

# 2011-10-10 Insight

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## SPEAKERS

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Last week I was asked about the insight insight meditation center. Because I think maybe because I'd refer to the meditation part of the insight meditation center, and someone asked, what about the insight? and insight is at the heart of our tradition. And so it's a good question to ask about. The word we use for insight, the word insight we're using to translate a Buddhist word called the past and the past in the past and that means to see and be as emphatic, emphatic seeing or some people translate as clear seeing. And you find some people who refer to the past in the retreats, and, and we tend, we don't use the word that often we usually say insight retreats or mindfulness retreats. So to understand a little bit about the insight, I think it's useful to step back and understand why insight is important. Because insight is a stepping stone is not not necessarily meant to be. for its own sake, though its insight is good if you see the truth, but the function of the insight is to help liberate us to free us to allow us to become experienced some deep abiding peace in our life, to be able to put to all conflict to rest. And most people live in conflict with something, whether it's with other people or with themselves or with reality, with how things are going. And so people are fighting or resisting or wanting or not wanting and manipulating. It's not that often to feel deeply at peace in this life, So insight and the meditation insight meditation is offered as a stepping stone as a means to feeling deeply at peace to be able to live our life at peace. Now, there's a couple of images that the Buddhist tradition offers in kind of, I think powerful images, maybe mythic images, contrasting the peace that's possible with how with the battlefield of life can look like at times. And one of them is, is actually a battlefield. There was a king in ancient India named Ashoka, who was the first Buddhist King, before he became a Buddhist or before he discovered the Dharma. He was going around India conquering much of it he was one of the first kind of emperors I guess or unified much of India this time and in the past course of his conquest, he'd fought many vicious wars. And there's a story of one war one battle that he fought there was quite large by soldiers involved and he won the battle. And then the next morning, he walked across the battlefield. And they saw the carnage shoulder corpses laying there, all that, you know, the mess that was there. And as he was serving a Buddhist monk, very peacefully and calmly walked right through the field. And something about the peace and calm of this monk got his attention. And I can imagine the contrast of this man. And so then he went over and talked to him and received some teachings. And that was a turning point for him, where he turned away from violence and war and conquering. And then he became what's called a Dharma King, a righteous King, and he was famous for his knowledge. Violence and his young humanitarian efforts and, you know, creating peace and quite a radical shift happened through him. I don't know if it was a myth or actually happened that way. But I think there are times when people are turned dramatically by the encounter with someone I've known people who have lived really difficult down and out lives. I remember one man, a friend of mine who was a drug addict, down and out in Haight Ashbury in the 60s, I think, and, and spinning downward, downward, downward. And stupor, he looked up one day and he saw a photograph of a spiritual teacher. And just seeing that photograph somehow. snapped him out of what he's life he was living. And he then became a Zen

Buddhist practitioner, and then a priest and eventually a Zen teacher. named the son Dorsey, maybe some of you knows a book about about him, called street Zen. And

then we have the story of the Buddha as well. You know, the Buddha said, the myth as it goes, we don't know if it's true but the myth is that the Buddha was living in a palace luxurious life, but kept isolated by his father in the ivory palace, ivory tower, out of touch with reality and what goes on in human life. And he grew up that way and into his adulthood, he got married and they have this very protected isolated life, not really a real life, I would think. And somehow he managed to get it out of the out, climb up the walls or leave the palace. And, and for the first time, the myth goes, he saw an old person, a sick person and a dead person, and was so surprised by it, but that he had what is that? And he was told that's sick person, old person, dead person, and it's the nature of all people to be like this become like this. And he was kind of shocked. And then the fourth time he went out, he saw renunciant. And again, the renunciant had a calm and peacefulness about him that got the Buddha's attention. And again, the contrast between the encounter with sickness, old age and death, which often quite agitating, and seeing someone who was walking through the world, in peace or calmly, got his attention, and then and then he renounced the palace life. Some people react to this idea of, you know, how could he leave his family and renounce everything, but maybe from a different perspective? If you look at it, not so much that he left his family. But here was a man who was cooped up in a palace for the whole life isolated from reality as it really is separated, and kind of woke up and saw I've been out of touch. I haven't been living a real life. I haven't seen what life is really about. And I just haven't in this palace walls. And with that, how could you continue inside the palace? That way. So with that there's a myth goes, he left and I, you know, we talked about him renouncing the palace or announcing his family, but I like to think of it that he plunged into the world. He left the isolated life and he went directly into encounter life and if he spent the next years encountering the life of ancient India, all across the northern Indian plains, every strata of society met all the different kinds of suffering he encountered and worked with and it was quite something so you know, that he was a kind of, even though you call it renouncing was also an entering into life more fully. And I'd like to think of that that Buddhist practice helps us to enter life more fully, but not with rose colored glasses. But we enter in to see more clearly what's actually here. And that seeing clearly what life is like really like his insight, and so the expression in Buddhism is often used the idea We see things as they are. And it's not so common for people to really stop and see things as they really are, or gluttoned, really registered in a deep way. It comes as surprise some people, too many people to encounter sickness, old age and death. You know, everybody knows it's gonna happen sooner or later we encounter these things. But then there's, it's not so uncommon. It's something to happen. And maybe not even to you personally. But something happens and it's a powerful reminder. Steve Jobs just died. And a friend of mine told me she was really disturbed by this, because she's a little bit older than Steve Jobs. And it's made a big impact on her, you know, even him with all his money and whatever connections he could die. And so, you know, you know, he kind of kind of shocked her into like, Wow, my mortality is maybe getting closer. So to really take that in, or you There's, you know, it's kind of it's kind of a poignant moment, I think a number of times in a person's life and I imagine it's happening to many of you, especially if you're old enough, where you realize you're getting older. You realize how things are changing. Some of it's kind of cute, maybe. And, and some of it is rather humbling and some of it is what all kinds of things goes on. I never I've tracked the cute thing. Maybe it was politically correct to say this like this, but is to watch the women I've been attracted to their age change. You know, and I was surprised one point where I find myself attracted to women who are the who are teachers, what teachers

and so, you know, it's a change over time. You know, because this change, or watch your children change and grow up. And so like my son turned 13, I kind of looked at him and thought 13 we have five more years together. You know, imagine if things go a little more than the kind of normal course, five

years he'll be off in college, and maybe, and but five years, that's pretty quick. I thought, wow, that's quite a special moment to feel that, well, he's not going to be around for so much longer. And that was both, you know, a little it's a little sad is the right word, but kind of a little bit heavies, not right, either, but kind of like rich in some little heavyweight or something. And, and also the light and, you know, little bit of everything. And so and so to take in the impermanence, the change of this life to take in the fact that death is here. And che you know, it's a really You know, as a dp, I think it helps deepen life makes us appreciate more. I remember one friend of mine, there was some person who died distant person. And he came out of that experience and said, I just have to go tell everybody that I love I love them. Because I don't know how much longer I have. You know, it's kind of enriched his life in certain kind of way. But it's also common for people to turn turn their eyes away from how things really are, or have blinders on or be preoccupied and not really see. To be so involved in their own concerns there are preoccupations of so involved in avoiding they don't ideal they want to ignore. I know one man who's I think he's about 80. Now 81 known him for a long time and bring up anything having to do with death. And he just shuts down or changes the subject or doesn't want to talk about it. Death is like that. To boo, I guess it's not gonna happen to him. You know, it's not out of interest. But you know, the fact that someone was not not wanting to talk about it and look at it, it's kind of a denial kind of not not, you know, it's kind of not seeing things as they are. So the, the emphasis in Buddhism is a turn towards life and see it as it actually is and see it without rose colored glasses and also see it without dark glasses. So you don't want to look like over don't overlay it with misery with negative projections. Don't overlay it with positive projections, but see as it actually is, some people find this as to me to be one of the great reliefs of Buddhism. Because in doing that, and seeing the assays and seeing things as they actually are, Buddhists have a tendency to say yes, there is suffering in this world. And to name it and point to it and say, Yeah, it does exist. And some people find that they've spent their life in environments where people want to deny that they feel something is wrong. With this live, so some sufferings or problems, but no one's coping to it, and to finally come to hear a Dharma talk some people, finally someone saying, yes, there is suffering in this world. And it can be very meaningful to see that and encounter it. But of course, Buddhism doesn't leave it just that they're suffering, and let's just learn how to suffer better. Buddhism is a teaching and practice to help you come to the other side to happiness or to peace. And the task of doing that is by going through life by seeing it directly. And honestly, what is actually here. And so the that's where the insight is, and there are three primary insights to this tradition, champions that says it's very important for this process. And then there's a fourth insight, which is kind of inherent in the whole system of the Dharma practice, though it usually talks about these these three. And it's the insight into impermanence. how things are changing. The insight into suffering itself to the unsatisfactoriness and the insight into not self. And so these are big topics they deserve, you know, their own talks. But the usually when it's described is often described in that sequence impermanence, suffering non self, the cliché in the modern America is life change it, like changes, like put you through changes, it hurts, but don't take it personally. I kind of have a way of remembering it. But the idea so these three insights can be had at three different levels.

The first level is the ordinary level of everyday life, where you don't have to be a Buddhist practitioner to encounter it and The you know all kinds of things I was just coming in here today I was reminded of, of impermanence and change and getting older when my friend Robert was walking I haven't seen him for quite a while haven't seen him since he's wearing a walking with a cane. And so I'm hobbling in here on his cane and I looked at him and I felt all this love and affection and, and that feeling of affection. I said, I thought I wanted to say Tim Robert, with a smile. We're getting old, aren't we? It's it's happening. And one of my one of my goals when I was a kid was I grew up part of my growing up was in Italy. And one of my goals was to have a cane like that and end up on a on a park bench in Italy, with my cane between my legs, looking at the world go by. So maybe there's a bench a block away on the park there. So there's the ordinary level. And in fact many, there are people who are not Buddhist practitioners who

become wiser than a lot of Buddhists, because of their very frank and honest encounter with impermanence and change and, and suffering in their lives. Some, you know, it does put us through changes, it wakes people up, it forces them to look at themselves forces them to let go, forces them to get into a more realistic view of what goes on in this life. And I've met people who have I feel have been much wiser than a lot of Buddhist practitioners. Simply being a Buddhist Buddhist practitioner doesn't necessarily make you wiser than other people, by any means. And so we have to be a little careful that we don't like you know, get up on what is it called a high horse or something. When the pedestal yeah like

and But, but I think that you know, to the degree to which we take on this, the practice of mindfulness where we turn towards our life and really let it register and take it in understand if not turn away and not avoid we're make ourselves much more available to the wisdom that's possible for, you know, seeing things seeing this life of ours. So that's the first level, the ordinary level that you know, anybody can see. Then there's a deeper level, which is the you know, which is what what is called insight proper, or in insight with a capital I. And that is when, when we get really, when the mindfulness gets really strong, and the mind is really calm. When the mind is calm, we tend to be can see often much more clearly than if the mind is agitated. Usually when the mind is agitated is It comes along with a lot of concepts and ideas that are spinning around thoughts and thoughts, interpretations, commentary, judgments, a preoccupation that are spinning and going and going. And a mind that's spinning all the time with a lot of thoughts and a lot of concerns is a class usually, usually it's a cluster phobic mind. It's a it's a tense, mind, stress mind. And there's some very, it's kind of a paradox that the more busy the mind is, the more active the mind is living in concepts. The more we see the world through those concepts, and we tend to reify things we tend to see solidity, like things are a certain way we see it through the filter of our concepts, and concepts, you know, are kind of permanent, right? I mean, a concept doesn't change. So you know, someone can have a concept of who you are. They've been seeing you in 10 years, and they're still operating under that concept. If you've gone along and changed in all those years, or the other way, you haven't seen someone Do you have an old concept and idea of who they are. And the concept doesn't change, but they have changed. And so the more we live in the world of concepts, the more we kind of see the world through the filter of things are unchanging in some way. As the mind gets quieter and calmer, it tends to lessen how the or soften or decrease the conceptual overlay that we put on top of reality, or we start seeing cracks in it. So if we're thinking a lot and spinning around, there's no cracks in our thinking. It's just that's all it's all it is, is ideas, ideas, ideas, thoughts, thoughts, images, images. But as we slow down and calm down, there's space between our thoughts, there's calmness there. And then our eyes, our inner eyes has a chance to see between the cracks or see over or below the world of concepts and ideas. And then we see that things aren't as permanent as the concepts have told us, so if you know, if you really take in the person, and you look at them really carefully, you see that No, they're not the same person they were 10 years ago, they change, there's all these wrinkles now. And they're a little bit stupid. And, you know, obviously, you know, whatever, or maybe they've gotten they're no longer have this, they're not no longer so cynical. And you're always kind of cautious around them, because they're all kind of cynical and angry, but they've softened and relaxed. Now. They're just very kind. But it took, you know, looking and seeing, and below or independent of the concepts we have. So as we as in meditation, as the mind gets quieter and quieter, and the mindfulness gets stronger. We start seeing our immediate experience here and now the direct experience, unmediated by concepts, and then the world opens up in a new way. The world of direct experience turns out If we're not going to experience the world through concepts, what we have left to how to experience the world is through our senses. And Buddhism says there's six sense stores. So there's touching, hearing, smelling, tasting, seeing, and the mind or that which can perceive or understand, see what's going on in the mind, in our life. I do those six, right, you get the idea. The and so if we're not not mediating or orienting ourselves through concepts, what's left is immediacy of our

sense experience. And if you get relaxed enough and calm enough, and settled enough in meditation, so that so you're really in the present moment in a really full way.

relaxed and present. And put your your your mindfulness is strong. And you start looking and seeing what is actually the build this this sense the world that you are experienced. What's it like what's actually happening? You start to having insight into that world. And this is interesting because the world of the senses is the building block from which we build the more complicated life that we have. We built concepts on top of that. And we built huge cathedrals. And sometimes those cathedrals have nothing to do with present moment experience anymore that's left we left that behind 10 years ago who needs that? It was like Lily Tomlin who said something like she said reality is leading costs leading cause of insanity for those that are in touch with it. So the so we build these huge cathedrals and not you know, sometimes we lost touch with, you know what's happening now we're still dealing with our high school graduates, you know, and don't notice what's going on now. So it's a building block the sense to the world. And so it's very interesting to get down to that primary level of our experience. And it changes a little bit our relationship to the Cathedral of concepts, ideas, sense of self, that we build hopes that we build on top of that primary level of our human experience. One of the important things it does, it shows us how much the concepts that we create are constructions. They're made by the mind. And one of the important insights in Buddhism is to watch and see notice how the mind constructs things, how the mind creates concepts and ideas. So if I'm walking down the road, and I see someone who looks scary, I might just believe the person is a danger and act accordingly. Or I could walk down the road and I can see there's a person there. has a certain shape and size or something. And I can watch in my mind, the thought arise, this person looks dangerous to me, or this person has the mannerism of someone who I associated with being dangerous. And you see the moment of that thought arises, because you see it as a thought, as opposed to an you know who the person is, it gives you a chance to question Is that an accurate interpretation? It gives you a chance to step back and say what happened? Maybe look, maybe I can look more carefully. And maybe, since it is a thought, in my mind, let me look and see if it's really the case, this person really dangerous. But if you don't see the arising of a thought of a concept, then it's very easy to think that your concept is the same as reality. It makes sense. So but by getting calm enough and settled enough and seeing the building blocks of how we build our world out of the center, Free World here and now, it gives us tremendous power to understand how we manufacture our life or suffering our identity, many different things. So as we get when you get calm enough meditation, then insight with big eye is is looking carefully at the sensory level of experience at primary level. And then starting to see that there things are, everything is changing, that things are constantly in flux. You can't find in your experience, anything which is abiding, that stays solid, stays permanent. It's all changing all your sense stores are just showing you things in flux and moving and changing all the time, your experience. And, and then in that world of experience, you see that because it's all changing, that none of that changing world is reliable, as a place to hang your hat, your head to just fall off or that no the changing world is reliable as a place to hold on. For security or for identity or for something, it just all just changing. And some people this very deep level of meditation is very rigorous, very strong concentration. Some people will describe that everything is feeling like sand just pouring through their hands, just you know, sand particles, everything becomes particle. Kind of beautiful experience. But, you know, if you ever tried to grab water or grab, you know, your fist, you know, you can't grab it. So if your experience is that flowing and moving like water, you can't grab it. It's unsatisfactory. It's it's doesn't work. And so

and you see that you can't point to anything then in that primary level of sensory experience. that qualifies as yourself, the self, because it's constantly changing. It's always moving as soon as you point to something, it's gone. If you see it at that level, that there is no can't find any self at that level, then you have also a chance to see how this your self concept self identity gets created in the mind. Now,



you can say, well, there's some identities are really who you really are, you might be a man or a woman. And that's kind of basic, right? Yes, you know, maybe, but so how do you know? How do you know you're a man or a woman? If you don't have thoughts to tell you. I think that concepts come into play. And it's an accurate or accurate concepts. But it's still a concept and concepts that we once we have a concept, they're seldom innocent. They usually come with a lot of other cultural conditioning as part of it. And so, to watch the creation of an identity, whatever it might be, gives a person a lot of freedom potentially because you don't have to Believe the identity, you can hold it likely, whatever the identity has been that you've created, and some identities are quite painful to carry, but to see how they're not really inherent, in reality, then necessary to walk around holding them is very liberating. You can use them if they're useful, but you don't have to. So the big insight with that we talked about industrialization, with capital I comes from seeing deeply into this, these, these three qualities, that in the profit, the primary level of experience, all all things appear impermanent, unsatisfactory, and without self there is no state can't find any self. So that's a second level. The first level is the ordinary that anybody can see. The second level is level that can happen to deep meditation. And the third level is that insight into those insights sights that help you or transform the person into freedom that allows the deep letting go of the tendency of the heart of the mind to cling to hold, to release. And it's not easy. It's it's easy enough perhaps to let go of some things when you're old enough. I was amazed by my kids, you know, nowadays they don't cling to things they used to it used to be that, you know, how the butter was put on a waffle Sunday morning. You know, and witchcraft, you know, was a major Sunday morning issue. And, you know, we negotiate the butter thing on the waffles. And now they don't care. You know, they're going to do it themselves now, Monday, they don't exactly it doesn't have to be just so precise. And amazing. I know people change, right? They don't cling so much as we get older. And so but some things are really hard to like. And so clinging, clinging to self self identity, clinging to safety, which is pretty basic to human life to be safe, by clinging to it clinging to life, clinging to relationships, many things that people cling to. And so clinging hurts. So if we want to find peace, we have to find some way to let go even the deepest clinging we have. And so when the insight becomes strong enough, it's it becomes a very helpful or the insights at some point, help the mind to let go to put put itself to rest. So the mind settles on itself for the mind lets go of itself. So one of the one of the ways you can see it, if you see impermanence, so clearly, then you realize there's nothing you can cling to. And so at some point, you just kind of set this Sit back and take take it easy like go. And then something shifts in the mind some deep transformation can happen. Or you see, you see the unsatisfactory level of things so strongly. And that your, your movement of desire of wanting things gives up because you realize you don't want any of it's all unsatisfactory. Or you see the not self of all this, she there's no self here anywhere that you could find. And then the tendency to hold on to self finally gives away. So this is a third level of insight, the level of insight that allows something to release in a very deep way in our psyche.

So there's a fourth insight I mentioned. And the fourth insight that comes with all this kind of already mentioned, is the insight that sees how we relate to the reality of the first three so you see impermanence. And then you see how you relate to impermanence and how you construct and create the world out of it. You see how things are unsatisfactory, and how we react to that we're in relationship to that we deny it, we try to fix it, we push it away, make all kinds of philosophies about the nature of life because of it. And so you can see how you create how we create a reaction to that satisfactory level. Or we see how we react to this idea of not self or to self and we create all this. And we start seeing the constructed nature of how the mind works, how the mind creates concepts and ideas and how we live and live in those. It's a very, very powerful insight, that it's one of the most significant ones to be had. Because if you see it all is constructions as conditioned reality that gets created and made by the mind. Then you have a chance to shift your gaze, shift your attention to that which is unconditioned. unconstructed, that kind of reality or that the mentum at dimension of consciousness of awareness that

does not partake to the conditioned, impermanent, changing nature of life and all the constructions, say, maybe a simple language. If our mind our thoughts are always about something, then our awareness shifts from being about something to just being and resting in the nature of awareness itself, just free awareness without any being, anything to do anything to construct anything to make. And that's a great experience because then it's, you've understood the magic trick. You know, if you go to see a magic trick, it's really cool trick. You can watch it a lot of times and be fascinated until you see how the magic is done. And then you lose interest. And then you know, it was cool, it was nice, but then you go on to the next trick, or something. So if you see how the so one whole half of human life that most people live in, has this magic of creating a reality or an understanding of reality, which is only partially true. It's kind of magic, like the magic of self identity. And so many of you, I'm sure have been completely entranced for a long time, in the magic of self identity. And, you know, and, and so, but to see how this magic is created, and to see that there's an alternative to it, there's just a magic show to that we get in trouble. By is liberating, it's freeing. And then you might still play the self game and create an identity and put on makeup and good clothes and whatever you do, but you don't quite believe it anymore. You don't invest so much of yourself in it. Your happiness and well being is not dependent anymore on that role or that you've taken on temporarily because, you know, there's another part you know, there's a, you know, the heart can be at peace, deep abiding sense of well being in peace, independent of all the roles, identities, constructs, concepts, ideas we have about life. So that's insight a little bit different from many people in the psychological West. When they think about insight. They think about insight into their own personal, psychological, biological body. graphical life, you know, they sit, meditate, and they say, Oh, now I understand, you know, now I understand because of that high school, you know, whatever. This is why I do this. Now, my mother did this, therefore, you know, and those are useful insights, those kind of things inside neuro psychology, but those are insights which are unique to you as a person. So they're, they're considered to be personal insights. So we say that the inside the small eye, the inside where the capital lie, or insight into those things which are universally true for everybody. So impermanence. unsatisfactoriness itself is true for everyone the universal characteristics.

And ultimately, that's what insight meditation is pointing towards, is to have that level of insight. And make sense, Marta. You're the one who asked so we have five minutes. So if someone wants to make comment or ask question or say something. Yes, please use the mic, please.

Thank you. I wonder if these things that you talked about that are universal are those things aren't changing.

There's a difference between things and processes, processes, you know, sense are always there. But, but there's a thing as a solid substantial thing that's unwavering. That's what this is there. So that's, that's the concern. So yeah, So change is permanent.

Seemed tested like there.

I'd like to bring you back to level number two. And the third. And the third See, I think of everything as a grid. So what I'm getting at is the level two has the capital I. And I want to bring you to the not self. I understood what you said when you said, This is what people you don't have to be deep into Buddhism to see that things are impermanent and that they're suffering in the world. But could you say more pleased about the capital I involved in self and non self? That's the one that I don't grasp as much. Yeah, it's the others. Yeah, it's a difficult one. But so I don't know what to say. So I mean, it there's all kinds of ways in ordinary life people can have insight into not self. For example, some people confuse their role with who they really are or people confuse you with your role. So some people had the experience of being seen, and not for who they are, but because of the someone's spouse, or seeing

not to who they are, but seeing because of their, their profession. And so you're being identified as that's, that's who you are. But, you know, please, I'm not this, I'm not that, you know, I'm not that role. And some people get really stuck. their identity is so closely tied to profession, for example, that when they retire, some people go downhill very quickly. They get lost, you know, and you don't have to be a meditator or a Buddhist to see how people get caught and attached to self identity in some way. And some people see through it at some point as they get to go through life, they look back and say, What was I thinking? You know, maybe it happens slowly, you know, that we hold on to certain things and certain identities and I mean, I'd look back when I was a teenager, I have so many things that I thought were essentially who I really was and it was really important. Like how long my hair was back in the back in the 60s, you know, boy, length of hair for a guy was, you know, my whole self, my whole self worth identity was tied to how long my hair was. And now I don't care, you know, but the back then I cared. And so it's easy to see how certain roles certain identities are constructs that people get attached to and not needed. That's, and what this is, what this is doing is taking that and apply is learning learning that insight in more and more places, until you realize that it's there's no place left to hang your hat of self as a permanent abiding thing. It's okay to be you know, it's okay to have a role. But so it's important be able to put it down. So okay to have an idea who you are, it helps everybody else. I mean, you're supposed to know you're a man. When you go into a public bathrooms where it says men and women choice, right? And then you're expected. We want you to Have that identity for most, you know? So it's a useful one they say, you know, keeps things a little bit orderly. But, but you know, you know, so it entities are not necessarily wrong to have What's wrong, what's painful is to latch on to misses who are really essentially. And who knows, people change. Even gender changes people, some people's gender changes and, and there's nothing wrong with that and that might happen to you estrogen level changes and before you know it, you're different Yes.

So long hair and makeup and things like that are one thing but what about something like love of your children,

loving your children,

but you know, that's that's an aspect of your self. Where does that fit into this concept?

The I don't know, I don't have enough have a good answer for you. But this is what occurs to me that if you are there are some things some of the beautiful things of life like love and joy, wisdom, generosity that are ever being renewed. So if you are if you're at ease and open and clear, and you encounter your children, then love will come. And but you know, I think most parents will probably probably say yes, there's, you know, yes, of course they love their kids, it will do almost anything for them. But, you know, there are these moments. You know, you know where, you know, you have to be sometimes it's good to be reminded you love them. You know, so I left home this morning this evening, I said to my wife,

my house will be standing when I come home. And she said, No, probably not. Should we have a plan to which motel to stay in tonight, then you better have a plan. Because these boys were bouncing off the wall, he was quite something. So it was significant. They tell you, I think it's things like that. You don't have to think of it as a permanent thing that we hold on to. But it's something that's ever again, ever, ever, ever gets renewed. And there's something about the connection with the children, where if your heart is open, that something gets renewed moment by moment, hour by hour, rather than something you carry with you all the time. So it's fresh. Okay, I have a question. Last one. Yes.

Um, when you were talking about walking down the street And seeing somebody and kind of perceiving that they were a danger. It occurred to me that many of our perceptions are biologically ingrained, to



look out for danger, maybe like we were kind of meant to see things and react on like an evolutionary basis to keep us out of danger to survive. But so I'm kind of wondering is the idea to be, is the idea to kind of somehow let go of that or maybe it also occurred to me that we process things a lot more than I would imagine other animals do, maybe, maybe it's better to be more instinctual and just react and not process as much so I was curious.

Well, there might be some instincts. I mean, they say that, like the shape of a snake, it seems to be pretty, pretty instinctual, that people react to that. And instinctual level, but but you know, when it turns out people were conditioned so deeply, there's so many psychological studies have been made about how cultural conditioning affects how we see each other, and who we think is dangerous, who we think is good and bad. And all these things that I don't know how you know that the cult, the evolutionary kind of insight, instinct is pretty deep down or pretty basic. We overlay it layers and layers and layers of, you know, conditioning or bread, prejudice or bias, and all kinds of things that go on and we learn to a great degree. And I think one of the beautiful things about this meditation practice we do, it's kind of a deconstruction process. And we're learning to deconstruct and drop down below the level of all these conditioning and biases and prejudice and ideas we have. And then you have a much better chance to watch how those arise in the mind how they get created and occur, and question them. And that's what I was trying to emphasize the day of questioning. It means the person who walked down the street might be dangerous. I'm not, you know, there happens to there are sometimes dangerous people on the street, and you should, you know, do something about it, you know, cross the street or something. But sometimes, you know, you can see someone who's dangerous and they're not. And so, you know, if you think give them a second look, you see, no, that's not a dangerous person, you know, and, or you see, you know, you see that you've you've, anyway, So that was the point was and I don't think that's, you know, call relying on the instinctual level as a policy is a really wise thing because unless you've done a lot of a lot of work on yourself, and you really cleaned up all the conditioning that we have you know, it's you know, he's socially I think it's good, it's dangerous if you're in the jungle. You know, you maybe you want to act quickly, but you know, I didn't do quick enough. When I stepped across there was a sixth With branch across the jungle in Thailand it was getting dusk I couldn't see very well and dirt road and I stepped on this you know, there's just a branch I stepped on it. And only then that I realized it was a snake. boy did I jump. That was instinct. I jumped high in the air and spun around and threw my camera at it because I didn't even know what to do you know what? So I hope this made sense all of this and if not, please leave it here. Thank you