latent, so they might come back later when you're not so concentrated.

So

I know this from China's books at the end To the genetic factors of the antidotes to these five guys, and you can't get into jhana, unless you have all the factors, which means you're rid of all the hindrances, at least temporarily. But jhana itself is only a means to an end to insight. So are these also necessary to get rid of these to get real insight and wisdom? Yes, I've just jhana states.

Yeah, yeah. Yes.

That's why so and there's more mindfulness tradition where john is not as important. The, I mean, this is really kind of a key part of the practice is to come to terms with these. If you go into vipassana retreat, probably the most common return Dharma talk on retreats is the hindrance talk. It's given probably every time usually, it's a 10 day retreat. It's in the third day.

Relevant before that, Then they're really relevant in third day. So great. So that's a big beginning introduction to all this. And so let's take a lunch. Let's start again at one o'clock and as people who know will bring out tables and either