

2001-06-21: Feeling Complete

Tue, 6/16 4:55PM • 47:00

SUMMARY KEYWORDS

unpleasant, pleasant, meditation, mindfulness, discomfort, situation, people, life, reaction, judgment, unpleasantness, experience, happening, pleasure, relate, uncomfortable, reactivity, react, automatic pilot, mind

SPEAKERS

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Well, no drive to school on my bicycle. And I used to biting cold against my fingers, take a class, and it would take me five minutes or so my fingers to thaw so I can take notes in class because that cold and nothing very smart It never occurred to me to get gloves. I just you know, back to school. And

so that continued for some while and one of the things that happened was that I had a lot of aversion to this fighting cold it was very painful. And I have a lot of self pity for me, Why did I choose to go to school in Davis, I could have gone to University of Hawaii or someplace else. And, you know, maybe I could have had a car or you know, why am I doing this? And

and then one day I had the memory that I remembered that

the sensations in my finger the biting cold

was exactly This as far as I can remember, exactly same sensation I used to have when I was a teenager, and I go skiing in the mountains. And their association with the biting cold was one a real thrill and joy and delight. The associations we make, it might be where we live. So go ahead riding the bicycle, I was living in the associations of self pity and all that. up in the mountains skiing, I was living with associations of delight, you know what a wonderful things we skiing down the mountains. The physical sensation in both situations was an unpleasant situation. But my evaluation of the context in my life, my judgments of situation had a lot to do with what I did with that experience. certain foods or drinks like bear beer is some people say it's an acquired taste, because in and of itself, it's awful. But you get used to it, you know, pretty quickly and after a while gets to be nice and get to serve different flavors of beer. But, you know, give beer to, you know, most 10 years old, 10 year old spit it out.

So there's a lot of complicated layers of relationships that we have to our experience for the teaching of embedded AI is that underneath the complicated layers, the experience itself in its rawness is very simple. Every experience is either pleasant, unpleasant, or neutral. One of the things that we've been instructed to do in mindfulness practice is to begin noticing whether things are pleasant, unpleasant, or neutral.

So it was a pleasant I think,

for me, it was kind of I don't know, it was pleasant to me. I can see you better

and

The

and the reason for doing that is that the reason why this is so profound is that

a phenomenal number of our reactions to life

is built on how we relate to whether the experience is pleasant, unpleasant or neutral. If the experience is pleasant in a very simple way, there's often a movement towards it of wanting and grasping onto something. If it experiences unpleasant, there's often reaction of pulling away or striking it away or pushing it away. So we're sitting in meditation, their eyes closed, and say that we've eaten a little bit too much for dinner, and you try to stay with your breath. And because you feel feel your breath, baby in your hand down low down in your belly, it's kind of you feel this unpleasant sensation Have your full stomach as you meditate. So there can be no reaction to that just awareness of unpleasantness, it's there. Or there can be all kinds of judgments. Oh, what a fool I was to be before I came to meditation, I should have known better have a big meal. Or I'm failing at meditation because meditation supposed to be all about joy and bliss and, and now have an unpleasant experience. And so then that can be kind of an aversion to the unpleasantness. I don't like this. I think I chose the wrong day to come meditate. I'm leaving before they noticed or anybody opens their eyes. I mean, I'm out of here, so that I can come back another day and try again. Because this is not I don't want to hang out with something unpleasant. I came here because I thought it'd be really pleasant meditate. My days been unpleasant enough. I mean, I'm here for pleasure. And so it's not pleasant. So I'm out of here. I'll come back another day when things are pleasant or there's no A pleasant sensation in the body and say you're sitting in meditation. And suddenly there's a nose, upwelling, feelings of delight and wholeness and warmth, that kind of tingles up through the cheeks, around the chest. And it's very pleasant. And then that darn meditation teacher has things the belt in the city. I mean, the end, you know, and then suddenly there's all this judgment they have the sittings on Thursdays are too short, how could he do it that way? And, and, you know, you know, sometimes all his reactions to that, we wanted more on the same thing. So I don't know if these are the best examples by any means. But the

idea is that based on what is often based on whether things are pleasant or unpleasant, we either recoil for things or go towards it hold on or push away. And that's often masked, that we were reacting that way, by fact that our reactions often get complicated. Sometimes, say you walk down the streets of Palo Alto and you see someone who looks very unpleasant. Maybe they're a homeless person. And you're uncomfortable with that situation knows exactly why the discomfort is there, but the experience of discomfort.

Your reaction is one of recoiling from the discomfort.

But then you need to justify the recoiling. And so then we build a whole philosophy, maybe even our whole politics, the party, we join political party, we join everything, not based on the great philosophy of the party of the great philosophy of whatever, but rather that philosophy supports the aversion. Let's get rid of fear to get away from it. And I've known people who are experts at this, who based on what they want and what they don't want. Their logic follows and the fact that suddenly the situation changed their desire change. And they're great like lawyers, they can kind of fit they're phenomenally creative in twisting any any discussion around. So it seems like what they want is absolutely the right thing. That's you know, that's the way the universe was built, it should be that way. And what they don't see is that they're actually building their, their understanding the philosophy whatever the logic on preference. And sometimes the preference begins with something. So raw and Amoeba like, as our pulling away from something unpleasant, and going towards the pleasant is that simple as that kind of simple, simplistic, sometimes a huge edifice of, of how we tend to relate to the world.

So in meditation is one place where you can start

deconstructing all the complicated way to relate to the world and interpret it and see it and kind of get back to the Amoeba cellular like level of our experience to see In what what is happening in our experience in the very directness of the moment? How is that experience? What is that? And then how are we reacting? Based on that? Can we see that moment? Where experience is pleasant? And then the motivation arises within us to hold on to that to want that? Or can we see that moment and experience where it's unpleasant, and the contraction begin to the pushing away the judgment to the version, and a whole slew of possibilities that might arise and get very complicated very quickly, the relationship we have, but it all begins at a very simple, very simple juncture, very simple beginning a particular kind of reaction to pleasant, unpleasant or neutral. If we can see that point of contact, the initial point of contact before the elaborations began, there's a great opportunity to leave the situation alone. not get caught up in the relationship that we have, where there's a relationship of aversion and desire, or all the variations of that. And to see that is a place that some people can find a field see a tremendous amount of freedom. Oh, I can just that I don't have to get involved, I can be free. The freedom in Buddhism doesn't necessarily mean freedom to do whatever you want. But rather it means freedom from having to do anything at all, or having to react any particular way. Freedom from having the mind contracts for the heart contract, freedom from compulsion, acting on some kind of automatic

pilot freedom from reactivity to the situation. So if we can see this very simple place, oh, that's unpleasant. And then the moment later see how there's no pushing that away. React compulsion, automatic kind of pushing it away, then you might also see that the two are actually separate from each other. And you can maybe just leave the situation alone, let go of the reaction before it builds into something more complicated. And then you might ask, you know, Why do that? Maybe you can understand why maybe you can send it maybe it's okay to do that when things are pleasant. But it seems like the most natural thing in the world to have some aversion to things which are unpleasant, we want them to go away. Part of the reason is that, as long as we're acting on compulsion, automatic pilot kind of reactions, we're not really free. And even though the automatic pilot might have to do with pleasure, we're just as much in slave to that there's our reactivity towards the past which is uncomfortable. So if you really want to discover a form of happiness, which is not connected to what is pleasant or unpleasant, which is larger or encompasses both who understood Have a kind of happiness and peace and well being that's large enough that I can exist, even when situations are pleasant, or even when even situations are unpleasant, then we have to learn how to

not get caught anymore

by the reactive relationship we have with things being pleasant and unpleasant as they arise. So every experience has this quality, pleasant, unpleasant or neutral. How do we relate to so sitting in meditation, the breath is tight and constricted to unpleasant experience. How do you relate to that? It's possible in a sense to have no relationship at all just there it is, oh, that breath is tight and constricted. And so because because on the way it is no reactivity, no compulsion of tightness in the mind at all. The breath is deep and relaxed and smooth and you feel Like you're just gliding on, you're sailing, gliding your way to enlightenment. You know, when you feel in such a desert, and there's a desire for that, or judgments, self pride and, you know, everyone's noticing how I'm breathing, you know. And there's all this activity happens as a result to somehow latching on to the less pleasant or unpleasant. There's a happiness that can exist that is larger than encompasses both. But which is not tied to things being pleasant or unpleasant. Now, this is a very powerful lesson for some people, because a lot of people will confuse happiness with pleasure. And a lot of people will have this idea that their life is not right. Unless it has a certain quota of pleasure as part of that discomfort is a sign of personal failure. discomfort is a sign that the universe's hasn't come together in the way it's supposed to. If everything is right discomfort is a sign that, that you know, there's always interpretations when it means that things are uncomfortable.

It doesn't have to mean anything. It just means we're uncomfortable.

We don't have to add a whole philosophy around it. Life has a fair amount of discomfort built into it. One of the exercises that vipassana kind of exercise that I encountered in Thailand, which I've heard many times in Southeast Asia is go place yourself in the most comfortable, easy chair you can find. Make yourself really comfortable all the pillows you need, just prop yourself up really nice.

And don't move

and see how long you can stay there before you get uncomfortable. And what you'll find is very quickly, you'll get uncomfortable. And what you might notice is that then kind of extending the lesson is that we're constantly getting uncomfortable in a day. Life constantly happening doesn't go more than a few seconds, probably with some little discomfort. And then we move our legs. You know, where we, you know, we kind of adjust our posture, you know, you know, all kinds of kind of movements that we do, because we're constantly kind of going after getting away from a little bit of discomfort and trying to get more comfortable. Again, there's a constant negotiation or this issue of pleasure and comfort and getting away from discomfort is can be quite innocent and quite, you know, it's fine to do it in and of itself. But in meditation, at least, it's a place we're trying to train ourselves, not to act on these automatic kind of almost thoughtless, almost kind of unconscious, little movements and reactions, but rather to discover a different capacity we have, which is the capacity for the mind or the heart to dwell independent of things being either pleasant or unpleasant. And this is a footnote, very, very useful. lesson two In life, I found I found myself in many situations where or not my making worth work was phenomenally unpleasant. And in years past, I would have just done the best I could to get out of there. But it was actually very helpful if I could hang in there. Someone was quite distressed, someone's in great suffering, and it's very, very uncomfortable. It's very unpleasant to be with someone who's great distress sometimes. And we're just kind of tragedies left and right. But the basic idea is, it's a call to I'm uncomfortable in a situation. There's a discomfort experience. And then because I've learned to some degree, that I don't have to tie my personal sense of well being my happiness, to pleasure or discomfort. I can enter into that situation willingly. And I can watch my reactivity to that in the fire activity drop away. So I can enter into situations which are uncomfortable where I need to be, and not get tense and stressed because of it. It's very useful thing. Same thing with experience of pleasure. You have experiences of pleasure. And can you I can allow allow it to be there without wanting it to be any different meaning, not what not eating it to be, to stay, needing to hold on to it not needing to defend it and preserve it. Or sometimes when it's quite pleasurable, not being afraid of it. So people are afraid of pleasure. I can just let the pleasure be there. Know

About the extra stuff going on.

And what it what it allows us to do as it goes along here, is that our relationship to our life experience says it can be in shifting from being one of reactive responses to wise responses. The ability to not the ability not to have to react to the situation. rediscover that place of balance. Some people call the zero point where you can be present for something and there's no movement towards it and no movement away from it. It's okay in a sense for it to be as it is. There's no compulsion towards to judgment or aversion is holding or anything, just, it just it's okay for it to be there. And the spaciousness of the mind is just okay the way it is. And from that, then there can be opportunity for wisdom to discern how we need to respond. So rather than reacting The idea is to respond. What's the wise response in this

situation? We're not going to react on automatic pilot, but rather give a chance for some deeper knowing or Standing and looking at the situation to occur, it really helps to have that ability of being at zero. If we don't have the ability to rest at zero, then the danger is that our biases and preferences will color the way we see the situation. And then there there is so called response that we have, the way we act on the situation might not be a wise one, but rather is twisted by our biases, by our preferences.

When I was

meditating in Burma,

I came in one day to my meditation teachers run for interview and he had an altar just inside the door and there was some Buddhists there. And I don't remember now Exactly. I think maybe every time I entered maybe I looked at it, about to eat or something. Anyway, this this day I came in my glands to the altar there. And there was a new Buddha on the altar.

And,

but it was very mindful, I was watching what's going on inside of me. And what I saw was a turn towards the altar. I saw there was something new there. I saw it, it was a new Buddha. I felt that it was a pleasant experience. To see this Buddha was a beautiful Buddha, I thought was this pleasant experience, I felt the pleasure looking these beautiful Buddha.

the heels of that immediately came the desire to have that.

In the heels of that came, how can I plan a scheme to get it? Can I buy it from someone or talk someone out of it? Can I sneak in here when no one's looking, you know, how can I get that Buddha? And what was remarkable for me that experience was to see how those steps happen so quickly. Because normally in the past, I would have Just been lost in the scheming, and it happened so quickly. But I could see that that actually was built on. It's a very simple desire for movement towards more pleasure. It wasn't even for a Buddha was simply I wanted more of that pleasure of being able to look at that kind of beautiful artwork and happen very, very quickly, but I saw it there. So all those steps and because I could see all those steps kind of all at once. I was also able to let go of it, let go of it all come back to zero.

And that was great.

So and then later someone gave me the Buddha

was actually they bought it for me. And they put it there on the altar so the teacher could bless it before it was given to me.

I didn't know any of that. That's the one that's that's the one on the cover of the Spirit rock. It's like that one. Yeah, this is the same kind of one.

Some of us have a common pattern

of ways in which we relate to something as simple as the pleasant and the unpleasant. And to begin discerning What are common pattern a common reactive pattern might be is very helpful because you're more likely to catch it when it happens. If you're a desire type, then you might notice those reactions and desire the wanting that arise based on things being pleasant. If you're the reverse of time, you might notice much more the strong tendency towards having a version two things which are unpleasant, pleasant, unpleasant Miss abounds in our experience, there's no shortage of it. Some people pick up they like antennas, and they tend to pick up more, one more one than the other. So it isn't that the way we experience the world is kind of a neutrally unbiased way. Experience is pleasant unpleasant in and of itself. We don't construct the pleasantness and unpleasantness, but some people kind of have the Raiders out just for the pleasantness. Sometimes they'll just the unpleasantness. And so then they build their universe and their philosophy based on that. It said that neutral experiences are quite uncommon experience which are neither pleasant or unpleasant, or not very usual to have, even though what that means is that

is that

we might think there's a whole wide range of experiences which are neither pleasant or unpleasant neutral, it means that we're not we're being very sensitive to actually how it is to pay more attention. We can see it it's just really subtle how it is. But when things are neither pleasant or unpleasant, it's said that it lends itself to confusion, sometimes confusion, and not knowing how to relate to it. Sometimes it lends itself to boring Sometimes it lends itself to something align itself to a version because of the attachment to pleasure. So sitting in meditation is not supposed to be simply a kind of finding a way to get calmer and calmer, more and more blissed out more more peaceful. But rather, it's supposed to be a found an opportunity to begin seeing the patterns of how what makes our life, the operating principles of our life, what makes us tick, so that we can translate that bring that with us into a regular life everywhere else we go. So we can see in the laboratory of meditation, see very carefully, how we relate to pleasant and unpleasant see the pleasant, unpleasant situations and how we relate to it. Then in that learning area of meditation Learn something which is directly translatable to the rest of our life. It can give us a lot of freedom, a lot of space, Li ease in the rest of life. So we're not caught on automatic pilot, and whether things are pleasant, unpleasant or neutral.

Sometimes, mindfulness practitioners will take a period of meditation and only focus for a while on whether whatever experience they're having is pleasant, unpleasant or neutral. They're just kind of, you know, that was pleasant. That was unpleasant. That was pleasant and unpleasant. It's kind of just noticing how it is as a way of kind of exploring this as well.

So those are my thoughts for today.

The

this category of the pleasant, unpleasant neutral is one of the very important setting beginning one of the very important ones in this in the practice of mindfulness meditation. It's probably not taught in the western professional circles as much that often and as much as maybe as it could or should, partly because it lends itself to being a little bit too analytical and thoughtful. What experience was that pleasant? Was it unpleasant, you know what is pleasant? What is unpleasant, and people kind of get lost in the world of analysts and figuring out when people come thoughtful about the experience rather than just feeling. So on retreats, for example, sometimes the instructions of mindfulness has given systematically over many days, and sometimes it isn't until into the sixth or seventh or eighth or ninth day retreat or longer. Before someone might give me instructions on unpleasant unpleasantness. Because it helps the mind is quite stable and still and you don't seem to have a tendency to get lost and proliferation of thoughts. You start looking at the simple experience. Anyway, so there's my thoughts about the topic. So now it's your turn to ask questions or comment about that or ask anyone anything you want actually.

So this might speed map using common sense or something, but

so we're having an unpleasant experience and you recognize it that way. But, you know, no sale, we don't have to identify with But

I mean, we live in human bodies and those bodies have limitations, right?

And so

we don't we still have a responsibility to care for that body, even if

even if we know that it's just unpleasant feelings. The body is just tired when our body's tired.

I don't know, maybe maybe I'm maybe I'm not using

I guess.

The well that's what he was trying to point to is we do have an ability to respond, which is, you know, turning responsibility upside down the word to the end, but the question is, how do you how Do we respond? How do we use that responsibility? What is what is the way in which we respond to responsibility? And how am I seeing clearly what's going on? Is it very helpful to do that? This instruction is not supposed to be then, you know, it was it was supposed Stan that kind of, you know, and face up to everything kind of likely mutually accept everything as it is.

But

you need to take you know, certainly you need to take care of your body.

But

aren't there probably a lot we find lots of examples where

it's either pleasant or unpleasant situation that doesn't require doing anything about it. having eaten too much before we come to meditation in your bellies. You know, your breath is a little bit constricted and difficult because of it doesn't require you to run out immediately environment or you know, it doesn't require you to go into me if you have to go lay down or go for a run or anything. care of yourself. And maybe what you need to do then is just register that as a fact, that's okay. Next time, I'm not gonna eat as much resolve connects them, I can eat as much. For now I'm going to try to be present for this, without there being reactivity to what's happening. Just let it be there as it is by itself. And that's it and train myself to part of meditation is a training to learn how to be with things in this balanced way. And then it goes forward or away from anything, just allowing things to be as they are. So at least in meditation, you find your meditation, your daily meditation in a time, when you don't have to respond to anything or do anything where you increase the chances that nothing needs to be acted on. So or as part of your commitment. This is a time in my life where I'm not going to act on anything. If I get a headache, if I get, you know, a full stomach, if I get tired, I'm tired during meditation. This is a time this 45 minutes where I'm going to practice just being there for And seeing how I react to what you see. And can I find that place of neutrality, which doesn't push or pull. And then within 45 minutes is over, then you can discern, well, I'm tired, this really must mean that I need to now. But at least without that time, and in the quest is to try to find that ability to be to be at the zero point. And have set out to have a visceral sense of what zero is, like, becomes very helpful as we go along in our life, to highlight for us the ways in which we're not zero. See, most people not zero ever. And so they have no idea what zero looks like, as we don't even know that they're not zero because they think zero means you know, whatever running around like crazy. But if you really get a sense of zero and meditation really deeply and just law knowing not allow things to be as they are, then you can carry that with you as kind of as a memory. That gives you a really powerful reference point as you go about your life to help you show you very clearly directive. As upgrading,

I guess recently I've kind of misused that, in my opinion, my brain was kind of fried and I, you know, was just like, Okay, I'm just going to be with this, you know, present for this exhausted body, you know, it's just exhausted have to be present for it. And I was working at the time. You know, I'll just be present for that, you know, but I was kind of contracted around the fact that I had to be, I was contracted attached to doing what I was doing. I was like, I have to,

I have to do this. I have to be present to this contract and around that. I mean, I didn't have spaciousness and I don't know I kind of miss

us.

makes more sense to me than ever, but people will

never feels sense of obligation or duty to be in a spiritual practice to kind, okay, I'm supposed to be certain way, and then discount or ignore on. You know what's really unnecessary to doing the wise thing to do and maybe doing what you had maybe doing the work you had to do was fine thing to do. But what your mindfulness needed to have done was a turnaround and show how you were contracted about doing it. And how your idea I need to be here for this was blinding you from the fact that you already suffering. But if you expanded your mind, plus you really see how you're suffering that situation. Because you weren't at zero, you were suffering about it. But you weren't allowing yourself to see that suffering. And enough, I suppose, if you saw suffering more clearly, maybe then you'd have the wisdom to know how to respond and how to act. Maybe you see what you can let go of maybe the contraction that you have on judgments you have or maybe what you need to do is to realize I need to get out of here.

There's a wonderful saying that says

good judgment. From experience and experience comes from bad judgment.

So we really learned from our experience we learned from our follies

Is it possible

to have an experience where they're both happening at the same time and would you consider an impossibility and mine is just very, very quickly coming on the heels of the other. My princess today I was in the bar in the bathroom and I flush the toilet and it just

exploded

to start coming in. And so but

I was fascinated. And that was but it was

it was a very hot day and the fact is

very refreshing.

thing that was unpleasant was it was what was the what what lended itself to the sense of unpleasantness was all the judgments of what it is. It's like someone, you know, it's like, I mean, they think of pleasant, unpleasant, it's the theory behind the Buddhist theory behind this is that we're trying to discern what the experience is like prior to any evaluation or judgment in and of itself. So for example, if you

say you're walking around barefoot in the dark outside, and you know, you step in something that's really soft,

kind of wet.

And actually, you know, initially it feels kind of cool and refreshing kind of kind of squishy, kind of nice. So, it reminds you of a kid kind of playing in the sandbox in the mountains squishing and mud through your toes. It's kind of fun and nice. And then and then it dawns on you that well you know,

My neighbor has a dog.

And oh, and it certainly isn't always a version and anger and all his reaction about you know, probably, that's when you stepped in his dog's poop. So the eternal outside light and you look down, and it's like, that's what it is. It's a stuffed dog poop. But it's, it's a mud just like you when you're a kid. And it's all great and you go back, take you back again, you stomp it some more and feel the mud, go through your toes. See that the minds judgment reactions can had a lot to do with how we take something to be pleasant and unpleasant. The theory behind this Buddhist category is that there's the raw building block initially, prior to the judgments, is what is we're trying to be sensitive to. So you know, something as complicated as a toilet flushing, you know, backing up or whatever. There's a whole lot all these layers and layers of reactions to that. that feed into when we say it was pleasant or unpleasant, but in the raw Honestly experience the immediacy of it, what is it maybe, you know,

what can't cancel and be both pleasant and unpleasant.

I think in a

lot of things can be because a lot of things are complicated many things happening at once as part of the Buddhist theory of cognition perception is that you can only have only one moment of perception at a time that happening very, very quickly. So, any given moment of perception is either one of these three categories but the way the mind kind of looks at situation we don't see the kind of details in the moment moment experience, but rather we're kind of often kind of relate to all the Porsche bank wants. Yes.

Joe Perry eaten too much for dinner.

Started

At the start of the city,

I was trying to focus on my breath. And at some point

I was being interfered, focusing on my breath because

so I'm focused on my family

then. And then I was able to

focus on.

We've seen a context to that. But

I don't see how that relates to what you said it

wasn't wasn't

great, you're free.

No problem. I mean, what you what you describe is a perfect example of mindfulness. You say where the breath is something else was more predominant. Maybe the fullness in your belly, maybe wasn't pleasant. You hung out there for a while until a pass and then Went back to breathing. That's beautiful. But it's also possible that you react to your person reacts to them

and you didn't react so cut your conquer self lucky

or wise. Yes.

With the

physical sensations to take judgment

out of body sensations great.

It sounds like that's kind of

Yeah, it's closely very similar

to have

many of us don't live in the direct experience of what's happening. We live

on a

lake we don't have no perception of what's happening we live on you know, the suddenly all the associated thoughts connected to those associated thoughts can be many generations removed from Make the directness of what's happening. Yeah.

I've worked in Silicon Valley

several months. And I was really angry about

the fact the first time you have expressed

interest here because I didn't want to

struggle to find a way to want

to want to work situation. And this idea of pleasant, pleasant and my reaction to

that because

so much of the situation so many people are working towards

and I drive

to speak with a lot of this

sort of in contrast to mindfulness

Three step processes one is label

neutral, then look at what is my reaction to it? And then after that, what is my choice?

after that? Is that kind of notice as well? That sounds great. Yeah. So in the immediacy of this experience is it a pleasant or unpleasant neutral experience based on that? Seeing that? Can I see Then how I'm relating to it? Is there reactivity to it? And then is there a choice that's different than the in the reactive ways? That seems like a very nice way. The as the as the as the meditation and meditation as the mind gets filler more concentrated. It doesn't have to be so thoughtful and processes. It's almost automatic. It's more like you see when you see something so clearly, you see this process so clearly stands out. It's not a matter of trying to see it. It's happening anyway and use gets highlighted, then letting go is almost automatic. Yes. Once

you get that idea that you have a choice, yeah. How do you break out?

Well, that's not that hard to say. Because

if the mindfulness has done its work, and you really, really see where the point of choices, then you choose.

It's really easy.

Actually,

then you haven't seen the place of choice yet. You haven't seen it quite close enough to haven't seen it clearly enough. But there's a kind of idea that you see now you can generally kind of see Yeah, it's a good idea. I see that I need to do this as opposed to the They're kind of the demonic workings of the mind, that actual place of where the choices. So, in other words, what's needed is to greater mindfulness. By looking with a creative mind for looking more carefully, looking in greater detail what's actually going on here, rather than some abstract idea of what I need to do need to go in and actually see more clearly what's actually happening in your direct experience. And then you might find the place where the choices easy. And then so that's that's kind of one one response. Letting Go is not easy or cheap or choosing wisely is not easy. And so the Buddhist tradition has a lot of support, supporting kind of practices to support both the both the development and mindfulness, but also support for helping us live a wise show. Choose wisely life. And so the Eightfold Path for example, is has a lot of different elements besides mindfulness that helps us in being able to do that. So for

example, if you don't live an ethical life, it might be much harder to find that place of choice. So it's unfortunately that we have an ethical life in practice right speech. If you don't have a developed to some some, some very good understanding of the principles of the practice, then it might also be hard to find a place of choice and get settled

is a place that we get from away from me with this is wanting to hurt people. And especially when it comes to relationships with people. Anything that comes in as unpleasant to me has the potential to be an emergency, whether they're I'm in a car and I'm driving and they say something sharp, like, I'm afraid I might get in an accident, or whether they're just frustrated, but I have a machine in me that says if I don't fix this immediately They might walk out of my life forever. So if anything is an emergency, I tell myself, so I need to do something fast. And so that sort of means react as opposed to this deliberate response. Now, after maybe even a second, I probably know but what is the case and whether it's emergency, but it's tough for me to get off that track. So I go from, oh, they're not telling me. I'm going to hit something that blinkers on Okay, now I need to fix this. I need either show why they were wrong or why it was okay. Or excuse it and stuff for me to

get onto the response. Great. What I suspect is that there's a there's a predisposition operating. And if you need to look very discover and come to terms with that predisposition, which is operating before this is an emergency arises. And probably that predisposition, that kind of underlying attitude, which is always there. is probably fear. So what you need to do then is to bring your attention to fear and get to know that better and, and resolve it. It's resolvable. And then when you're not no longer carrying an attitude of fear around, then you might, you're not gonna automatically trigger the idea. This is an emergency every time something's unpleasant.

Well, not all fears. But

when when person has an underlying attitude of fear that goes with them everywhere in their life. That's optional. Well, that often feel optional to the person but but that's, that's something that's constructed. It's an assumption that's very deeply rooted in the psyche, but it doesn't have to be there. And it's possible to bring mindfulness to that fear and bring mindfulness to the underlying conditions there and have those be released, so that we're no longer walking around with a constant attitude, of fear that pervades everything, everything I mean,

that's just a meditation, doing a lot of meditation.

For some people I'd like for some people meditation is not enough.

For some people they need to therapy or do other things. Fear can have a deep hole and sometimes it's not. So for some people, it's not enough to do meditation or practice mindfulness.

mindfulness can be quite powerful.

Is that enough?

So let's sit for a few minutes.