Welcome time, see. And I'm going to continue this journey on mindfulness journey, going through the ancient texts called the discourse, usually called the discourse on the four foundations of mindfulness, which is the kind of taken to be the source texts for the Buddhist practice of mindfulness. And some of the secular forms of mindfulness nowadays also will trace themselves back to this text. So it has at least the symbolic value of being kind of the origin for it all. And it's a very important text in Buddhist meditation practice because it lays out a variety of ways that mindfulness practice can unfold or how to do it. And one of the remarkable things about I see more and more as I read this text, whether it's there or not, I'm not completely sure but you see it It's laid out with this with the idea of movement, that there's a movement going on of practice unfolding and development and evolution of practice. And I like the metaphor a deep, so it kind of goes deeper and deeper as we go through it. And it begins with this statement that in my mind also begins by kind of evoking the idea of movement. In this translation, it says, there is the direct path, there is the direct way there is a direct vehicle that so this idea that there is this path to walk into this very directed go someplace directly. And so there's movement along a path. And in variety different ways. What you see appearing in the text reinforces the idea reinforce this idea that meditation is not static unchanging thing. But there's a deepening or growing, movement of insight of understanding of mind states that change as meditation deepens. And most people associate that with meditation that meditation is something that you start with your everyday mind, maybe agitated everyday mind. And as you meditate, you get quieter and quieter or more and more concentrated or calmer and calmer or, or the mind becomes clear and clear. So this idea of movement that goes on. And, and important in this text is the movement of insight to see and to see progressively deeper way or clearer ways. And so as we've gone through this text, we now come to the third of the fourth Foundation, third of the four foundations of mindfulness, which is that of the mind citta has the word and, and some people will translate Cheetos heart through some idea that places like Thailand, them in Burma, that we would call the mind. And we point to our brain in those countries, they call the
heart and they point to the chest. So that's the place where that mental operation is operating. So anyway, maybe doesn't matter that much except that the heart feels a little more embodied. That's kind of nice. The idea that that's where the center of operations are is but sometimes I get that feeling, but my center of operation is higher than that. I think that I have a strong identification or recognition or in the in the head maybe because of the acculturation of many decades in the West.

But in any case, the third foundation is foundation where we turn and look at the cheetah. And sometimes it's translated as mind as I said, to understand this a little bit easier, it might be better to understand his mind state, the state of the mind. And then our mind state can change over time, it can be agitator, it can become, it can be angry or it can be peaceful and happy, it can be greedy and, you know, filled with you know, the state is not like a momentary moment of anger or greed. But the whole kind of fabric or texture or the atmosphere of the mind can be very strongly influenced by different dispositions, different ways of being. And, and you take a deep look at your mind state and you say, wow, you know, I was really grumpy all day. It's just like, nothing worked. It was it was a versiv and it was just an immersive state. You know, just whatever I saw I saw this through this subversive atmosphere of my mind. Or it could be a love, you know, so people, you know, have the occasion to fall head over heels in love with something someone. And, and everything that person does is just fantastic. You know, it's just it's everything seen through that filtered mind state of, of infatuation, perhaps or something. So the general mind state of the mind, and the mind state is a little a little bit more stable than if a particular moment of anger or thicker there, you know, someone says something nice and we feel happy for a moment. So it's not just a tickler you know, activity of the mind. It's more like the mood that the mind is in than the particular activity. And, and so here we're turning the attention to notice the mind state and one of the salient features of this way of knowing the mind state is it, it simply says, to, to know or to understand. It doesn't say to understand or recognize the mind state and judge it. It doesn't say to recognize what it is. And if it's undesirable, push it away and get rid of it. It just says, just to know it, just recognize it's there. And for people who do mindfulness practice, at some point, there's kind of an aha moment that can happen, where it becomes quite remarkable, to appreciate the power of simple recognition that just to see something for what it is, I think of it as being very respectful. Because when you see something, you're not interfering with it directly, you know, trying to make it go away. You're not judging it as being bad or good. It's just clearly seeing this as what it is. When I was first introduced to this practice, In in Thailand, I was given a little meditation hut and the edge of the swamp, the edge of the monastery and I had to go across it on these. They had planks of wood across the swamp and had to walk across the planks to get little steps going up to my little hut on stilts. One room, probably, I don't know, eight by eight or maybe a little bit 10 by 10. I don't know how big it was. And I was sent out there to meditate and meditate all day by yourself. And then every day I go see the abbot for an interview and he gave me more instructions and send me back to my little cabin in the swamp and do my water sitting and walking there. There was a right near the, in the swamp kind of kind of to the next side of the cabin I had that was a grave and that was kind of cement thing that was above the swamp. So I will go do my walking meditation there back and forth, because that's the place the closest place to do it. And then I go back and meditate a little. So it's kind of cozy. And so I was you know, and I was doing a meditation every day. And one day, I don't know
why. But I decided to go for a little walk around the monastery, which meant I wasn't meditating. And being having been in good Zen student, you know, you follow the schedule, and I was told to all day to sit in walks, you're sitting meditation, walking nation all day, all day with a schedule. That's what you do, you know, all day. And so, but for some reason, I decided to go for a little walk around the monastery. And, and,

lo and behold,

who should be walking in the monastery at the same time, but the habit and my feeling was, I'm busted. I'm supposed to be meditating and serious and go doing it in here I'm walking me of being a goof goof off goofing off and mucking around the monastery. And, and, but, so we kind of walked 90 degrees to each other. So like he was walking 90 degrees to me. And I was walking towards him. And, and so he just walked by but as he walked by, I was maybe 2030 feet away. He turned and looked at me. And it was really clear that he saw me, there was no doubt about it, I really felt seen. At the same time being seen, I felt like he saw right, not through me like he saw what's going on inside. But like I was transparent. He was seeing through the other side of me somehow, you know, just that was the kind of feeling but what what struck me was that he was just seeing me and there was no flicker of what is this foreigner doing here. You know, walking around the monastery, you should be meditating and he's not no longer doing the schedule and He's goofing off or there was no there was no kind of, you know, I felt seen, but not judged, not criticized, not categorized. I just, I felt like I never been seen by anybody like that before. And, and it was kind of liberating. Certainly liberated me from whence it made me very aware of all the self consciousness I had, you know, being right and wrong and how I was going to be seen. And that was kind of an important moment to do that. But the city of just being seen just being recognized, oh, this is what's there. And that we can do the same thing for our mind. And I talk to people, a lot of people about their minds, and it's amazing amount of people who have a difficult time with their minds. And they're angry whether they're critical of it, they feel like somehow it's flawed. There's something wrong with them. And so they don't just see what's in their mind. They see what's what's wrong in their mind. This is wrong, that's wrong, I'm doing it wrong and all that. But to be able to kind of see what goes on in the mind and see it with that same kind of clarity of really seeing it, the habited. But without any judgment without being right or wrong, or for or against, is a remarkable thing to do. It's a, it can be very healing, because it allows what's in there to unfold in its own way. And I've learned through all these decades of doing this practice, that there's a kind of a self healing momentum. Sometimes I call it a self liberating momentum of what's in us that if we just get out of the way well enough, but recognize it, we have to see it, we can't just kind of go off and you know, Daydream, so we have to really be present, but we get out of the way. And don't limit anything. Don't inhibit anything. Don't push it away. Don't try to hold on to it. Don't try to reinforce it. It's good. Just really see it. It seems to kind of Like it's kind of like giving it breathing room so it can unfold and evolve. And that's true free and many mind states. This morning, I went for a hike up in the hills here. And I had the occasion to be angry. And as I was doing that my walk and so I said, Okay, well that's what's happening today. And so I said, Okay, let's go along, I guess this is a good place to be angry. And I just went along for the ride and, and made room for it and didn't have any idea that it shouldn't
be there or it was to work on it and get rid of it or, you know, or the diamond mindfulness teacher, I should not be angry. You know, all these things. I just kind of okay, this is what's going on and I just made room for it and recognized it and I went by white, a great walk. And in my mind, it is what it does. And by the time I came down from the hill mountain, I could feel Ahmet I'm going to tell into it now. And, and then by the time I got my car to drive on, it was gone. So that was kind of very nicely, you know, I thought, as opposed to getting self conscious, you know, and make this make it a problem and, you know, if I've made it a problem and poor me and you know, why am I getting angry of all people, I shouldn't be angry, and I shouldn't admit it in front of all these people here.

You know, then it could it was, you know, he just stays and festers and grows and, you know, just you know, becomes a, then it becomes a problem but it wasn't a problem. I just had occasion to be angry, I was angry and recognized it, let it be there and it self liberated itself healed over time. So it's a powerful thing to just be able to see clearly. And it's, it's has some of the qualities of what Buddhist practice is aiming towards, which is liberation. To be liberated is to be able to live our lives and be present without being in the grip of being of our attachments not being caught up in everything that happens, we are constantly referring it back to ourselves what I like, what I don't like, what I prefer what I don't prefer, what it means about me, right? I'm wrong, it's right, it's wrong. I like it, I don't like it. You know, all this complicated stuff, reactions we have. But to be liberated is to be liberated from all the attachments that have to do with that. And to be able to not be in conflict with anything. It doesn't mean we give in to every impulse. I wasn't going to give into my anger today. You know, I was I wasn't getting into it. But I wasn't making a problem either. And so to be liberated, to be free of all these, you know, attachments so we can just be present for our precious life in a very full and clear way. And so the practice of mindfulness in this way that it's talks about here, is very similar to that and it's kind of like almost like We're beginning to practice liberation, as we move the mind towards the possibility of being liberated, and practicing liberation, or just recognize just saying, Oh, this is what's going on. And this becomes particularly significant for the beginning parts of this, where it says when their mind is affected by lust, when knows the mind is affected by lust. Sometimes they use the word greed instead of less than, you know, and some people feel bad about it and feel it's wrong and some people think it's the best thing going and they jump on board and in all kinds of things, but you know, but it can be a complicated relationship with the world of us that people have. And here are the instructions are what when that happens, just know it. Just see it clearly for what it is. Again, I am repeating myself, but it's such an Important point, is just see it without being for or against it without trying to fix it, without suppressing it, resisting it, without condemning it, without affirming it, celebrating it or justifying it defending it, what's wrong with lust? You know, these Buddhists you know, they're always a party pooper and little bit a little bit a little bit of lust you know, it's just this spice in life and you know, these Buddhists don't know what they're talking about, you know, so we get carried away and all these things and it their art here isn't we're not condemning and we're not celebrating or defending we're not offending, we're just seeing it clearly. It's a phenomenal thing to do to have that ability just just this just this Oh, this is what it is. And, and then it says the same thing, for a mind affected by hate. So if there's hate arises, ill will arise That's one that it's much easier for some people to be critical of and feel like somehow it's wrong to have that and
have a complicated relationship with it. And here we're asked, we're being asked to do the exercises
to have an uncomplicated relationship with it, meaning just see it. That's the extent of the relationship.
Just record. There's hate here. And I think for some people that can be very hard to do that. It's such a
heavy thing to recognize hate in oneself. And then, and then a lot that the third one is when there's a
mind of delusion. recognize it is that it's delusion to see it. Oh, that's delusion. Some people think it's
particularly hard to see delusion. That's the nature of delusion that you're deluded. So you don't see
that you're deluded. But you can sometimes see it, you can clearly see see if you the advantage of
mindfulness meditation and mindfulness, strong mindfulness is you can watch the birth of a thought
Birth of interpretation of something. And sometimes when you see the arise first arising out of it before
it's integrated into the structure of our mind state structure of how we think you can all look at that
that's not necessarily true. And you can see it Oh, that's, you know, you know, that's what I think that's
the illusion.

And so, and then it goes on to say, that, when a mind does not have greed, when this mind state is
non greed, or non lust, hear this translation, then know it as a mind that has no lust, mind state of the
absence of lust, when there's the absence of hate, know that there's a mind state that's absence of
hate, Emmons absence of delusion know that and some people say, well, you're supposed to go
around noticing these things whenever they're absent. That's a lot of work because, you know,
chasing all the absences but But mostly it's if there if lust and hatred and delusion has been there for a
while, and then it's gone. That's a particularly good time to see how it's gone now. And we feel what
that's like. That's nice. But also in this ancient tradition, the negative form of these states implies a
positive opposite. So the mind of that's not lustful, is one that is content, one that is maybe peaceful
one that is maybe generous. Lust has a feeling of wanting, generosity is a giving. So it's kind of like
the opposite. And then opposite of a non hate mind is a mind of love of metta. And a mind of non
delusion is a mind of wisdom. So we're recognizing the presence of these other states and just seeing
those two being there. But it's actually a very important that the way it's worded isn't the negative non
loss, non hatred, non delusion and I didn't realize this and Till, you know, for many years how
important this little passage is. Because I think less than hatred and delusion are relatively ordinary
states and they're not particularly, you know, spiritual states. They're not lofty states. They're not like
this dramatic, wonderful things that meditation promises to experience perhaps. And, and so it's kind
of kind of like these Buddhists, they keep talking about these things, these downers and stuff. But it
turns out that this is actually a very, very important insight that emphasized in Buddhism, and that is,
and the reason why it's very important is that definition of full liberation, the definition definition of a
state of mind that has tasted Nirvana Nibbana we are in the Pali language Ivana is defined as a mind
that's fully eliminated. The use kind of just a powerful language sometimes destroyed lust, hatred and
delusion. So that the absence of lost faith in this last taste of hate and delusion is right in the middle,
right, right at the heart of the very goal of what this practice is about. And so it makes it very human
and understandable, but just doesn't sound very lofty. You know, you kind of would like to have cosmic
consciousness or you know, you know, oneness with emptiness or, you know, there's all these
wonderful things you can stay true to it right. And, and so it's kind of humble. This idea just sent you
know, if you go to your block party and someone says, Well, what do you what are you practicing? I'm
practicing the ending of greed, hate and delusion. And that's the end of that conversation. You know, like, I feel sorry, sorry for you really that's what you're about. But, but the Buddhist analysis of this is that these lust or greed, hatred and delusion, are really at the core, the roots, they're very, very at the root of all the forces in our minds, that cause harm, that bring us suffering.

the suffering that we experience inside the ways in which we harm ourselves, the ways in which we harm others, all have their source in the British analysis in these three forces. And if they can be eradicated, or diminished, then they're not there to to create more suffering. And in fact, so the total elimination of these is synonymous with the ending of suffering, the psychological suffering that Buddhism is trying to focus that we finished and entering and that is a beautiful thing, profound thing. To be free to be healed from this suffering world, that we all kind of struggle with suffering minds that, you know, that we want to be free of. And it's not a mild thing to do that that brings a tremendous, tremendous happiness well being and peace. And when you're free of suffering and have this profound peace that comes with it, it doesn't really matter anymore. Whether it's cosmic consciousness or oneness with emptiness, or, you know, does that sound like, you know, you'll take what comes, you know, if it's cosmic consciousness comes, that's fine, you know, but, you know, you know, it's a rainy day, sunny day, it's all good. And, and the other thing is that because of this, greed, hate and delusion sits at the at the source for all the ways in which we cause harm. These are actually very important ethical teachings in Buddhism, to be able to really see when the operation of lust and greed in all its variations ill will and hatred operating and all its variations and delusion and confusion and all its variations. We see really see it operating really see it in ourselves in deep ways in subtle ways. This is one of the primary ways to start living an ethical life without having you know, without having to kind of follow ethical rules or commandments or something we really see in ourselves, the suffering that comes with these states, and as we kind of no longer buy into them, then we're not going to be a catalyst for doing causing harm in the world and intentional harm unethical things. So, this ability to start tuning into these, these, these three pairs, lust, the absence of lust, hatred, the absence of delusion, the absence of it is extremely important process in this in this practice in this tradition. It just may be hard to Kind of convey it. Well, I've conveyed today, the power, the value, the importance, the benefits that come from this kind of study in, but then the practice goes deeper. And this is kind of like the beginning. Because as we get a sense of the difference between these two states, these two sides, it shows us that one side is better than the other, that it's actually much more enjoyable, pleasant, liberating, to not be caught in the greed, hatred, delusion, and be involved in the others. And it begins to allow the mind and we see that we don't want to no longer the mind no longer wants to keep reinforcing its tendency to get caught up in greed, hate and delusion, these attachments and it goes in the other direction where there's no preoccupation, no compulsion anymore. That allows the mind to begin to meditative mind to settle and go deeper. And I started this talk by talking about how it's a journey and so the journey of beginning to Settle the mind and be able to go into deeper states of meditation. It begins with something has to settle away, some kind of way of being caught up in the world caught up with our preoccupations has to settle and the brilliance of this, it says take a look at where the mind is unsettled. Greed, hate and delusion or states of agitation. Take a good look at it, see it for what it is, but just just just see it, just know it.
And that begins a process of settling, of calming. And then it allows the mind to kind of the meditative mind to settle in further as it settles and further. Then to be able to go further. It has to kind of make its way through the minds tendency to good to what's called sinking mind or getting agitated mind and we get calm and then we get overcome, we sink and get kind of kind of stuck or we get so the mind gets But more agitated is our thinking too much, and we're not really settled anymore. It's also here they describe the process by which the mind becomes contracted, and distracted. So sometimes the mind sinks into itself and gets tight and narrow. And sometimes it gets distracted as we spin off in thoughts and there might not be much greed, hate and delusion, but we're still kind of wandering off the mind kind of follows the different chases his thoughts and stuff like that. And so we start seeing that we start seeing how the mind is distracted. Oh, that's a distracted mind. For meditators, new meditators, that's often a time of frustration, often a time of like, you know, I'm not doing it right. I'm doing it wrong. It's just too hard to get really bothered by this. But here the instructions are this very simple, but I think I would say radical thing. When you're having trouble with your meditation, just notice struggle. The word is in trouble here. It's it's When you find yourself getting contracted, just see it as contracted when you fear, pse or distracted, the best of your ability just hit that way. And that is very settling. That's beacons changing the inner atmosphere, the inner ecology of the mind to do that. And that allows the mind that is no longer troubled by what goes on in the mind. But just keep seeing it. It allows this journey to continue, and the mind begins to settle further. So, there there are eight paired instructions here. And so now we've done the first four pairs, so, lust and non lust, hatred, non hatred, delusion and non delusion, contracted and scattered. And these are kind of the mind states that kind of belong to the ordinary world. As the mind goes further in, then we start entering into some of the meditation states that this practice is kind of meant to move into into And the first one is, one understands the expanded mind to be an expanded mind. And one understands and unexpanded mind to be an unexpanded mind. The word expanded here is where it is actually great. In Zen they talked about big mind. So say you understand that big mind is big mind and mind is not big, it's not big. And what this refers to is as people get settled and concentrated in meditation, and as their preoccupations in in all their different worldly struggles begins to diminish, the mind begins to feel larger awareness becomes more spacious, and there seems to be a lot of space in the mind for everything. preoccupied mind caught up in all its concerns and everything feels contracted. Feels narrow feels claustrophobic at times, you know, just as little space in there. And so settle and relax and the mind awareness starts being broad and expansive. And one of the wonderful things when awareness starts, it's no longer preoccupied and caught by things. It feels like the awareness gets so spacious, that he can hold everything. No matter what the thought is, the sound is the sensation of the body is the pain is The pleasure is, wherever the feeling the emotion is, it can just there's lots of room for it. And we have we're like so big in a sense that we don't have we don't have to get troubled by anything. And so there's a feeling because expensiveness of the mind is one of the things that happens is the mind gets more settled. And here it's it. And so natural processes this, this recognition practice deepens and deepens just recognize your see to see this is what's happening. This is what's happening. And then and then it goes further the journey one understands this kind of unusual language

This transcript is machine generated and may contain errors
Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License
aulodharma.org
7
a surpassed mind, a sir passable mind as a surpass scible mind and an unsurpassable mind as an unsurpassable mind. So what this means is that as meditation deepens, the mind state becomes more settled and more concentrated there one can recognize at some point, you know, I the mind can get even calmer or more pristine or more clear. And, and so the idea that there's this further we can go means that you can surpass the state that you've attained. So you reach one state of concentration and you say, well, that's as good, but actually, I can feel that I can actually get more focused even more and more settled and understood. Sometimes you can almost feel like there's a path forward or there's a vision of Yeah, there's still a little bit more agitation here that can settle and, and, and at some point the mind gets so stuck steady, so subtle and so concentrated that he realized it's not going to be surpassed anymore. I've kind of reached kind of the pretty high stable steady place of concentration and stillness, clarity, and, and you know, this is unsurpassable This is good. Now, this is really good. Then it goes on to say, one understands a, a collected mind or a steadied mind as a steadied mind, and an unsteady mind as an unsteady mind. In this in this trance I didn't really read actually read says here because here it says a concentrated mind. But the Pali for this word is not somebody it's some mohito I think as refers to I mean, something has been placed or steadied? Well. And I think what what's being referred to here in this journey of deepening practice, at some point that concentration is so deep and steady, that the mind is poised for a kind of deeper letting go. And this word semi heat apparently is related to the word for kindle, like CAC and Kindle for a fire. And it's a mind that is so steadied or so readied for a spark to happen, a spark of liberation. And so you can sometimes you can really feel get deep enough meditation you feel Oh, you know it just like you're if you feel the readiness, something's going to happen here. Something's going to release or let go or and the idea is not to get excited not to be for against it, but just understand that the mind at this how the mind is, this is how the mind is. And then the end of this journey, this eighth of these pairs, one understands a liberated mind as a liberated mind in unliberated mind. So unlimited mind. So this reinforces the idea that what I just read before was the what is the state just before being liberated. And then and then there's this liberation that happens, this freedom this letting go. And it's a you know, it's very hard for us to see the, you know, the into the black box of our suffering or stress of our distress, dismay and depression and all kinds of things we have. It can be hard to get your cut sometimes like commis mysterious sometimes why we feel these ways that we do. And, and, but this process of going deeper and deeper and more more settled, lets us to kind of begin seeing are touching some of the deeper operating principles deeper places of attachments are holding. That's the genesis of these more complicated emotions that we might be feeling. And so the surgical quieter and still learn, just see and just see and just see And see And see, as we just see, do this recognizing just under see this is what's going on this what's going on. Whenever we're doing it that simple. We're not stirring the pot. We're not, you know, they say that. If you leave a muddy water alone, it settles and becomes clear. But if you keep stirring it up, it stays money. So this idea of just seeing Oh, that's a greedy mind. That's a hateful mind. That's a contracted mind. That's a expanded mind. The seeing is kind of just letting the water alone so it can keep settling whoever for and against it, judging it criticizing it. We're stirring the mud.
And so this process of doing this just to recognition practice allows them to settle the mind gets clear, and more peaceful. And then at some point, we go through these kind of this journey of the mind, deeper and deeper and deeper, until something at the depth of it, lets go. And the mind has to be prepared for that letting go, it has to be soft and ready and malleable and all this and steadied, and that's the second to last stage to really come to that. And then we don't liberate ourselves. It's not something we do. It's something the mind does on its own when the conditions are there. And again, this that's why it's so important, again to this just simple recognition to see it because you want to get out of the way and not, you know, complicated it and let the mind do its own thing, the self liberating capacity of the mind. And so, a couple of Things I want to reinforce that I said, I think this is a very important exercise, it starts to helping us to see clearly some of the deeper operating principles of the mind, but how it operates around greed, hate and delusion and the opposite. It's a, it's a training and learn to get out of the way. While we clearly recognize what's there. And it's a hugely important part of the past that practice is learning that ability just to see and leave what's there alone, I think of that as a kind of form of respect. We respect whatever there and we just get it out of the way. Just see it, just see it. It's not easy to do. It's a training to do it to learn how to do it and get out of the way and just see, but to get the hang of it. It's like you're beautiful. It's just like, wow, they know they should teach this in schools. And the, and then that it's it's not a static process, but it's quite as we Give room for the mind to do its thing as we settle, it settles more and opens up into particular ways. And I like to think of it the mind is on a journey. And we're allowing that journey to unfold. And that journey at some point begins to be clearly feels like a journey to liberation. As the mind gets expansive as the mind gets more and more concentrated, as the mind gets ripe, kind of ripe in this kind of steadied space, and then lets go of itself. So this speaks to something about mindfulness, I mean, fairly common and even secular forms of mindfulness to emphasize that mindfulness is non reactive awareness nonreactive attention to things and, and which is kind of what they're saying here in this text. But what this text is kind of pointing to is a deeper potential of doing that. And that has just deep potential liberation and freedom if we allow the process if we give enough time and dedication and devotion to this process and really give ourselves over to allowing this natural process to move and develop. So that's the third foundation of mindfulness. And next week, we'll do the fourth foundation will begin the fourth foundation. And here it gets even more interesting because now we don't just look at the mind states, we also start looking at some of the particular operating systems in the mind, and how these operating systems also kind of can either keep us bound and suffering or be liberating. So we have about five minutes or something. If anyone would like to ask any questions for clarification about what I've said and if you could wait for the mic, and

Thank you for the insight. So the question I wanted to ask is, we discussed several mediums or tools that we can be mindful of

talk about breed thoughts.

state of mind sensations
is there to one specific tool that you think fits everybody like one specific tool, like, medium like, like a technique.

Yeah, it works for everyone.

Yeah. Not a technique but medium that would be applicable to everyone or is it community. They medium you mean? One thing to focus on it pay attention to Yeah. What object of attention? Is, is there one that one medium that, you know, fits everybody? Or?

Well, it's a nice question. I'm actually not so sure of how to answer the question I can different things are going through my mind. And so and, and I could say what I'm about to say in a flip way, but I mean it seriously. So I'll try to be unclipped. And that is that maybe what works for most people is just one of one of the ways of doing the passionate practice is the right, the right object for attention is whatever is in front of you.

There is a very abstract answer without a good,

whatever it's meant to be opposite of abstract and that is that you pay attention to whatever is salient in the moment. Whatever is the most prominent, compelling experience of the moment.

Is that true for all you know, for every moment or just when you're actually meditating? Like, is that duel different when you have

the difference between meditation and everyday life is kind of arbitrary. So it's a it's a kind of a good it's a good print, I find it I found it a very good principle to bring my attention to if I'm going to focus my attention to bring it to the experience which is most compelling at the moment. And but then we use have to use our wisdom and discernment to know sometimes that's what's needed. You know, I really want to be cooking dinner, I'm really here to cook dinner and just me and dinner, that's what's happening. But the baby's crying. What should I do at the dinner or the baby and, you know, So I might be wanting to do the dinner I might want to do you know, you know something else besides the baby but babies crying, you know, and just dress. So yeah. So sometimes so sometimes it takes some judgment to know where our attention should be and what's useful. But I think as a general especially in meditate yesterday, meditation daily life in, in meditation, I think that's a wonderful laboratory to just practice, one way of practicing mindfulness be passing on, is just whatever is the most compelling experience of the moment, just connect to that, see that, and that will unfold and change over time. And to keep it that simple. And then maybe outside you have to decide, you know, use your wisdom info bit. So it's a good question, and we're just about out of time. But there must be something behind the question for you, you. You must be something you're thinking about or something that your point

This transcript is machine generated and may contain errors
Creative Commons Attribution-Noncommercial-No Derivative Works 4.0 License
audiodharma.org
10
you want to make or something so I'm curious if you want to say a little bit what's behind your question.

So I was just curious if you know I have heard a little about different strands. of Buddhism like different techniques that different interpretations, excuse me as if what we practice here in insight meditation center falls under one of those branches, but didn't want to go into

us many, many Not only is it many branches of meditation and Buddhism, there's also many branches of insight meditation. And you know I think I liked it. I liked it prefer to think they're all good. And they're just different, different avenues for to reach the same goal. So in different people for different people, different techniques, Vipassana different approaches are useful. Some people prefer very body based practices. Some people really prefer just to breathing. Some people prefer this mind state. This is really well for some people, and to keep mixing very uncomplicated, some people you know, there's also some people like to have a very formalized structured way of doing it, they do these body scans that just go through the body over and over again. Some people would like to have it unstructured. And different minds prefer different ways. And so there's not I don't think there's one shoe fits all people and, and so, and also for me what I've learned over my many years of doing this is that I've learned many ways of doing this. And when I sit down to meditate, I do the one that's most appropriate given what's happening. When it's rainy, I put up raining I put on a raincoat even or thought I put on shorts. You know, so, you know, same thing with my meditate when I meditate and a mind is agitated I do one thing and mind is peaceful is nothing else. And so I just do whenever seems appropriate to respond to the circumstance of the time. Okay, so maybe you'll look at your mind states and enjoy them. Thank you.