

2001-09-02: Intention and Karma

Tue, 6/16 8:10PM • 45:49

SUMMARY KEYWORDS

intention, motivation, desires, act, karma, present moment, thinking, mindfulness, unwholesome, choices, body, freedom, life, garden, moment, part, greater, retreat, relating, theory

SPEAKERS

Gil Fronsdal

Though hopefully the speaker system works for everyone. So we are in escrow I suppose it's called to buy this church in Redwood City. And it's a big step for us as a community. And one of the things I've been doing all along for years now, but especially now at this point, in the juncture of our community, is looking at my intention behind buying the church. And this is something that in Buddhist practice, we focus on a lot is at various points we have to make decisions or act in the world is we look at the intention of why we're doing what we're doing. There could be other things we need to investigate. look a little bit at the consequences of the action. quite likely consequences of that might happen. But from a spiritual point of view of Buddhism, the one of the important analysis is to understand very well. Well, you know what motivates you or us or anyone to do what they do, because the motivations that are unwholesome tend to bring unwholesome results, and motivations which are wholesome tend to be wholesome results. So, especially when there's major significant decisions to be made, to look at, you know, really look at the intentions. And there could be layers of different intentions and motivations that go on it can be what appears on the surface, you know, as a good idea, and then we start digging under the surface and find out that sometimes the intentions might be self serving. And sometimes they might come from some deep sense of kind of altruistic service to others. And we all know examples of think of people ourselves, perhaps Where we might want to do something good for a neighbor or friend or someone. And the primary motivation is not necessarily to help someone, but rather to look good, you know, so it's really self serving for ourselves and motivation is really for our own image. And maybe we don't want to stop helping our friend because we've noticed that there's some self serving motivation as part of it. But it's very important to recognize that that's there. Because if it's especially if it's unrecognized, then the karmic consequences are said to be much greater, since ignorance is, has a as a karmic consequences in Buddhism. The so what I wanted to talk about today was just this notion of intention and karma. I think karma has entered into the English language well enough, I see the word popping up in the newspapers and magazines in a pretty regular basis. You know, it's that person's karma to, to hit 37 home runs, or whatever it might be. And when the when the Buddha was presenting his teaching in ancient India, he was doing it in environments where there was

a lot of different discussion about what karma is and what causality agency human agency is about. And from the Buddhist point of view, karma is not a theory about past lives. So it's not it. Certainly past lives is something that Buddhists would on Buddhists often believe in. But the theory of karma is not meant to be something you know, explanation of past lives. You don't have to believe in past lives or future lives, to understand karma. It's also not a theory of justice, which many of us would like, because we see that people around us in the world doing horrible things, and it'd be nice if we could be absolutely confident that they're going to get their job. desserts. And, you know, certainly the theory of karma suggests that they will get something in return on wholesome acts bring unwholesome results. But there's that there's that there's some guarantee, there's some kind of good magic kind of scorecard in the sky that's keeping track of everything and everyone will get, you know, equal amount of returns based on what they've done. I don't think that the Buddhist teaching of karma is meant to be understood that way. Those could be very reassuring if that if we understand that way. And karma is also not meant to be some kind of idea of pre determinism, that things are pre determined, or kind of little bit connected to that. The theory of karma is not supposed to be understood to mean that once you've done something you are there's nothing you can do in terms of

Avoiding the results of that action. So if if you do something today, then you set you set in motion a karmic momentum that's been predetermined based on what you do today. There's no way of getting around it. Because you committed a lie today. And because you're alive today, in the next lifetime, you're going to be born mute. No, you know, just whatever you notice that, you know, you said, there's a direct, direct, absolute, unwavering mechanical, causal connection. The Buddha said that, if that was a case, and there'd be no room for the spiritual life, because part of the spiritual life is to be able to have an impact on our well being and to change the flow, the momentum that cause and effect flow of are they our actions and their results. And so, we might not be able to have some ultimate or comparable company. fleet change in the consequences of what we've done today. But we can't we can shape the future and we can change the karmic stream by our spiritual practice. So he said, there's no spiritual practice without the ability to change that karmic stream. So the Buddha also then defined for the Buddha, he defined karma by the word cetina. And chapter nine is a Pali word for intention or motivation. So, the theory of karma is a theory of intention. And intention is meant to be something we study in the present moment. It's something that happens in the present moment. Any present moment is said to have an intention as part of that moment or differently, every mind moment. In Buddhist psychology, every mind moment, that mind moment in that mind, there's the operating of intention. And what is the intention that operates mostly we're unconscious To submit, and he goes along you know, kind of unaware of it, I was really struck when I left the monastery Tassajara. After being there almost three years, it was an environment where everything a lot of my life was choreographed. You know, how you stood and how you sat and how you ate. And when you put down your spoon and when you picked it up, and when you did this, and that you know how you stepped over a threshold of a door. Everything was choreographed to to Zen monastery is very much the training is in the forms of the monastery. And so you learn all these forms you have to put your body through. And also there was a very particular schedule that was well choreographed throughout the whole day. There were some freeze free time during the day, but the wake up was like, somewhere

between four and 430. And you follow the bell through the day. And when I left that very choreographed, kind of regimented environment. One of the big surprises for me was that I was no longer there now I had to choose for myself all these things that were chosen for me by the monastery, it was very powerful to have these things chosen for me by the monastery, but it's even more powerful to leave the monastery and suddenly be faced with the fact that many things before that I took for granted never thought about suddenly I had to think about or be aware of or conscious that there was choice involved. So something as simple as how I sat in the chair. There was choice involved before I went to the monastery I never thought about it you sit in the chair I mean, you know what's what's so complicated about that you just sit down and you know, and but actually how you sit in the chair there's a lot of choice about you use the backrest. You slumped Do you sit up straight? There's many, many ways of sitting in a chair. And when we sit down to sit in the chair, many of us I think, the normal course of our Life are not that conscious unless we have a bad back or something about how we sit in the chair. But very subtly, you know, you know, how we caulk our head or how we cross our arms or all kinds of things are intentional acts from the point of view of Buddhism, and you have a choice whether to sit that way or not to sit there we have your arms crossed or not crossed, or have your, you know, all kinds of ways. So when I left the monastery, I was kind of blown away by all the different choices I had, and the choices had consequences. I know I've noticed in my life, something as simple as sitting in a chair, that at times, it can make a big difference to my mood, how I sit in the chair and a couch. I remember once being very depressed, and I noticed after a while that I was slumping, I was like, the ultimate couch potato was like, my shoulders were down in the, you know, the corner of

the couch. And, and, and it was so dramatic slumping that, I thought, well, let's try something different. And I said up straight to the couch. And it wasn't you know, and doesn't often work this way. But just sitting up straight brought the broken kind of energy and lightning to me, and that particular depression went away. And I just indulged in the way kind of in the old slumping way of sitting, it probably wouldn't have changed my mood. So in every mind moment, there said to be an intention. And part of the function of mindfulness practice is not to make us kind of hyper conscious of every moment and every choice we make, but is to kind of in a natural way, begin highlighting that intention is part of our life, that choices and motivation are something that goes on all the time. And then we can start becoming more sensitive to the choices that we make moment by moment. If you go into longer Vipassana retreat, there's a whole series of instructions that unfold day by day for the practice. And some of it first there's you know, just there's a train And how to develop stability and mindfulness on the breath. And then how to be aware of what goes on in your body and then how to be aware of what goes on in your emotional life and how to be aware of your thoughts, kind of filling in kind of the range of our humanity, how to sit present in the middle of it all. And at some point during the retreat, it's long enough retreat. It's comment and give it instructions to okay now start paying attention to your intention to your choices you make. And it can be really fascinating on retreat to do this, to sit there at a meal and sit there quietly kind of looking at the food and notice the intention that has to be there for you to pick up the food and put it in your mouth. That don't you don't pick up the food until you see the intention. And it's really fascinating to watch the birth of the intention and the things that feed into the intention and the things that fuel the nourish the intention or stimulate the intention and then what our relationships

are to the intention. flavors have different intentions. And so the food is fascinating, right? Because we have so many different intentions around food. It could be it's us trying to nourish yourself just well enough to have enough energy and health to continue for the next few hours on the retreat or live your life you have to live. It could be the intention is to comfort yourself. Because, you know, it's been a rough day and, and it's really nice to comfort yourself. And after all, they're serving brownies today at the retreat. So that's really, you know, or maybe it's just simply a craving for pleasure that those brownies are really great. And it was really pleasant, you know, it's so much more entertaining than my thoughts. So let's go get some more entertainment here. Let's get some more pleasure. And so the motivation can be that it's you know, and on retreat, it's fascinating because we're slow often slow down. enough that the automatic pilot that often go comes into play is often overridden by the mindfulness. So with eating, for example, I know for myself that I can eat an automatic pilot. And the sad thing for me or what happens for me when my automatic pilot, I often eat more than my body wants. And, but if I'm paying mindful attention to what's actually going on carefully within me, the body knows when to stop. One of the things I've trained myself to do, I think, for my years of practice, is to try to live as much as I can in my body. And that helps a lot for me with my desires. If I'm not in my body, and I'm kind of disembodied, then it's really easy to be led around by the nose of my desires. And desires can be very compelling. But if I'm in my body a lot, I can have a desire, but the desire often has very little grabbing power, because I'm settled on can often be settled or at ease in my body enough that the kind of forward momentum the grasping or the reaching forward of desire, the disembodied nature of desire doesn't take over.

So I can have a lot of desires. I mean desires kind of my kind of desire type, I think I have, you know, desires come really easily to me, they're kind of like second nature, but because of this ability to be in my body, they just come and go that kind of often, often enough, I see them just go through so that was interesting. You know, another time or not now or forget that.

The teachings on intention are partly a teaching of taking responsibility for the choices we make what's happening to us in the present moment, for the most part is not your choice. There is a there's an aspect of the present moment where the the, the ongoing kind of flow of our intentionality and the perceptions of the world that arises out of out of our attitudes, affects our experience of the present moment. But we can kind of just kind of very lightly say that the present moment is just what you know. It's just given just just the present moment just arises as it is. And then the question is, how do we relate to what's happened in the present moment, and this is, you know, I think many of you know is a very key aspect of mindfulness is to learn to see the present moment as given. And to allow it to be there kind of give yourself a radical permission to let the present moment be as it is. So you have all kinds of radical thoughts arise, painful thoughts, horrible thoughts, desires, you have all kinds of impulses, you have all kinds of memories, you have all kinds of feelings and sensations in your body. And part of the training in mindful is to just learn how to let allow that to be there, without reacting to it by pushing it away or holding on to it and just letting in some kind of float at the present moment be what it is. But another part of it. mindfulness practice is to study what is our relationship to that present moment experience. If you're sitting in meditation, the primary relationship might be just simply

acceptance or allowing it to be there. Outside of meditation, that's not sometimes not a good policy. You can't just accept everything you run into in daily life. Part of the function of mindfulness then is to help us to look at what are the intentions what are the relationship to that experience, that affects our motivation. So if something happens to us in the present moment, and we hate it, we have aversion to it, or we're afraid because of it, then we might make choices that are not so healthy at times. So I mean, sometimes maybe very healthy, but the If something happens in the present moment, and that present moment experience somehow affects our self image, then if our self image is being threatened, then we might then try to lie. In order to bolster it in the face of the people around us, we want to kind of impress. There's a lot of things we might do, based on how we're relating to the present moment experience. So one of the things we're actually doing mindfulness is instant understand how we're relating to this thing right now? Am I judging it as good or bad? Am I trying to push it away? I'm afraid of it. Am I trying to hold on to it? Am I using it too, as a as a way of defining myself defining my self image? How do I relate to this experience? And then having seen that someone clearly hopefully, then to ask oneself, how do I then choose to act? What is the wise way of responding to this thing was In what kind of intuitive I really dropped down to my deepest wishes inside of myself deepest kind of place that I know inside of me, what intention Do I have for this particular circumstance? And I know for myself that if I do that analysis without questioning, that often I come to a very different understanding of what I want to do in a given situation. Yesterday, I was doing something very uncomfortable for myself. And it was for me, it was very uncomfortable had to be do with driving all over Berkeley and this tremendous amount of traffic and, and, and complicated stuff, but I didn't really want to be there. I didn't want to do this stuff in the driving this car. And I took a little moment to reflect wider why was I doing this? Why was I driving around Berkeley, what was the motivation, the intention for doing it? And the intention, what I was doing was I was going to pharmacy pick up medicine For someone who was very sick, and so my intention was to help this person was very sick to help. She's struggling a lot in a lot of suffering and kind of bedridden. And so how can I help this person? And when I was very clear, my intention tried to be helping this person, the traffic didn't matter anymore. The fact that I was driving around just didn't matter. And I was just so happy that I was able to try to do something for someone who was in distress.

So now I'm looking these days at my intention around buying this church. And one of the things that I've noticed is that there are many intentions mixed intentions. So what do you what do we do with that? How do we sort through all the different intentions might be there and sometimes there are layers of intention and you know, the intention to

You know the

I don't know what exactly what what to say but

you know, I might want to I might be thinking about what how the how the center is going to be painted and I really want it to look good. Why do I want it to look good painting you know? Is it because you

know when we invite guest teachers down my colleagues I really want to say to them and we've done a good job and you know we have a cool place or is it because having a nice color painting on the on the building is mixed makes it feeling inviting to people welcoming to people. And if it looks welcoming to people, then people make it easier for people to come. And we often people who are new, new never been to a place. It's not so comfortable to come into a new place. So have a painting it looks kind of comfortable. But what's the intention of wanting to make it welcoming the paint job so people feel Welcome, well, it's as Google then very quickly find it to tie down to the funding what, for me at least one of the most fundamental reasons for buying a church. And that is I want to help people suffer less. And my idea is that having a church is is going to be optimized our ability as a community and myself as a teacher, to help our wider community suffer less the individuals who come. And so that intention then ties into buying a church. That intention then informs how I want to paint the building. That intention might inform the painters that we hire maybe to do the painting because, you know, anyway, so the intention is multifaceted. And what I'm trying to point to kind of maybe maybe not so well here is that we can start studying the intentions behind the intention, the motivations behind the motivation, what's going on, deep down. And sometimes what we'll find is that the deeper motivation the root of the motivation, For us, our have to do with self identity. And then sometimes are self serving and trying to create a certain sense of self. And I want to paint that building because then I look good in the eyes of my fellow teachers. Or it could or the intention could be more other serving trying to be helpful to society around us. I'm trying to paint that building so it feels welcoming people, people will come and suffer less. So we study these things and we take time to with our intentions. If we spend actually some time reflecting and contemplating what our intentions are, then we increase the opportunity for us to clarify what our intentions are, and try to come from intentions which are more meaningful for us have greater value for us, and hopefully produce better results. The teachings of the Buddha is that intentional actions have consequences beyond the Immediate presence is kind of, like you said, to set up a momentum of things of how you through your, through your actions, kind of like, maybe the easiest way of talking about it is we set up a habit formation. So if you always doing certain kind of activity, certain kind of intention, you you're lubricating the wheels of that part of your mind. So it becomes easier in the future to act the same way. That's why if you're always acting on your desires, then you set up a momentum where you become a desire and desiring becomes kind of happening kind of automatically. I've had the experience of kind of following up and a lot of desires. And suddenly my basic desires and all the other desires I could think about were fulfilled or when it came to an end, but it didn't matter. And then I said the desiring was still there. And I had to find something to fill the desire. So one little intention of desire might be innocent enough. But if it becomes a lifestyle, it becomes a day of kind of chasing after things all the time. Then the thing I like is you know, with enough drops, the bathtub is filled. And so you know, any given single intention might be it might be innocent or C minor. But the cumulative effect over a whole day or a whole lifetime is quite powerful. So the if we carry it carry with us a particular attitude about life, and we're always acting on that attitude. That attitude creates a karmic momentum of a certain habit formation that becomes easier and easier and easier to act that way in the future. Our intentions affect our body. If we have a desire or act of generosity or act of hate or act or whatever, act of anger, you can often feel it more sensitively

or you can feel it in your body, how it feels and an act of aggression. will affect your body very differently than an act of love act of generosity.

And with enough drops about misfield and if you spend a whole day with a lot of small little aggressive acts if you go on one on one, and are constantly, you know, upset and angry and all the other drivers, by the time you get somewhere, your body's gonna be tense. And you wonder why you got a headache. But if you go on 101 in Russia, our rush hour traffic and start doing loving kindness to all the other drivers and starts being generous in the driving, you can go ahead and make please It's possible that you'll arrive in a very different state, your body will be different because of the different ways in which the body responds to the choices we make. It's very, there's often a kind of very poetic description of this, where they talk about our life as a garden. And the intentions are the seeds that we plant and you get the kind of garden you get out of your life depends on Not on the seeds that you plant. So if you plant seeds of aggression and hate and craving and greed, and then you get a particular kind of garden out of your life, and if you plant seeds of, of generosity and love and compassion, then you get a very different kind of garden out of your life. Maybe starting about five years ago, I started thinking about imagining what I would have been like if I hadn't practiced. So I kind of imagined what I was like, before I came to Buddhism, you know, I was maybe started practicing or growing when I was 21. So I was pretty young. And so I can imagine what it was like back then. And I kind of imagined the trajectory I was on and what it would have been like, you know, after another 20 years or so, and I was frightened by what I thought. And, you know, very glad that you know that I had the practice that somehow change that karmic stream interrupted stop. Some of the old habits and patterns that I had, and substituted with better ones. I've been told that Abraham, Abraham Lincoln had this said, by time a man is he said, Man, the time a man is 45 he's responsible for his face. And I think, I think what's behind that is you know, the cumulative habits of the ways in which our attitudes and intentions and responses and boys we are in the world affect our body also. So we we find ourselves where we are. That's the given, and we might not be happy with where we find ourselves and what's happened to this date. But it just what it is what it is. And so part of practice is to learn how to be present for it in a generous, accepting mindful way. And then to use that mindfulness and that's the ability of the comes with the acceptance, to then look at the intentions and hope act wisely, with what's happening in the present, make wise choices so that the garden can grow in a particular way. In the teachings of the Buddha, happiness for the most part, happiness, not happiness is said to be the result of our intentions. Freedom, however, which is a very different kind of kind of radical different kind of happiness than normal, conventional happiness. Freedom is supported by our good intentions, good intentions create a useful garden for freedom, but freedom is not the result of an intention. So what that means is that as a person practices, setting creating a good garden is very helpful. So it's very important to live ethically, for example, and creating an ethical garden at least without an ethical garden is very hard for freedom to But at some point, we have to also realize we have to let go of all our intentions. We cannot be defending or holding on to even good intentions, if we want to be free, and some people will hold on to good intentions as a form of security, and they're constantly negotiating and working on figuring out, you know, what's the right thing to do here, or what's the good intention and, and in order to become free, you have to let go of even your good intentions, not once

and for all, but at least in the moment, where freedom is going to occur. And so especially like on deep meditation, deep meditation, for example, you have to be very careful to track your intentions, to know when to stop having intentional mind moments, when to actually stop the flow of intentionality.

It's kind of like you have to create a garden that has maybe an apple tree beautiful, healthy apple tree. They have a nice branch that's that hangs over the fence of the, of the garden. And when the apple tree is strong enough, you plant the seed and it grows and grows and grows. And then at some point you can climb up the apple tree strong enough to hold you can climb up over the branch branch kind of hangs over the fence of the garden out to the outside, and you hold on and then you drop and then you're free. Like you need to have that strong tree to climb up and get over to over the over the edge of the fence. So there's a very important place in Buddhist practice for our intentions, studying it and getting to know it. And there's a very important place for letting go of intentions also. And

without knowing without seeing our intentionality working, it's very hard clearly being very familiar with. But it's very hard to know when the moment is let go of it entirely. So those are my thoughts for today. And now it's your turn to respond. Yes.

When I find myself, you know, wanting to do something,

and

you know, maybe 60% of it is like wanting acknowledgement or something like that. What do you do with that?

It's a great question. What do you what do you do with it if you didn't say it this way, but what do you what do you do if you notice that some of your motivations certain percentage of it is unwholesome, and maybe some of its wholesome? It's, I find it a real pity if if you sacrifice a wholesome activity, so you're helping helping a neighbor or something because You notice that part of your mind is has some unwholesome motivation tied to it. So I don't know his percentage have to kind of figure out a little bit also with the consequences of our and what the greater good might be. And sometimes it's okay to go along and notice that you have some unwholesome motivation. You want to acknowledgement and go along with it. Okay, you know and kind of pat that need on the back so it's okay, you'll be better you know, you're going to get what you want right now. Because I really want I really want to help this neighbor also. So I'm going to go help the neighbor and not sacrifice it. Was that clear enough? Mmm Keuka was confused. I'm sorry. was like confused earlier today. My talk? No, just this was confused. So I try again. Try again. Someone's gonna somebody to try for me.

Sure could be or how mindful you are. Because sometimes we act directly but seemingly spontaneous. If the mindfulness is much higher, you would have seen that there was a whole kaleidoscope of motivations that happened very fast. The so what I was trying to say is that

sometimes our motivations can be mixed, it can be many, many different motivations that go into wanting to do the same act. And if you notice that it's an unwholesome motivation is one part of it, then you have to decide what you're going to do. Are you going to not do the act because a certain percentage of it is unwholesome, or are you going to act on that 40% or 60%, which is wholesome. And each of you gonna have to decide for yourself, but I know I act sometimes on things where I noticed that there are some something unwholesome Motivation as part of it, because I think actually the greater good is done by acting on it, and not going to sacrifice the greater good by protecting or kind of just avoiding my little bit of neurosis. That's part of it. However, I try to be very honest about that neurotic motivation, for example, and then try to study it and try to maybe clarify it and other times or trying to work with it or, depending if I have time or whatever. I'm not going to be in that case, kind of be naive about it, also, the police.

But it's mentioned earlier, that if you act on an intention without knowing it, you create, if it's an unwholesome act, you create greater negative karma, than if you act on it, with knowing you're acting on it. Ignorance itself Ignoring what's going on, creates negative karma. So if you don't have the ignorance as part of it, then you're creating less negative karma. So I think if you if you clearly see what's going on, chances are that you're, you know, mitigating some degree, lessening the consequences. Yes.

Yeah, that's a good, very good question. I don't know if there's any, any clear any, any clear guidelines that I could give on that kind of situation, because it's kind of a it's a judgment call often. But one of the things that I will do in a situation like that, again, is look at my intentions and my reactions. It could be that that as I'm reflecting, you know, what's enough here, what should I do here? That I might be impatient because I'm really trying to get To the movies on time. And so, I don't wanna be, I want to be I don't wanna be late for the previews, you know or something. And so, my impatience, you know, my, my desire to get someplace else begins to creep into the situation. And it can become stronger, the less of emergency it is, if I can be aware of my reactions, my responses, my other intention, my other desires and wishes, or perhaps fears comes into play. Initially, there was no fear at all, because it's obvious this person is in distress. But as you're walking the person home, and you realize you're kind of walking down an alley, you know, or, you know, you can walk in and suddenly or fear comes up, we said, worrying is ever going to end. You know, this person seems to be constantly asking for more and more and more. So, or maybe the maybe the person not asking for more, it's just that, you know, fear operates. You know, once you get once the initial crisis is over. Fear is the kind of attitude we tend to walk around with, and so kicks in, and that affects our analysis situation. So the mindfulness will help us understand All the different streams of thoughts and attitudes and reactivity that feed into the choice we're going to make. And sometimes it can be many, many different streams. But if you understand some of the different streams, then you might have greater clarity about which streams are use giving you useful information and which streams are not useful. Thinking about the previews and getting there in time. Probably is not a useful stream to think about when, when when is enough and helping this lady. Was that clear? Enough. Let me clear now worried now. That was that helpful. That's that question.

Sort of Yeah, not so much. let other people answer the question, because it's a great question.

Whether my intention is I want to help or I want to do the right thing. And so that idea of wanting to do the right thing.

Finding the right thing is

beautiful, great. Someone else.

I really liked what you said about being in the body.

Not being so subject to desire body, but for me, it's it's kind of like, I like the phrase, the body never lives. And if I can stay in my body, then I get away from all of the confusing is it this is a bad is it good? Is it nasty? Is it selfish? And so that's what meditation has helped me with is finding a actually identifying a feeling in my body that has a ring of truth to it. And the trick is to take the time to get in touch with it because I'm not always there.

Right. Great. Please.

A few weeks ago, I think it was Nisha, she was saying that you want to be able to have in

mind have the same reaction whether whether

somebody says something good to you or something bad to you.

And I just kind of thinking on the two things like you know, you're doing something to help somebody.

But you're also thinking you're doing it because you want them to like you or whatever. What if they came back and said, You're such a rotten person, I knew what you did for me. You know, that wouldn't feed the part of you that coming to get good appreciation.

Right? So it's very important you said part of part of the value of really understanding our intentions well, is then we can fall back and knowing that the take I think kind of essence refuge or some some sense of well being, that our intentions were good, and even though other people are criticizing us, and sometimes even if the if the x turned out to hurt someone inadvertently You know, you might feel regret and remorse about having someone being hurt. But it actually helps to know that your intention was a good one. Yes.

If we can give ourselves the same kind of compassion

That's very nice. He said if we can give ourselves as much compassion as the person we're helping, and that can that could help or mitigate the, the problems that often come in when we're being very hard on ourselves or harsh with ourselves. Yeah.

Right.

The ultimate freedom of Buddha is a is a is a consciousness which is not related to anything. Most most of the time, our consciousness or our moments of consciousness are related to things all the time. So first to say very simply, right now you're hearing consciousness is related to my speaking, you're oriented towards it in your and any hearing cannot be oriented in any particular direction because be open and free in all directions and whatever comes comes by itself is not oriented in any one direction and orient towards anything. It's not related to anything. Someone consciousness is not relating to anything at all, anywhere in the universe. Good. Right, and the intention is always a little bit directed into the future. So, you can't completely let go, if you're involved with intention to consciousness then relating to something if there's an intention

Last last one.

Yeah. That point.

That point are you free of karma? Yeah.

That moment you're not creating any karma

sorry, at that moment.

Well, there's no intentionality there's no karma to be created. If you're

doing something, you're still not.

Oh, well, this gets into Buddhist theory that I don't feel very qualified. I mean, I know this theory is so I don't know if you're interested in it. theory is that dumb is the Someone who's fully enlightened acts in the world without intention. I've never met someone who's fully enlightened. So I couldn't ask him or her if that was the case, or what that means and I don't know quite what it means to say that. That's the theory.

Last one, please.

Freedom, meditation I like

meditation since the university started constructive thinking and as meditative thinking that's where I like being free of constructive thinking. When the world of things

No, there are free moments of

constructive thinking. So my

right

Right I'm not sure what you mean by constructive thinking but the

mind which doesn't relate to consciousness doesn't relate to anything could still have thinking. It just the mind the consciousness not relating to the thinking. So oriented towards thinking, just as just as it can be sounds, there can be sensations. Freedom doesn't have to be an active cessation were seizing of all things. Freedom can also can be inclusive of all things, but the mind is not oriented or relating to any of those things. So we don't have to be it doesn't have to involve the seizing of thinking that there can't be any latching on to the thoughts. Most thoughts are, you know, are we're latching on to them. You know, you've probably heard me distinguish between thinking and thought. So thought thought and could happen in enlightened mind. But thinking probably doesn't thought in thinking is when when one thought grasps on to the next one next one you kind of, there's some attachment as part of it. Yeah. It's very inadequate my response to you for me. So I should end before I get too much over, over my head or something. And it's nice to come down here on Labor Day weekend, and see you all and I'll be back next week.