

# 2010-11-29 The Five Hindrances

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## SPEAKERS

Gil Fronsdal

So Good evening, everyone. So I have I have one announcement. And our two announcements actually. It's interesting thing happened for IMC over the years. And I was kind of surprised when the announcement was made in a Sunday recently. Many years ago. We have we had it we had our children's program as we have now. And one of the parents decided that the children's should do some kind of service in the community, something, you know, outreach, something and so that the families collected books and brought them to the Fair Oaks Community Center, which is the city organizes where they had giveaway toys and books to low income. Kids in Redwood City, wouldn't otherwise have those things. And so some of the families and kids came brought all these books out and they distributed at the four oaks center and so every year after that we've done that. And it's been so much fun I know it's a low key thing that mostly coming out of the children's program we have here and we make announcements here and people bring some books, children's books. And then there was a notice sent out to all the Redwood City School students last for 10 days it was on a Friday where they go home and then Fridays we still packet information for the parents to read. And there was a flyer about this fair Oaks toy and book event where the you knows people can come to this event. You sign up for it to come and get the criteria you have to match and you can't just walk in but and it's big, you know big letters, it says toy and book driver program for something and then it was pointed out to me that The book part of the toy and book program are the books that come from IMC.

So this little thing that started you know, many years ago, our kids program kind of slowly grew. And now this is one of the things we do for our local community every year. Still small thing, but I kind of thought it was kind of nice that happen that way. So what it means though, is that if any of you have any children's books that you would like to donate, that's when she was boxes over there by that outer Hall. People have been donating books, and probably in the next week or so it'd be nice to bring them to work, children's children's books, so that can be used, but they should be in good shape. And if you have anything like that, that you'd like to give, then that's what all those books are there for. And the other thing is that since we met last Monday there's been news in the IMC has been searching for five, four or five years now, to buy property to have as a residential retreat center someplace we can go do residential retreats. Right now we go and rent facilities for it. And it's been very hard to find something we can afford and something that works because of building permits and all kinds of issues. It's been very hard in this area. And so we found something just the other side of 17 towards Santa Cruz, it's 50 minutes from here. So it's figure it's close enough. And we made an offer on this property last Tuesday and was accepted. So that's kind of big news for us. And that we have a six month escrow period. And because the resort because we don't we It doesn't make sense to for us to buy it unless we know we can get the use permit for it. And it will take that long to figure that out from the county. Whether we can get a use permit. Now I'm spending lots of money. Going through this use permit process, lots of time. Just so we can have a retreat center seems like a simple thing to do. You sit up, you show up, sit down,

close your eyes and you sit on retreat. You know what can be to work What can be more, you know, simpler, and that the county doesn't understand it that way. So some of us will spend a lot of time for the next six months through this process. And we're going to have a community meeting on here at IMC on Sunday, December 12, at 1115 in the morning, for about an hour to talk about the property and what we're doing. And so if any of you, anybody your interest, anybody here is interested in that. There'll be a meeting to discuss it. And I'm sure you'll if you're interested, there'll be lots of opportunities to learn more about it.

So and then as a topic for tonight, those of you here last week remember I asked the question about when you had when some great loss or some important crisis in your life, too big challenge, and there was no wisdom operating for you. What is your kind of instinctual response? And I think this is a very interesting topic. And one that is very helpful to understand in yourself is what are your kind of instinctual gut kind of reactions, you have to challenges things that are difficult, that are counterproductive that some people used to worry that derail you, or obstacles for you or problems for you? Not the problems aren't the problems aren't problems, the problems is how you are in response to it. And so what is that? What do you how do you react? And so I'm going to talk about that today from the point of view of It's called the five hindrances. And it's a very important topic in Buddhism and Buddhist practice in mindfulness practice. And anybody who does mindfulness practice should not only memorize what these five five are, but should be very interested in this. Because they're universal responses that human human people humans have to being challenged when you have no wisdom, operating. And so these five in the Buddhist is actually seven but four of them are lumped together into two categories. But so there's sensual desire. There's ill will, there's what's called sloth and torpor, as you know, too, and then there's restlessness and agitation sometimes called restlessness and remorse and then the fifth is doubt. So, these are very interesting topics. And one of the ways of looking at these interesting topics is on the very interesting issue of what interests your mind. It's a mind is always interested in something. And but the mind is sometimes not interested in what you want to be interested in. And that's part of the problem that, you know, you sit down to meditate, and you're told that you should be interested in your breathing, but your mind has other interests. And so they're not aligned and are working together. And so because they're not working together, there's kind of some friction there some problem there. And the idea is to bring those into harmony. But to to be interested in what your mind is interested is a great topic. Where does the mind go? What are the common patterns your mind has, when you go about your life? Do you know do you know? The top? Top 10 are the top three themes that your mind tends to pick up every day and maybe now particular topics, you know, but rather the kind of category of themes Do you tend to worry a lot, you tend to be have a lot of desires, you tend to be up and do it with top, you know, the top, top tune is aversion or ill will the resentment or is it doubt? Or is it, you know, confusion? Or is it you know, they say sloth and torpor and Buddhism is this restlessness or agitation, lethargy, giving up collapse? What you know, what is it that goes on for you? And now, not that you're always those are the top 10 in your mind, but what are your top 10? What are their concerns? Are you mostly thinking about the past mostly thinking about the future? Are you mostly problem solving? Are you mostly reviewing reviewing something? Are you having conversations, you know, where does your mind tend to go go and what does it interest in? What is it picking up And then to look more carefully at the nature of that interest, what drives it, what keeps it going and this, like this over and over and over again? What keeps it going. So these lists of the five hindrances are five interest the mind has, which get in the way of really doing what we most want to do in our life, whatever it might be, unless it's those things. They say that these are the primary obstacles for the mind, they get peaceful or still are concentrated. They work keeps the mind kind of churning and going and going, the primary five big ones, their main kind of obstacles.

And so sensual desires, a tremendous hook for people actually any desire. And you'll find in the western Dharma teachers, that they're kind of easily rather than calling the central desire which is the technical word, they just call this hindrance, desire. And so what you're in the mind, he has these desires and the desires can be very captivating. Sometimes because desires come with fantasy, and we're so we're fantasizing images or stories that our mind about the how wonderful this object of desire will be. And usually those fantasies are pleasant. The promise of the desire sometimes is a pleasant promise. And so it can be very captivating. And because of our wonderful capacity for imagination, sometimes imagining the object of desire can be half as good as having it. And then a few times in our life, you'll probably find it's actually better. And you finally have it if it doesn't live up to what you know, all the promise that had in your mind. And so there's something about that promise and the pleasure, the pleasure, the delight, the alert Have fantasizing wanting desiring, there's they're reaching out forward where desires, his tendency to be kind of fixate on what the object is. And we lose touch with what is here. What I mean is that if you're looking at the object out there with the nuts enough intensity, then you don't really know what it feels like in here to have that intense feeling and desire. And so you don't notice perhaps that you're you know, you're you're straining or tense or leaning forward. Or you don't notice that they is exhausting churning of the mind spinning the mind wanting wanting one thing. And it's very tiring, tiring for the mind to always be wanting, but you don't see the cost of the wanting. If you're so focused, fixated on the thing that you want and what you have to have. Sometimes if you look carefully at what drives desiring or having desires, being caught in the neck, fixated on desires for what they want, is there's, there's something underneath that that's driving it. The word for the Buddhist word that we translated as hindrance literally means covering. And I like this idea that it's like something that somebody gets covered over, our capacity for wisdom gets covered, covered over capacity for clarity gets covered over, but also what gets covered over sometimes is the underlying kind of fuel for our desires, or neurotic desires. So sometimes, for example, you know, that if you could keep some people, people get lonely or insecure or afraid. They have strong desires for food. And the food kind of covers a loneliness or their fear kind of kind of tempers it or something. Sometimes a variety of ways of being uncomfortable or being there. There's a whole That desire, if I can go and get that thing, then I'll be comfortable. If I can get that thing, then that person, then it won't be so lonely. If I get you know, that job, then I'll be safe and secure. And so the desire is a kind of perpetuated or, or arises out of some deeper emotion that's actually going on. And again, if we're okay, focus fixating on the object of the desire, we won't see the roots of the desire. And what we're trying to do in Buddhism, Buddhist practice, is to sit to step back to find out where the roots from which our behavior springs. And if it's if it springs out of loneliness, or springs out of fear or insecurity or whatever, then is there a wise way of relating to it, and one of the ways that we have in Buddhism is to turn around and bring it careful loving, compassionate, Attention, attention, to feel it so there's this one marvelous movement in mindfulness, which is to move your attention around hundred 90 degrees. Which is, rather than focusing on the object of what you want, you don't necessarily stop one thing. You don't reject your desires. But you turn your attention 180 degrees around and feel what it's like to be wanting. So rather than focusing on the object, you focus on the subject who has the desire.

So if you focus on the object, you have one way of being in the world. Yeah, that's what you'll learn. That's what you'll study. That's what you'd be interested in. But if you turn around and study what it's like to be wanting, you have a whole different study whole different phenomena going on. And then you can see is this really how you want to live your life does this feel good? Is this right? What's whether the roots of that desire so it's a very interesting movement because what it what it says? You don't have to stop desiring. You could if you want, if it's easy enough to let go of, but you don't have to stop desiring. But you have to turn around the attention and say, I see you. Desire, I'm going to look at you. I see you and then really see it for what it is. Chances are if you really do that, well, you don't need to return. You won't be fooled by your desires, or you won't be pulled around by them or pushed around by them.

They won't drive you, you'll be in the driver's seat rather than your desires. And where would you rather have to have in the driver's seat? your desires are you I hope, I hope it's you. This is not to say that desires are wrong or bad to have. But the issue here is the way that being fixated in desires, creates an obstacle or creates blindness or makes us not see clearly what's going on makes us It makes it wisdom and accessible. I know that when I was young teenager some of my pursuits had very little wisdom in them. And a lot of desire. And, you know, it was okay, I got away with it as a teenager. But it wasn't that great. And as I've gotten older, I've gotten much more interested in, you know, turn around and look and see what's going on. So the second of these hindrances is, ill will, sometimes translated into English as a version. And these are interesting pair because they're kind of like opposites. One is desire wanting something and the other is not wanting it. One is kind of going towards something in a certain way to have it. The other is somehow to get rid of it to stop it. What they have in common is that they both fixate on the object, some object of concern. So we're angry with that person does offer them sitting on the cushion I'm sitting on is too hard. And so I spend meditation session, designing wonderful ways to burn it. Or, you know, I sit here feeling tremendous aversion to the people who put together this meditation center who, you know, how did they Why didn't they get softer, foam filled, water filled? You know, office cushions, why don't you sit on this hard one. And so you know, if the desire if it caught my desire and fantasizing about the perfect cushion, designing it, if I'm focusing on version, then I'm kind of angry at something, somebody something, some person, it could be angry with myself, How can I be so stupid? How can it be such a terrible person to sit down on such a bad zafu and that's where the ill will goes, What? Suppose whatever reason, there are some personality types that tend more towards desire. There's some personality type of 10 more towards a version. And when Buddhism says that it doesn't make a value judgment, particularly like the you're better, of course, person, one or the other, but it doesn't make a very interesting statement, or teaching that it says the, the versiv personality, when you're operating out of a version, you it's possible to make much greater harm in the world. So it's more dangerous than desire, Jen, you know, generally the generalization. However, from the point of view of doing Buddhist practice, you're better off being an aversive personality than desire personality. Isn't that nice? Those are those people who are immersive and they're, I think the reason is that with there's a kind of impatience aversion. And saying no enough of this, not this. So you kind of you know, your mind gets caught up in his concerns his preoccupations, whatever you say, No, I'm not gonna go there is attached to something No, not that. So use the well a version can help you on the path.

Desire can too but desire tends to be much more because so pleasant in certain kind of way, you're less likely to want to say enough of it. Also, aversion tends to be the unpleasantness of aversion tends to become stand out much sooner in people than the unpleasant is having desire. So that's also can be motivating, you know, enough of this. With a version it's the same thing that it's very interesting to turn the attention 180 degrees around, not focus on the thing, the person that you're aversive towards, but turn around and really Feel subjectively what it feels like to be aversive. So even if you're aversive towards yourself, how do you turn around then you're turning around from that looking into add something to what it's like to be feeling that in the first place. So rather than focusing on yourself as an object, you focus your energy on yourself as a subject. And then you get very different take what's going on in the present moment. It tends to bring for some people much more compassion for oneself. If you turn around and feel the should subjective qualities of sensations feelings, what it's like to be immersive, because it hurts very, very uncomfortable. One of the catalysts for aversion is resistance or aversion to feeling uncomfortable in that thing, aversive is uncomfortable. is built, sometimes there's built into it the very mechanism to try to get away from that feeling of uncomfortable by being more versiv. And that's very quickly ends up to being a cycle. That's self perpetuating. And so somehow you have to stop that cycle. And this isn't this little trick of turning the attention around hundred 80 degrees is one of the ways to stop that cycle, and turn around and we look back and we just be present for our discomfort. Don't cover over our discomfort, but feel it and be with it. And one of the little kind of sayings



I like to teach is that in mindfulness practice, we're trying to learn to be comfortable with our discomfort, meaning that we're willing to be present and nonreactive just be present and feel it and hang out with it and see what we can learn from it, not give into the reactivity that spins That's out from it. But stay present, stay present, stay present. When we're present, then there's more chance in that space of presence for our wisdom to operate, our better understanding of what's best in situation to operate. If we're acting reactively, acting reactively from our aversion or ill will, then chances are that you're not going to be so wise. One of the teachings around all five of these hindrances given in Buddhism is that it's very useful to recognize when you're in the grip of a hindrance, because then it says, You should never make a big decision or any decision when you're in the grip of a hindrance. Because you're probably not thinking very well. So if you know you're gripped by anger, ill will take a walk before you you know, say something that gonna ruin a friendship that took years to build perhaps. So the next one is sloth and torpor. And as I think very few people use these words anymore torpor, they use sometimes but slot except in Buddhist circles. So it's kind of like a Buddhist thing. And, but as a strategy of how we react to challenges, I think of it as a lethargy, resistance. There's a kind of lethargy, lethargy, that sets sets sets in, when we resist don't want to be present for something. And I call it for me, I called my series mind. Because when I was a kid, and I'm 11 years old or so, my mom would take me to Sears to buy clothes. And it was one of the things I hated to do. Just a smidge. It would just kind of make me so tired. Oh, do we have 204 gil?

And I get so tired and then you know at the end of it you know we'd leave and obviously we should we get some ice cream. boy did I better gee then there was no shortage of energy available and it wasn't the issue of how available energy was. It was an issue of you know my resistance to something you know my attitude towards something. So the way in which tiredness lethargy, resistance is an attitude a strategy is a very interesting one. And it's very interesting to look at. So again to turn around and look and really feel that's a little bit hard with sloth and torpor to go around the look at the subjective feeling of it because it feels so tiring. So sometimes with sloth and torpor, the instruction is don't turn around to look at it if it's just going to drag you down further, but do something which is energizing that wakes you up. So in meditation, it can be as simple sometimes as simple as sitting up straighter. Sometimes it's a matter of doing something energetic. in meditation you can do with mentally you can kind of kind of arouse more mental alertness. By using the mental noting that we do. Sometimes we actually make small ongoing mental notes that that it can energize the mind. But you know, go for a run or, you know, there's a variety of healthy things you can do to get energy. But if you use energy, if you do something energetic to overcome and sloth and torpor, without understanding the roots of it, then the roots are still there ready to pop up in the future. And so what we want to also want to do is look more deeply what are the roots of sloth and torpor? And sometimes there'll be a day that relates to the first two hindrances. Frustrated desire or frustrated diversion can lead to sloth and torpor can tiredness, that frustration that kind of, you know, trying so hard to get something to get, you know, leads to, sometimes the kind of giving up. Now, I'd said it said that Americans are sleep deprived, as a culture as a people. So we have to distinguish between real tired tiredness and this tiredness of sloth and torpor, two different things. And I like to think of sloth and torpor as being an attitude, a particular strategy of how to avoid being challenged by shutting down and you see that sometimes you see it very dramatically involve babies. If they get overstimulated a lot of sound and environment, they fall asleep. And that mechanism sometimes still operates for adults in the form of getting kind of this tired shutting down. Enough This is too much for me. If we have if we've learned this art, this trick of turning around being present for it discomfort, the being being present for the very thing we want to shut down against, then we don't have to shut down so much, and then something else opens up for us. So turning around and feeling can be at some point becomes important. The fourth of these five is two parts there's restlessness, and then the second part sometimes called agitation sometimes called remorse. I think that in Pali in ancient Buddhism, the word was really remorse. So restlessness agitation is all the forms

of being restless, agitated, you know, lots of energy going. And again, it's interesting Look at how it's a strategy or an attitude to being challenged, being uncomfortable, but something some people shut down. And some people get hyped up, they run around in circles bouncing off the walls and anything but that, you know, trying to you know, something has to be happened, I have to do something, let's do something or, you know, it's all kinds of manifestations of being restless. remorse is a particular form of restlessness that preoccupies the mind catches the mind, which has to do with feeling regret over something we've done in the past. And, and that's a particular that's going to be very powerful hindrance because the mind can't get over it. And so the mind keeps getting stuck keeps going back to that and it keeps the mind agitated. One way to keep agitated is with this kind of a, sometimes a kind of almost a natural fear of getting caught.

I did this thing. And you know what happens if I run into that person? What happens if this happened. And there's all these what ifs and concern and all that is there. So with remorse, sometimes some kind of deeper soul searching has to happen, where we have to kind of look and sometimes make amends, go talk to the person, apologize, go fix what we've done, so that that part of our mind can feel at rest and not feel kind of caught up or agitated. I think I found that agitation. restlessness is one of those great states that's very interesting to turn around and feel the subjective state of being restless. And I've said many years ago now, but I remember sitting being very restless, and it was kind of fun to sit in meditation, and it was kind of like having a ping pong ball. It's kind of click, imagine there was this ball of energy is kind of bouncing off the walls inside my body. And I just got so fascinated, it just kind of sat there and Watch the bouncing around and up and down and around spinning and churning and tightening and doing all this stuff. And it was quite entertaining. And certainly more entertaining than kind of kind of letting it kind of be in the driver's seat can be caught up in concerns and worries about things. sort of turn around and feel it energetically is very interesting. And then if you feel at net present long enough, you might start seeing what the roots of it are. What are the roots that are covered over that you can see, and with restlessness and remorse, restlessness, agitation, one of the common roots is worry or fear. So then it becomes a challenge is how do we sit? How do we stay present for fear? How do we really feel it in a way that we're not being pushed around by it? And that's part of the art of mindfulness is learn how to do that, how to take our seat, be present, be still and just feel as it is, discover what it is, rather than being pushed around by it. And then the last of the hindrances is doubt. And doubt is said to be one of the most dangerous of the hindrances, because at least my Buddhist point of view, because doubt is what can take you away from the Buddhist practice. We can doubt ourselves, we can doubt the practice, we can doubt the time this can't possibly be the right time to meditate. Or we can doubt the teacher that we have, you know, a lot of things that can kind of, kind of get derail us so that we don't want to practice we don't practice. But our doubts can be about all kinds of things. And the doubts can be very limiting, because then we don't act. I think of it as in decisiveness. Not being able to commit and do because we're just spinning around in circles, wondering what's the right way, what's the right thing to do? We can't make decisions. Some people will spend days and days weeks and weeks making a decision that maybe could be made in two minutes. But you know, that is really the best thing, the best price. I remember once when I was I think I was 20 I had to buy one of the first big purchases in my life, which was a sleeping bag, a down sleeping bag. And I think I spent one or two weeks walking through Berkeley to all the little backpacking stores, checking out the price of sleeping bags I just couldn't decide is you know, now the walking I did was phenomenal. You know, the doubt and then decisiveness trying to find the right one. Now with doubt, it's also interesting to look at it from the point of view of Is it a strategy to avoid facing something it is some way that we're uncomfortable with something. And so we're kind of ricocheting off spinning out Rather than turning in and feeling being present, what is it that's really going on? that we're not really facing? Because we're being so indecisive? What are the roots of doubt? And sometimes the roots of there's many routes that could be one of the interesting ones is that it can often have to do with self identity issues. So the idea

of this is who I need to be or who am I? How am I going to be seen? And so sometimes it's productive with doubt, to look and see, what is your self image that you have about yourself, that's coming into play, so that you have doubt or that influencing that attitude of doubts going on. Another interesting inquiry with doubt is to ask yourself, what benefits are you getting from being doubtful?

Now there are sometimes healthy dogs to have, but here it is, it is a hindrance. It's meant to be kind of this is something that hinders health that hinders our wisdom. But what's the benefit of doubt? And one times, sometimes the benefit of doubt is, then we don't have to face something, it keeps us from facing and really owning up to something. It keeps us kind of non committed, it keeps us away, keeps us protected in a certain way. And so, you know, turn around, see what, you know, to ask the question, what are the benefits we get from it sometimes can reveal something interesting, that goes on underneath. So, these are the five hindrances. And in our mindfulness tradition, mindfulness students are encouraged to become connoisseurs of the hindrances. They become experts at them. Now this is both good news and bad news. The bad news part is that, I suppose is it means you have to finance It says, in order to study them, the good news is that you have to have hindrances. So you can study them. The good news is that you don't have to see it as personal failings. You don't have to be, you know, jump on the bandwagon of this. I'm bad for having this. Rather, you can say, Great. Finally, here it is. Gil said that I should be on the lookout for a really good hindrance attack. And here it is. So let me study it. And let me get to know it. Well, let me you know, make really find out what's going on here. And if you get rid of it quickly, if you make it your highest priority to get rid of it, maybe you won't learn from it, or study it very deeply. So ideally, you would get yourself in a safe in situation where you're safe, meaning you're not going to act You know, mistaken ways because of the hindrance. So meditation is a great place to have endurance attack, because it's generally safe meditation. And then take your time. And just feel that get to know it. Feel what it feels like in your body, the sensations that come into play, how you're energized in your body, or lack of energy. Get to know what the thoughts are in the feelings or the energy of the mind. So noticing the feelings, the kaleidoscope of emotions that seemed to come into play with this, with this hindrance going on. And the idea is to become a real kind of surreal expert to really be able to see it and smell it coming get to know all the different facets of it so that we can have a realistic understanding of how it operates. And so rather than having some policy or hindrance is a bad is supposed to get rid of it. We can really understand the nature of it and we understand something really well. Sometimes it passes by itself or we let go of it easily or Golf itself. It said that wisdom comes from familiarity. That also is bad news. Because the bad part of it is that it takes a lot of repetition to get familiar with something. So we might see your hindrance over and over and over again until you really understand it well. But that's the task of mindfulness is to turn around and look and understand and see. So what is your so now I've told you what these five or and you know, I think the assumption is that at all five visit everyone, everyone has all five at some point or other. Occasionally we have all five together. It's called a multiple hindrance attack but An interesting perspective to look at is of the five, which tends to be your most frequent visitor. Which is your favorite or not your favorite, but which is your minds favorite? Do you tend to go more towards desire to ill will, to lethargy, to restlessness or to doubt. If you find yourself in a challenging situation, very uncomfortably challenging situation, crisis of something, or other, which of these five is the most likely one to kick in? If you have no wisdom? Do you tend to get angry? Or do you tend to get lost in doubt or confusion or you shut down in some way? What happens to you? And if you can, if you can notice what your common theme is, so those five then you can make that the

primary or not hindrance to study for a while. study it read about that particular quality, talk to your friends about it very diplomatically and wisely. If you have a friend who seems to have the same quality, say, we talked about this what what have you learned about this particular one? And, and, you know,

really try to kind of work it and find out as much as you can, how your particular hindrance works for you, and what's underneath it. What are the roots of it? What does it cover?

So, those are the five hindrances. We have time for a question or maybe a wonderful testimonial around the hindrances

It's more. It's not exactly a question and something that I think I mean need to hear. To make it better for me. Since I started doing this mindfulness or learning about it, that my mind is not me. It changed my life some way. But also it also created this thing where when I don't get to be there at that place, or I'm trying, where I'm trying to be in a mindful state, or I'm trying to be trying to meditate three times a week or you know, to do some practice, it will take me to a state where it is strange because now I have this awareness that my mind is not me. And then when I'm not there, it feels worse than before. That's right. It feels worse than before our song Because some way I look at my mind, I know that I may be wrong. But this What I'm saying is I have to try to change the way I look at it as if it was me in it has happened before

that I was scared about this.

But now you're scared about it before you're

I feel scared sometimes that with the fact that my mind is something that is a part for me. I think it's not really apart from you

something that I can't control and there will be Blaine is this is his radio, and it's always playing these songs and these thoughts. And it's happened before that I was. You know, in those days when you're not well when you're PMS and if you're a woman or so many things could happen and then this turns against You it has happened to me before. And I was very scared. I was okay if that's, if that's something that can think whatever he wants, what can he do to me? What can we what can it make me do?

Well, if you're Yeah, so if I understand you, if you are not mindful of your mind and what it does, then it could then it can make you do all kinds of things. But if you're mindful of it and see it coming, see what's going on, then you have more choice. And one of them, you might not have a choice of what the mind says. But you have a choice of whether to act on it or not. You have the veto power. And, and one of the most important controls that we have, is that veto power. So you know, I'm not going to go there. I'm not going to pick that up. I'm not gonna act on that. You might not have control over what bubbles up in your mind but You have the veto power, and it's very significant, and it keeps you out of trouble. But I wouldn't, you know, I wouldn't make too strong a division between you and your mind. I mean, in Buddhism, we say very, we say often you know that your mind is not you, but there's nothing else wishes you either it isn't like yours.

You know, so, you know, it's like a you over here that's, you know, suddenly your minds over here, you know, you're not anywhere. The, but it's possible to be aware of how all this works. And, but you're not, you know, the whole everything's kind of integrated to this. And so, we do have some say some control over what happens in the mind. You can sometimes change the direction of your mind you, the mind is not completely a given. If it's not someone that you're not someone else it is you. So you have some say about it, you can change the cause the conditions, maybe you can't necessarily stop something from happening, given these causes and conditions, but you can change the cost and the conditions.



So, you know, if you, you have different different, there's a different if you're tired. That's a different condition than if you get enough sleep. If you're tired, if you get enough sleep, then you have a little more room to get in there and adjust things or change things and not that and let's be careful with this. And let me see if I can develop certain things. I regularly change the direction in my thinking. If I notice if I'm thinking about something which is not so useful or interesting or something, I'll say, Well, you know, I'm gonna be thinking anyway. You know, maybe I should think about something else. And so then I'll change the direction and they know that Want to come down and give a talk? So let's go. Okay, Gil, let's, I think should give some thought to what you're going to talk about. And, and so I set my mind and that direction for a little while. And you know, it doesn't stay there so solidly. But it's, you know, it's like point in that direction that comes back and that. So a long way of saying I wouldn't make a hard separation between you and your mind. But I would say that it's very beneficial, certainly being mindful of what goes on. And that mind, mindfulness of what's going on in the mind, at first can be awkward, and sometimes very awkward. And one of the things that can arise that can happen is fear. Because if you're not identified strongly with the content of your mind, how it operates, then who are you and that can be frightening. Maybe that's part of what's going on for you. And so it takes a while to get used to this new terrain, your new way of being that's what's happening. Sorry, I talked so long, could have gotten to that right away. And, and so. So that's, you know, that's very common and in fact, any spiritual practice that's worth its salt would bring you up to that fear sooner or sooner or later and if it's coming sooner, great.

Thank you.

So, thank you all for listening and being here. It was sweet, very nice to sit with you and I hope you have a nice week.