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SPEAKERS

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As for a talk today, what I'd like to do is to place the context of the meditation practice we do mindfulness practice, you know and a wider field wider context of as it appears in Buddhism by talking about Buddhist practice as training, and traditionally, Buddhism is said to offer three trainings, trainings and ethics, training in meditation and training and wisdom. And, and someone who is the traditional ancient time of the Buddha word for someone who is a disciple of the Buddha or practitioner or a follower of the Buddha or something like that was a person who was a trainer in training a trainer, a trainer, a trainee, I guess. Sica, and someone who had completed the training was called a non trainer or without training anymore. Training is a very important idea. And the Buddha clearly in various teachings, like in the training of in the Dharma, in the Buddhism, to the kind of training that someone would have developing a craft or a skill or training oneself in certain in certain capacities, or even if training horses that there's a training of us. And why this is a little bit interesting is that are very important is that sometimes in the, in the our world here in the modern Western insight, meditation movement, sometimes it would seem that the only thing that really put most emphasis on is meditation itself. And there's a lot of people in our kind of scene, who think that's really where it's all at and, and feel like everything else, you know, everything else is kind of too religious. And they don't want to do with it. They just want to pure meditation itself. But that's not how it's traditionally been taught. Meditation itself is taught within the, within a context, mutually supportive context of a variety of trainings as a training itself. People have asked me, because I've been involved in Zen practice, to compare vipassana knot and Zen insight, meditation and Zen. And one of the things I like to say point out is that vipassana another word for insight meditation means insight meditation is a particular kind of meditation practice. Whereas Zen is more than meditation. If you want to compare, you know, apples and apples, you would compare Zen Meditation with insight meditation. But if you compare it compare insight meditation with zen, Zen is a whole training. And, and when the when Zen was brought to the west, it was usually was brought by Japanese Zen. monastic teachers who brought with them like Zuko, Roshi, much of the traditional monastic training within which a person sits and sits in meditation are seen insight meditation scene was not brought by Asians, Asian teachers coming to the west so much. It was young, very young, Western Americans who went to India and Thailand, learn the practice there, and they brought it back with them. And when they brought it back, they didn't, when they were there, they didn't necessarily get the full training that traditional monks and priests would get for the training is, you know, sometimes decades long. And they went and these Westerners went and got very powerful meditation training. And some of them practiced as monks for a while. But then they left that left a lot of that behind at Berkeley to come here in the West and offer the tremendous power. Have this practice, unencumbered by the wider trainings, the wider religious, religious kind of approaches that that existed in Asia. And then, but what's happened here in the West in the last 30 years, is that a lot of people who've been serious practitioners of this practice, feel at some point will do meditation is not enough. You know, you have to do you have to bring it into your life in a fuller, bigger way. You want it to be

integrated into your full personality, full character. It's not something you do just you know, in the morning sittings meditation, and that's it. And so there's been interest in how to apply to practice bring the practice into wider aspects of our lives. And so there's been a slow, appreciating growing appreciation of training as part of what we're doing.

The other thing about training is training not the same thing as educating or learning some people think. Feel like the way to learn Buddhism is to read books and just learn a lot about what Buddhism has to teach. And if you really understand what Buddhism is under, then you understand the truth. But understanding don't go so it doesn't go that far. And it's not I wouldn't say it's, it's important to learn and stuff. But that's not traditionally that's not where the heart to the essence of Buddhist training or the development as a Buddhist practitioner occurs. In fact, there are plenty of teachers in Asia, who, when they begin training someone, they tell them don't read. And, and so for example, when people come to the monastery to be monks are novices and nuns. Studying is usually not very important, not emphasized very much. What to emphasize more is how you sweep the temple paths. What's emphasized more is learning the chance. What's emphasized more is is you know, sweeping cleaning decorum how you carry yourself in the monastery, how you engage in the world, your speech, that you're careful with what you say you wouldn't swear a lot, or at all. And, and there's a whole kind of way of learning how to behave in the monastery, which is part of the training. And this is actually considered more important because that actually begins to change your behavior, your character, your sense, almost your personality at times. And, and so what we're focusing on we're training, we're focusing on developing capacities, capabilities we have, whereas your learning you tend to tends to be the narrow definition of learning, you're learning ideas and concepts. And so how do we so what are the different kinds of trainings that have traditionally been important in Buddhism? I mentioned already. ethics, meditation and wisdom. There's also so I would say a little differently from an AR scene, or Western scene, as we're kind of developing, I would say that we've kind of developed into have for trainings, which are important. And these trainings are the training in mindfulness, training and ethics, the training in generosity, and training and loving kindness. So those are kind of like I feel like the four pillars of are kind of seen in the inside meditation in the West. Some people would say there's a few other things or maybe it maybe add some more, but I think for me, those are the four most common elements. And it isn't that you need to you know, it was to learn read a book about loving kindness and read another book about loving kindness. read another book about loving kindness. And, you know, that's not how you master it isn't that you just read a lot of books about generosity, you know, if you just read about generosity enough, you know, then certainly you'll everything will be taken care of for you, then you're not to be generous, right? But generosity and loving kindness and ethics are not done in the abstract, but have to do with how we behave and what we do. And that isn't just only what we do. But it also has to do with the disposition we have, the way that our inner life has been formed or shaped. That that is important as well, maybe more important, how that shapes so not only are you generous, but you become a generous person. Not only do you practice loving kindness, but become you become a loving person, not only do you become you practice integrity or ethics, but you become someone who's virtuous, that becomes kind of the nature of who you are. And these kinds of cultivations and developments is not something you just turn on from one moment to the next. But this is a good idea, I should do it. But it's a capacity and capability we have that grows in the repetitive practice of it. So part of training is repetition, and doing it over and over and over again. So even for meditation itself, For whatever benefits you get from the kind of the essence of meditation, the experience of meditation itself, meditation itself is a training. And if you do it in a regular, regular daily way as a training, it is a discipline. There's a variety of things which are being developed and cultivated in you. One is sense of discipline. One is maybe patience, one is resolve, and other is letting go of preferences. The Many people will, some people will meditate only when they feel good. And some people will only meditate when they don't feel good. And, or they only feel when they meditate when they feel like it. And there's nothing wrong with that at all.

But there's another opportunity and the opportunity is to have it at meditation everyday as a discipline that you do no matter what, short of the house burning down. But you know, whether you like it or not, whether you're retired or not, whether you feel well or not. Whether you're convinced that this is going to be a good meditation or not, when you can sit down sometimes and feel like this is going to be just lousy, I'm going to be miserable. I have a headache, and I feel, you know, not good and I'm tired. And why should I meditate? You know, it's just a waste of time. But if it's a discipline and training, you would do it anyway. And then you you don't, you don't necessarily have a good meditation. But you learn to let go of your preferences. You learn to use a training, to learn to be patient, at training to learn to apply oneself even when one doesn't want to. So there's a variety of things that get cultivated and developed in that kind of environment. And if you which, if we just or act on our preferences, a lot of things get undeveloped and untrained. So in classic Buddhist training, you know, training, one would work closely in community with other people and do that training together with others. You would get up in the morning and meditate with people you chant with people you'd work with people, you would, you'd be interacting with people. And part of the training in the monastery is also to get along with people. And this is a very important part of the training and people tend to go to monasteries. You know, from a distance people have this very idealized view of what Buddhist monasteries are like. I mean, everyone there is floating on a cloud, they're blissed out. They're just these beautiful loving people. They're all like a Dalai Lama. And wouldn't it be nice to go there. And there are certainly some wonderful people, well trained, developed people in monasteries. But it's good to think of Buddhist monasteries, as being places that the people who go there really need to be there. And so the people who are challenged in some way in their life, they're suffering a lot. And, and so you tend to get a big wide collection of people in the same place who often wouldn't ever choose to be together? Are there others, you know, in other ways, and so people are up bumping up against each other. And so there's a training and how to get along. And one of the common expressions in Buddhist monasteries is that it's kind of like I guess, rocks in a river that are rolling around tumbling and bumping up, bumping up against each other, and the rough edges get worn off. And so there's a training where people's rough edges, the way they get irritated or angry or the way they're short or the way that they are lazy or, or greedy or, or judgmental of others, a whole bunch of things that happen, that have to be you have to look at and see when you're in community and dedication is to be lived somehow in harmony. And so this fits into the category of the ethics part. And so training to do that, and it's not necessarily easy to do. Part of the trip, part of the training In Buddhism, big part is not only to cultivating certain capacities we have to a strong degree. But it's also a process of purification is the traditional language, or emptying out or letting go. So letting go of our attachments becoming free of our attachments becoming free of the way we cling, becoming free of the way we're contracted and tight. And so, and, you know, it's not necessarily It's not often not easy to let go of attachments we have. Some things might be easy, but some things are extremely hard and, and sometimes we need a lot of help. And so the training in Buddhism is also offers training to help people learn to let go. I support people in doing that, sometimes through being very loving and supportive and nurturing of them. And sometimes, you know, in the traditional way, the opposite of that being sometimes very, very strict. And sometimes it said you should, if you really Want to find a good place to train, go find a really strict teacher. And there's a story which I think is a little bit unfortunate, but I think but it kind of a little bit talks to this. One of the most famous Zen teachers in Japan said at some point when he got older, he said, You know, I'm going to retire as a teacher now because as I get older, I'm becoming too kind to become an effect become an effective teacher.

You can eat as you post, you know, you need some strictness in order to train people and keep people you know, applying themselves. Suzuki Roshi, who trained you know, who started the San Francisco Zen Center. His teacher was extremely strict. And he said that there were six other monks training with him when he was training there, and they all ran away. It was so strict, but he's better so but he stayed.

He said it was really beneficial for me because it really You know, I don't even say it this way. But in this kind of that kind of training, you really have to look at yourself, you're challenged, and you have to let go a lot. So when I so I've done both Zen training, and I've done a lot of Vipassana and I'm a teacher in this insight, meditation movement, practice movement. And I you know, I'm a teacher and it because I think it's extremely valuable. I value it a lot and, and I love it and I like sharing it with people. Even so it has some, some weaknesses. And one of the weaknesses is that it doesn't really offer the full training that Zen training would. So if you go spend time at San Francisco Zen Center living there for a while, much more of you gets churned and cultivated and challenged. Then if you go into Vipassana retreats, or you come to IMC, you know, you're left kind of left alone. So for example, for example, the schedule for our retreats that we teach our suggestions which means you don't have to go sit, you know this he says, Come sit, you know, a certain time and that's a good idea or no, I think, you know, I'll go for a walk in the hills. And, and people do that, you know they weren't tired or not feel like it I need to break and people monitor themselves. There's a wisdom to that there's but there's also what happens is people sometimes don't push themselves they don't. They're not strict with themselves they give in too easily. They don't push themselves over the hurdles, or, or go through difficult times so easily. Just, you know, go for a hike instead. Once when I was teaching spirit rock. This man came in for his interview in the middle of the retreat. And he said, he looked really happy and he was present and he said, Oh, I just came from the golf course down the street down the street. I got in my car and went down there and did around the golf and came back and I never heard that before. You know, I guess it's a different kind of training. But in the Zen training, the schedule is not a suggestion. It's a requirement. And whether you want to or not, you have to show up in for the schedule meditation. And so there's a whole series of things like that you don't you don't like to have religion because they have all this chanting and vowing. You're kind of like you don't believe in religiosity and you don't want to have any of that tough. You have to even attend to it. And you've got to go along and do it and deal with your resistance to it. And perhaps you have good reason to be anti religious, but the resistance to it and holding back and being self righteous about it, is just suffering for yourself. And so perhaps the training would be to learn to let go of your resistance to it and you're adding meaning to it, and just do the bowing and do the chanting without any, you know, just taking it, taking it on or believing it, but just you know, giving up your resistance and being free in the middle of it. So what I've seen in these two different communities His people get trained in different things. And in our community people, a lot of people get trained very much to look into their inner life, their psychology, their inner life. And sometimes people can go quite deep into themselves when they go to Vipassana practice. What I've seen in Zen is, is that people tend to get trained more broadly in their life much better. And they get much better trained to live in community. They get much better trained and learning to to let go and not be slaves to their preferences, their ideas of comfort, but they're willing to let go be uncomfortable and be let go and just be comfortable with letting go comfortable with the discomfort. I remember once someone went to spirit we came to spirit rock for retreats bedrocks very nice retreat center, you know in terms of retreat centers in the world, Buddhist world, you know, especially the ancient world of, you know, the old back in Asia. I mean, it is like, you know, Primo and so I think the window in the dorm wasn't working very well. So I think what happened was the room got a little bit too hot because the window couldn't open or something. And the practitioner came to the board angle, I read a letter and said, if this was the Hilton, I get a refund.

You know, and it's traditional training. The traditional training is you go to a monastery to practice. You take the accommodations that are given, no questions, no protest, whatever is given and if you're new in the monastery, usually given the worst place and then maybe as you get seniority, you move up to better places but you Don't complain use as part of the training, just take what's given. And I ended up sleeping sometimes on wood, wooden planks in the monasteries in Asia, in front of kind of public spaces use on wood, because that was available and you know, that's, that's part of the training is to

learn to go along with that, and not be attached to creature comforts that we might have. So there's a tendency at spirit rock for people to kind of err on the side of being self indulgent, and wanting to be comfortable and not learning the value of the training and letting go and is that and then there's much more of that training, learning to let go and just accept what's given except the SEC, except the circumstances. I think it's a powerful training. But sometimes people err too much on that side. And they think that you know, all it's all about is to kind of is self effacement all about this being strict and being stoic and kind of toughing everything out. And that's not valuable that you know, that can be overdone as well. The spirit rock one of the things that that we're out there trying to cultivate now is the sense that when you come they're part of the trainings except the room you're given. And partly because some of the rooms are doubles. And so you can handle you probably couldn't believe how much soap opera. There is about people getting signals are double. And I think everyone is spared rocket bill spirit rock, realize they made a huge mistake and having any double rooms at all. Because of how much you know, this person snores this person needs through a window open, it's been closed. And so there's all this goes on. Whereas in you go to a Zen monastery in Japan, you just accept you know, you don't ask but the window opened or closed. When I was in a monastery in Japan. I slept in a room with something like 26 other guys, you know, just are all together. tatami mats, these hard mats. And you know, you don't, you know, your preferences don't really count. So it's a training and other part of the training that's very traditional in Buddhism in zen, but a lot of this also exists in Theravada Buddhism, our tradition, our practice comes from just we kind of left it behind. If you want to see that kind of training in full force, you'd go to some of the monasteries by Gary for example, up in northern Ukiah. And what what one of the one another form of the training is having a close relationship to a student to a teacher and having a certain commitment to a teacher and certain accountability to the teacher. And maybe having teachers strict or who calls you on things. Being an attendant to a teacher, attending to teach or paying attention to the teacher. What are the teachers needs? The teacher does teacher need a glass of water as a teacher need whatever and you're paying attention. It's Training and attention. It's a training and in understanding and tuning into someone else. And it's also being in relationship to it someone, someone who's practice more than you, in order to get feedback, as all kinds of feedback you might get, and you might get all kinds of requests from a teacher who knows you they might, you know, if you entered into a relationship with a teacher, where there's permission to do this part of what the teacher when teacher asked you to do something, to help with a teacher, help in the monastery help with something. It's understood to be part of your training. If you're an assistant to the teacher, part of the advantages of that is you get to see the teacher in close quarters. And you get to see the kind of decisions the teacher makes how the teacher behaves. Someone told me today that the storage Jewish story of someone who went a long distance to Sierra to spend time with a rabbi in order to watch him tie his shoes. So the idea is how How you conduct your life is as much a teaching as what you might teach when you're sitting up giving a Dharma talk. And so part of the training is to live together within the same, you know, insert close and close circumstances with the teachers and more senior practitioners, because all kinds of things rub off. Both the good rubs off from the teacher to you, but then the bad rubs off from you when you're up against someone.

So, to cultivate, so to kind of So, Buddhist Buddhism, nutrition has been about cultivate about cultivation or training. That training involves both the cultivation of qualities capacities we have, you know, ethics, loving kindness, generosity, mindfulness, other things like wisdom, patience, equanimity, tranquility, resolve, joy, happiness, a lot of things we can cultivate, and the cultivation comes from regular ongoing practice, repetition of it over and over again. The repetition of the same discipline regularly engaging in a committed discipline with where your has also an advantage that begins to challenge us around our attachments, challenges about how we keep our life in limited way, and supports us trying to let go and deeper and deeper ways. And I've known people who have matured in Buddhism, a tremendous amount, not because of their meditation practice, but because of all the other

trainings that they were involved in, because of how they kind of have purified and worked on them and their attachments and, and that was kind of like that was the, the cauldron in which they were kind of being cooked, being developed.

So the question then is, you know, it's one thing is easy, easier to get that in monasteries, where you're living together and all that. How do people who are not going to be monasteries, lay practitioners who don't have to have full lives? How Can they do something comparable? How can they train? I think we're always being trained. Or it has to do with taking what you the demands and the needs a situation of your life and approaching it as a training. Someone said today that it was a, he was quoting someone else who said something like hell is not a punishment. It's a place for training. I thought it was a great, great perspective, that you change your perspective on the difficulties of your life. And so this is my this is a place for training. It's not a it's not like just disaster as befallen me. Or the cooks at spirit rock. The retreat center say they used to have a sign I don't think there anymore. Outside the kitchen, the dining room. It said our practice is to make the best food we can. When we don't, then it's your practice. So don't come and complain, practice with it, you know, it's just, you know, learn to accept what's given even It doesn't taste the ears burns, you know, and it doesn't have to be this hot cuisine at spirit rock, you know, it's already in phenomenal food. It's really a food cult up there. But when it's when, when it's not good food than the trainings except what's given, which is an ancient training in Buddhism for monastics they go out in the bowl, and they whatever people put in the bowl in the morning, that's what they eat. And, and everything gets mixed up together, you know, desserts and salads and soups, and, you know, just in the bowl, and they just scoop it out afterwards, and not to have preferences to be free of that. So the question is, I don't know how well I've conveyed this the role and the place of training in Buddhism. But the question is, is this interesting for for you? And then since you're not probably not going to go off to the monastery anytime soon? How could you do this in your day to day life? One person I was talking to today about this. He said, Wait, you know, said, Well, I got plenty of that training. I'm a mother. And I think it's true. I think that there's certain roles that we have in our society lay roles, which require a lot of us that require a lot and does this has a lot, a lot of the same benefits and effects that monastic training has. But I think it's augmented, if we understand it as training, if we go into work every day and demanding situation, at work, and rather than saying this is terrible and going, kicking and fighting or trying to slip away or whatever, but embrace it fully. This is a place of training. I will now see my difficult boss as the strict Abbot who's doing everything he or she can to help me Let go or to help develop my patients or help develop them My equanimity are to help develop me. So I can you bring a perspective to the challenge that you have in your life. So it's not punishment, but rather it's a place of training. I think if we if we begin kind of having a sense of that, then we can get a lot of the same benefits that monastics can get or monastic training can provide when people stay up, you know, can go and do it in those environments. So, that was my attempt to try to kind of point out the traditional way in which Buddhism is occurs that maybe is not so well appreciate understood here on the modern Western insight meditation movement. So we have a few minutes now I would like to hear some questions or concerns or comments about this. Yes. So if you can use the mic, please. Thank you.

My question is about passivity. Doesn't it cultivate to be passive against the adversary? Or how do we, how do you cultivate passivity, know what you're saying?

You know, let let go, you let go you're submitting to the situation. And then that appears to be passive

appears to be passive. So doesn't have to be passive. So passive well there is a kind of letting go yes so for example, you're my good disciple. Right let's say it's a pretend right and I'm the teacher. Give me some more water. So it's a good good some water and come back.

really thirsty is alive. people waiting here for something to happen.

We feel this.

So now you could say that was pretty passive, you just might puppet right and just kind of go along and this cold thing here and I just sent my disciples out to do something, right. That's one way to see it. But it also required but let's look at from a different perspective, rather than being passive and accepting is going along, what kind of training what kind of useful training would having that kind of relationship and that kind of instructions? It certainly requires you to be active when you're hustling

so are you See this way? I don't know, if you are certain that I am not able to change the world. Yes. But the way I change myself, it's gonna take me to a newer state of being rich. which relates me in a different way to the world. Yeah. Which is the change that I did not have before.

Yes. That's that's the, that's the point. That's the hope.

So I'm seeing it that way. And that's why I was,

but if you're worried, you're worried that the change makes you too much of a passive person.

No, letting go or, at that point, you know, accepting what, whatever is coming toward me. I will see it as passive. I see.

So I was it couldn't be and that's one of the dangers in any kind of training that a person is too passive and to accept And accepts things that shouldn't be accepted. For sure. But, but there's also something very, I think so in this in this training I gave you, I hope you don't mind too much that I did it. But you had to let go of all kinds of things and, you know, perhaps, you had to let go of sitting here getting an answer, you had to let go of, you know, perhaps, you know, your, any kind of concern where other people are gonna think about you, because it's all these people watching how good a good how good you are getting water and, or your good water better. And, and then I didn't even say thank you, right? I you know, it's you have to deal with you know, you know, you know, you're expecting you know, the teacher was gonna say thank you and what a great water getter you are, and I hardly acknowledged you, right? And so you have to let go of a lot of stuff, you know, just in order to stay, you know, here, and so it might you know, that so later in your life, you've learned some challenging situation you've learned How not to assert yourself or hold on to some narrow sense of self. You've learned when your baby's crying that you get out of bed and deal with it immediately. And it's a lot easier because you've learned to do it in a monastery. And so I don't know if we're talking about the same thing here. But, but, but, but there is a there's a, okay. Okay. So someone else

straight back.

So thank you so much for drawing the distinction. I can really understand that. But my question is actually, maybe too narrow, and that is that when we've had Zen people with Zen training here, their talks are very different from people who have more of an apostle tradition. Their talks tend to be very abstract. And they don't, they're not really they don't touch, but they don't touch my heart. It's more just kind of very abstract thoughts. And I was wondering if you could speak to that. It's, it's difficult for me to, to absorb what there's, it's more difficult for me to absorb what they're saying.

Well, some of that might be particular subcultures of Zen, rather than Zen as a whole. And some subcultures of Zen are a little more intellectual, and, and working with paradox are working with a little bit, kind of mysterious stuff that you try to understand. Now, one of the one of the differences in that I've seen in the Zen world in the passionate world between Dharma talks, is that there's a tendency not On all, not all insight meditation teachers, but there's a much stronger tendency of inside meditation teachers to give a lot of information. And sometimes with great clarity, but they're providing they're more like giving, just giving you lots of information, techniques, practices perspective, and just a lot of information in Zen and don't have notes, and they're reading the notes as prepared ahead of time and, and in then you're not supposed to really use notes, traditionally, and then then what's the most there is clearly the most important part of the Dharma talk is not what's being said. But how a person is is how a person is when they're giving a talk. And so there's a there's a manifestation quality, where you're supposed to manifest or transmit your freedom or your understanding more than what's happens through words. So sometimes in Zen talks, you're not actually supposed to listen to the words so much, but rather get a feel and sense of the person who's there and how they are and how they're showing up. And you'll sit you can get you and you can get some insight meditation teachers, like John Travis, if you've ever heard him, I mean, his words are secondary to this tremendous transmission of heart that comes through him. And how he is is really the beautiful thing that these talks, I think it's the most people. And, and some people have the same relationship to his talks, as some people do to these empty chairs that you have. But it's transmission that's important. So you might try next time as a teacher comes, is to take it in in a different way than how you would take in an insight talk, where the ideas are much more important or what's being transferred. You know, that makes some sense. And there's a lot to be said about this topic. But that's all I want to say now.

One more thing. No Yes, please. Right here and?

Well, I mean, at the risk of bringing this up again, I wanted to say one thing about the past tivity. I hadn't thought about it. And I wonder what you think about it is it is it that you're kind of

choosing to submit to the things that are being offered to you, and offer to you to do and so. And so because you're making a choice about it. It's not really truly passive. That is pertinent to me. If you really understand it, you're supposed to go into this willingly and understand the value of what you're trying to do. Or have it Have some faith that the teacher knows what's good for you. And so it's not really meant to be a passive thing supposed to be very active, and in fact, traditional trading. It's a very active training. It's a very active unit, learning to let go and learn to cultivate yourself and engage in the whole mastic thing isn't it's far from a passive Engagement even though you might be sitting still at times. And so there's an active choice. And then I think how much value you get from the letting go. And when you're letting go as part of it has a lot to do with how well you understand yourself and how willing how deep you're willing to probe into yourself to understand where it is you're holding on. So So, you know, to, like, for example, to be asked to do something in the monastery by the teacher. So this is this is a great example of letting go. That happens in the Zen monasteries. You know, so you know, this I had this experience here is that Young's idealistic Zen students, you're sitting and getting concentrated, meditations, where it's at. You're in the brink of enlightenment you feel this is a really important, you know, that you're sitting They're meditating in the hall with everyone and you know, you know what's gonna happen to any moments you're sure. And, and then someone comes and taps you in the shoulder and says you're needed in the kitchen to work in the kitchen right now. You know, you can't just turn around, say, wait a minute, I had my spiritual practice, you know, what I'm doing? What's really important, you know, is meditation is the most important thing at all. And my practice is so important. I'm the one who's gonna get enlightened and, you know, that doesn't cut it in the monastery, you're asked

to go, you got to get up and go to the kitchen and work or your fanny pack up and leave. Those are your choices. And so you could say it's passage to accept what's being told which, and sometimes people are too passive and it's, there's dangers in being that kind of passively accepting for sure. But it's a powerful training, in attachments in conceit, in being people get really attached to spiritual practice. And that's, that's their big hang up. And so and attached to their spiritual experiences boy I'm really concentrating now sure with the good the kitchen. And then ideas we have ideas about what is real practice and what is not real practice I did you know like meditation is really the for the practice is that peeling potatoes in the kitchen that's not practice. And so and so you're you know you got to go to the kitchen. And so you can go to the kitchen and be just passively let go because on the zendo or you could actually look and see what was I doing here? Why Why was it so hard? Why did I get so angry and upset when they asked me what was going on with me? What was I attached to what what my value is whenever my understanding and then when you go to the kitchen, you don't just passively kind of you know, do the potato peeling. But you say okay, now how can I pick up all the potato so this is now a training? How can I give myself completely over and become fully engaged and mindful and concentrated on peeling potatoes, the Samadhi of Potato Potato And, and so that would be the task. So rather than seeing potato peeling is, you know as punishment or something, you know, deviation from practice, your responsibility is to actually find how can I make this into practice? How can I take this on now, and without the practice students being actively pursuing and looking and looking for the training, looking how to get the best out of different circumstances that are difficult. There's no real training. So you can't be passive. You have to ask to be engaged in what you're doing. Okay, well, I hope it was okay to get this kind of different kind of flavor. There's much more we could say and talk about. It's a big topic and if some of you didn't like what you hear today, then consider yourself lucky because if a teacher only says Things that you like. It's probably not a teacher you should hang out with. So thank you