

2012-11-04 Awareness of Sensual Vs Non Sensual Pleasure

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SPEAKERS

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Good morning, as probably the probably be many of you know, in kind of the wider spiritual religious circles of humanity. There's often very strong distinctions made, that kind of fit into the category of spiritual and non spiritual material and spiritual, inner and outer, things like that. And so in the teachings of the Buddha, there's a similar distinction that's made, and it has to do with the feelings a person can have. And the distinction is that between the most probably one of the most known translators translated translates this term. I'll tell you in a minute what it is in Pali, as worldly and other The world and not of the world, which other religions also have this idea? And some translators take the same term and translated as spiritual and non spiritual. The word that's being translated is *sāmisa* and *nirāmisa*. So sa means with. And misa literally means flesh. And the *nirāmisa* means not of the flesh.

So I said, I've never heard ever seen a translator do this for the Buddhist terms, but it could be almost like a carnal feelings and non current carnal feelings, feelings of the flesh feelings and none of the flesh and feelings here. Primarily, it doesn't refer to emotions like we think of, but they're related to not necessarily emotions, but to mental states. We'll talk about that as we go along here. And feelings have to do with something much more primary than emotions. And that is whether an experience is feels pleasant, unpleasant, or neither pleasant or unpleasant, whether it feels painful, it was painful or pleasure. And so there's pleasures of the flesh and there's pleasures of that's not though the flesh, there's pleasures of, you know, they're not spiritual in a sense, and, and pleasures which are spiritual. And I know that some people are quite uncomfortable with this kind of split, this kind of duality and it lends itself sometimes this idea that one of them one part of the equation, one part of that divide is somehow wrong and bad and you shouldn't have it especially when you talk about you know, the pleasures of the flesh. You know, these young people are kind of against that. What might might work as a translation is rather more close to the flesh is translated as these this distinction in Buddhism between sensual pleasure and non sensual pleasure. Because what's being referred to here is the differences between those pleasures that come through our senses, the five senses that involve pleasure or involve pain, so those sensations and then but there's a whole other category of pleasure that a person or pain or the person can experience, which doesn't belong to what we experienced through our five senses, but rather belong to something it's felt inwardly. Exactly what sends store or how that's perceived isn't exactly referred to, but it's, it's recognized that we can know that can be a knowing that recognizes both pleasure and pain, pleasure and discomfort, that is inward inside not not belonging to the world of direct census. You know, maybe in a modern, very likely in a modern kind of vocabulary there, you could tell, we could talk about maybe physical pleasures and psychological pleasures, maybe you know, they weren't pre Freud back in time with the Buddha. So you have the word psychology in the way we have it.

So there's two kinds of pleasures. And the, and one of the tasks of mindfulness practice, is to be able to recognize each of them as it's occurring. Because mindfulness practice, the idea is to recognize everything you can see it clearly what's happening. And it's not really with a value of judgment, one or the other. But there's a lot of wisdom that could come from simply recognizing that distinction. And there are people who, who have very little sense or awareness of the inner inner spiritual pleasures are the inner pleasures of the path of the practice that can happen and so they can I keep looking for pleasure, satisfaction, in their sense experience. And sometimes even so, it kind of the analogy I kind of thought about in this regard is that it's kind of like your maybe if you've ever gone walking or driving in the fog, it's really thick. And you know, it's pretty consequential you know, you have to kind of really stay focused, to see what you're where you're walking. So there's a lot of a lot of attention is given to look really carefully and to see whatever details you can see so you don't step on something or run into something. And, and so the, but then the fog might clear. And if they have the habit of searching and looking really intently continues, then then then the person might still be focusing very intently to try to see now that it's clear, look at the details of what's ahead. Done. The road or path as you walk, maybe not because of the habit not recognizing that you no longer need to be so focused. And it's possible now to actually relax to focus not strain so much, and maybe even actually see better in an fogless environment because you better off seeing kind of a much wider, much wider, bigger picture what's happening, then the narrow focus that you need to kind of do the best you can to pick out some details in the fog. But, but then it's possible to notice that in that strain to get a really, really focused when when it's no longer fog, that that focus constricts the attention. That focus keeps the mind somewhat constricted or tight or straining as it's trying to accomplish or do something or want something that wants something. But if a person doesn't recognize that that's what's going on, then they might not relax that strain and they might keep kind of trying to look Focus quite strongly. Maybe another analogy would be like, if you're walking, and it's really important to walk somewhere, perhaps you're walking, walking, walking, walking, and walking, and, and then you come along a conveyor belt. And it goes along just nicely. And, and so it takes a while to realize that you could stop walking because a conveyor belt is carrying you. And then perhaps once you're on the conveyor belt, it occurs to you look around more, and notice the environment in the way that maybe you aren't if you're focusing on walking and where you're going. So sometimes the focus on pleasures of the senses becomes a very strong habit of people to try to look for their well being look for their happiness through making themselves comfortable or getting stimulated in essential way. And, and there's nothing wrong with that. But it's sometimes can result in overlooking a whole other form of pleasure. That does it. available to us. And so, in the Buddhist tradition, this pleasure is called the pleasure of, of, you know, near me stuff, not of the flesh pleasure. So, in also there's not the flesh pain, discomfort. So, the way that Buddhist tradition defines or recognizes this non flesh like or non sensual pleasure is as the pleasure that arises from meditation practice. And so if you sit in meditation and you're able to and you get somewhat concentrated and settled, there can arise within you kind of without any kind of, you know, without anybody giving you a massage or having a strawberry or looking at some beautiful thing, there can be arises inner sense of happiness or delight or pleasure or, or well being, that is independent of our senses being stimulated. And that will be is what's referred to as this non sensual pleasure.

Some, you know, it's not that unusual to have it, except that some people will confuse the pleasure of the senses with an inner sense of pleasure and well being. And that's probably one of the reasons why some people are get addicted or get really focused on having sensual pleasure. So, so, especially I think of it when there's a certain kind of euphoria with having sensual pleasure, and that euphoria cannot can lend itself to a strong sense of energy and well being that's feels like it's internal internal enlarge inside, but it's really kind of a you know, it's a rising and coming from the intensity of the sensual experience we're having. And so in that regard, I know I know people who will go pursue

sensual pleasure in order to have that inner sense of well being they get something the chemicals going or something going, that makes him feel kind of good inside. I see it sometimes on the table. retreats, where, occasionally Not everyone who does this. But there occasionally there are people who insist that they have to continue running every day on the retreat. Because only then will they feel really good. And because learning can make you feel really good, but but you know, there's this inner kind of, I don't know what it is surge of serotonin or dopamine or something nice that's kind of flowing flowing nicely. And so there is a feeling of inner well being that can rise from that. But it's an inner well being, I think from the Buddhist analysis that comes from this outer stimulation of doing the running. And so then in order to have it a person has to then go back into the world in a sense and, and run again to get this kind of stimulation. And what's quite, quite wonderful is to have the capacity to feel this inner sense of well being, without having to require anything in the world to change or do anything in the world. It gives a person a lot of power or strength or control evidence that they can, that it's fine to be alive and be present without needing to get some kind of external satisfaction to be nothing wrong with external satisfaction. But if that's the primary and only thing a person is focusing on, then maybe it's a little bit like the person in the you know, who's forgotten, who hasn't noticed that the fog is lifted. And, and part of the function of meditation can be to realize that the fog lifts, the fog is lifted. And one of the part of the fog that we lift is the fog in our mind. And so to help that kind of loosening up, interestingly, in this early tradition, that they also refer to pain to this kind of staccato between pain and pleasure, pain of the non physical world or that the non sensual world is inner inner pain. And the way they define it, there is a person who has a yearning or desire for spiritual well being and happiness but can't access it or can't pursue it for some way, or they have a sense of knowing that's a possibility. But they can't quite, you know, somehow their life is too busy or their mind is caught up in things and, and, and they can't do those activities which might bring it. So for example, I've known people who've had that really strong sense of wanting that inner freedom, that's possible inner sense of satisfaction, that's possible. But the only way they know how to do that is to maybe go on meditation retreats, and so they read that's really important for them, but the responsibilities in their life keep them from doing that. And so there's a certain kind of inner pain that comes from that. I mean, certainly, the hope is that we don't have to rely on meditation retreats to feel it. And I think that's one of the when, when as a teacher, you know, I see someone who is depending on meditation retreats to have some inner well being, then you know, I'll try to direct them in some other direction to see see something else. So this distinction Between this inner sense of well being an outer sense of well being, and the way this inner sense of well being is, is is, is it is pointed to or accessed or developed in the early tradition is through meditation practice. And, and so some people might not protest because you know, that it sounds like it's too much focus on the inner life, because you do the inner and outer life and these Buddhists, you know, they, you know, they are we are again this inner life and, you know, leaving people around the leaving people out and you know, and then there's these people who, recently people here on Friday knows there's some people who don't feel like they should be involved with the outer world and people at all right. And just meditate. And what do we heard a lot about on Friday, why that's not a good idea. Some of us are still learning, right? How many of you were here Friday, some of you were here, a lot of you, the rest of you can talk to them.

So what's interesting what's what's interesting they happens though, and this is where it is that as it were this, this inner sense of well being or pleasure that can come from meditation, or comes from going inside. It is a wonderful alchemy that happens, where if we go inside, you come out. If you go inside, it opens up to something quite expansive and inclusive. Sometimes if you go into the world, pursuing certain things, so that you're, the world's gonna do it for me, I just want pleasure, I'm going to do something. Sometimes, the alchemy works the other way that it actually doesn't doesn't actually open you to the world but actually closes you to the world. So this is called sometimes kind of the alchemy of reversal that you get the opposite of what you're trying to look for. And so with meditation

practice, As we for example, you can go inwards and start focusing and concentrating on your breathing. And that seems pretty inner. But as the mind gets focused on the breath and settled on the breath, what happens is the fog of the mind begins to clear, or the distractions of the mind or things are caught up in your mind the preoccupations of the mind, the strong feelings that were involved in content, begin to settle down. And as they begin settling down and able to stay more present for the breath, unified, collected, composed on not only a breath, but the present moment, then it gives a chance for this inner sense of well being to show itself almost as if it's always there waiting for you. It's a matter of just kind of being able to settle enough to clear the fog so you can see it what's there. And as that happens, the state of the mind changes. The quality of the mind begins to change, and it changes from being a contracted mind inexpensive mind and so the one or the instructions in mindfulness practice and time from the Buddha is to notice the distinction between a contracted mind and an expensive mind. So this is interesting because some people don't you know, never kind of consider this there's so much focusing on you know, on the details of the fall through the fog than they are in their mind. But the So, one of the exercises that I give people occasionally mindful exercise is to notice some time maybe through meditation or some other situation, when you feel really relaxed in a nice good way relax, calm, peaceful, and in that relaxed, calm, peaceful state. Then at that point, look at the state of your mind the quality good mind your thinking mind. You're the mind that's aware. What's it like? What does it feel like? How is it in that relaxed, relaxed state, and just whatever way you can get a sense of a visceral sense of it. And then you kind of register that kind of title, try to let that kind of, you know, register really well in you. And then go about your life. And, and then look for an opportunity when you're really caught up in some preoccupation, really a bit, maybe even better if you're upset. Don't get yourself upset for this exercise. But, you know, it might happen sooner or later, that something like this happens, where you really get really kind of locked into some preoccupation and concern. And when that happens, that take we'll take a look and see what your mind feels like then. And then recall, you know, the memory of what it felt like when you're relaxed, and compare and contrast those two states of mind. And even better, if you can watch the preoccupation happened, see what happened with the shift and change Sometimes satin meditation and been kind of relaxed and nice, it's very good. And then for some reason or other that I don't know, usually, I have a really significant thought, significant significant enough that I just lock into it. And I and my emotions rise and my feelings rise and I just kind of like, and the contrast between the relaxed state and the kind of, you know, like, if I sit there quietly, peacefully and, and some car goes by and the car sounds just like the car of my high school girlfriend when she jilted me. And suddenly, you know, there's a change inside. And the answer that contrast to that change is interesting. So when I when I give this connection to people, what some people will report is that when the mind gets kind of zeroed in and fixated on some thought or preoccupation, the mind feels like it gets Smaller.

When the mind is relaxed, it feels like it's larger. It feels like it's more constricted. When it's occupied when it's not preoccupied, it feels more expensive. Some people even describe it as if suddenly the mind got dark. Before we felt kind of light, transparent or, or open. That's another way people describe as an open and closed feels like something something closed, whereas before something was quite open. And so the instructions for the in that in the mindfulness, mindful instructions, the Buddha is again, without any judgment about one is better than the other. There's a very clear recognition, you're asked to clearly recognize the state of the mind and is it contracted? Or is it expensive? Is it narrow? Or is it large? It's small, or is it big? And down through the ages, a lot of Buddhist teachers like to use the language of small mind and big mind. And sometimes this refers to the ways of thinking small minded is when you kind of selfish and big money It is many much more open and expansive. But it's also has to do with a quality a felt sense way of experiencing the mind. Sometimes the mind is and feels very small or contracted. And such and such like, like you somehow who you are is a small little tight bundle inside the skull. And other times the mind feels quite expansive. And it's not bounded even by the skull, the

mind or the boundaries of the body, but it feels more like you know, it expands outwards, it opens out in a boundless kind of way. And so and so here's where this alchemy of reversal happens. Focus inwardly, on the breath, for example, or something on yourself in some mindful way, and get settled on that and stop being distracted from it and kind of stop reacting to what's going on to just be there in a simple way. Then that affects the mind the mind begins to relax and open and then it kind of opens up to this large mind. This big mind, and that big mind is no longer just focused inwardly. The feeling of that big mind is that it's inclusive, that now you're in the world and you're including everything, including everybody is as if there's no boundaries, or barriers between you and others of you in the world. And that experience of not having boundaries and barriers, is an experience of give sense of intimacy gives a sense of loving kindness, of compassion, of feeling connected to others in a very nice way. It's a feeling of being connected, it's very different than the kind of connection that comes from needing someone or holding on or, you know, trying to get pleasure from someone. The pleasure that kind of just being kind of just very open and relaxed and present for the world around us and others. In the early tradition, again, this experience of the expansive mind is very closely connected to the feelings of loving kindness and compassion as they Somehow those come together. So there's this movement to go in the inner sense of well being, and that itself opens up to a wonderful way of being connected and involved in the world. So the last thing I'll say is give you an example for me personally for today. And maybe this is interesting to hear. So, this morning, at some point, I was looking something up. That that concerned me, the wider world. And I saw that someone had made a decision that affected me, and had posted it on the wide world web that they hadn't talked to me about it. And so my response by reaction was to feel hurt, disappointed and angry. I would say anger was the predominant emotion.

And so, what did I do? So the first thing I did was I just kind of stayed with my thinking and try to think about what this was about try to understand try to understand it the best way I could try to to get to the best understanding was wises understanding, I could have both what might have happened and, and, and what was the wisest way to relate to this, and took a little while to be able to think and reflect and come to some understanding that I felt, you know, that at least provisionally was a deal. I had more information provisionally It was probably a wise way of thinking about this. And however thinking wisely about it is different than dealing wisely right. That didn't take care of my anger. I was still kind of, you know, angry. So I got really quiet is kind of my way. This is one way that I have I got quiet and And then I went into my anger and what language I like to use likely from doing something like this. I inhabited my anger in a quiet safe place. It wasn't like I was, you know, giving free rein to my anger. But I went inside to really, again, this idea of going in to it, to allow it to kind of inhabit to live inside of it was what I wasn't gonna resist it or try to block it. It wasn't it wasn't going to be mindful of kind of from a distance like I'm thinking, thinking mindfulness like I know it's they're letting they naming it and seeing it. But the idea was to enter into the flesh enter into the felt sense physical aspect, where I felt anger where the energy was in my body. And, and then as I did that, together with the feelings of contraction of tightness that I energy of heat that I was feeling, as I focused on it that way, it started to I started then to be in touch with nature. expansive feeling of well being as if there's two can exist coexist. And I started feeling Yes, there's more than just the anger here. As I'm using my attention, my awareness to be fully present as I could for it. My sense of boundaries, my sense of kind of contracted sense of self or small mind began to relax. And then I started feeling this very delightful satisfying feeling of that it was much more expansive and open. My feeling of anger didn't change dramatically began to diminish some, but it began to shift the whole psychology there was more going on in the picture, there is more more information work more and more happening, I would, I was no longer no longer just just an angry person. I was now a person who had anger. And if I was gonna identify with anything, I started identify with a person who was feeling much more open and expansive. And then with time, you know, then within a short amount of time for me that anger began to dissipate inside. Come away and, and, you know, it didn't grow, it wasn't really a big issue anymore. And now I just have to wait to see whether my

wife think much more wise as possible thinking can help me negotiate this issue in a wise way, but at least now I feel like they I'm not going to be kind of do something foolish or say something that that will be misunderstood, because I'm speaking from the anger. So this idea of going inward, to really be present for the experience of what's there. And, and then this is wonderful alchemy that could happen if you have something settles and opens up. And that open that open that opening up makes us available to work world in a different way. And, and so in the end, so, this this idea in Buddhism of the non sexual well being pleasure at the noncentral joy that person can experience noncentral happiness is not something that is disconnects us from the world. But rather I think it helps us open to the world, feel the world receive the world kind of intimacy to the world, in this expansive, wide mind, that's possible. So that's what was on my thought today, my mind today. And I don't know what that was like for you to hear. I don't know if it contracted you or expanded you or, or confused you. But maybe we have about 20 over 10 minutes if someone wants to say something about the talk or ask a question. Maybe it'll be nice to have some discussion.

I have two questions.

The first is can you get that kind of expansiveness from some interactions of the flesh, like connection with another person just in a very intimate, kind of kind way. Can you get that same kind of expansiveness? And then the other one is just what's the difference? Can you say a little more about the difference between getting locked into something? And then focusing on the feeling like you did?

Okay, so can you feel this expansive sense of inner well being and being mined in connection to other some other person? And I think to answer that question, I think we have to be careful to be able to distinguish different ways that are different, we can feel expensive or different kind of ways. I mean, so as I said earlier, sometimes there's a certain kind of euphoria that can come from sensual pleasure. For example, you can get, you know, intense sensual pleasure from someone and, and, you know, have wonderful sex, and afterwards a certain kind of euphoria. That feel can feel some people say it's very much spiritual, very spiritual feeling. But is it? Is it an effect that? Is it reliable? Or is it? Or is it really kind of the, you know, the chemicals and stuff that are flowing through that happen? Or maybe depends a little bit on how its approached how the connection with someone else's is approached? If, if the way we're connecting with someone, it's helping us to open up to a relaxed, expansive, open mind, then perhaps it's very similar. But if if, if what's what's really so it's what the cause of the sense of openness is not necessarily that the person but the way we're relating to the person gets us to relax and to open perhaps, but if What if this strong feeling of kind of this inner well being that walls up to feels expansive, if the cause of it has been essential stimulation in 10 Central simulation, then I think it's not quite that wouldn't be the same. So that's what so that distinction i think is important. Grab it and say yes or no to you. It's in that

moment of kindness or

moment of kindness. I think again, I think it depends on how it's evaluated how it's received. When I could maybe receive someone's kindness, they're being kind and generous to me. And how I receive it is I get, you know, I could I could actually close down Oh, no, no, I'm obligated to, you know, or I could say, Boy, this is my lucky day. I was just hoping for that. You know, it's, I feel really good, but you know, because it satisfies my desires, or I can touch something inside I can resonate with something inside that kind of soften something beautiful and connect. So I think it all depends on how it's received or how it's offered and given what this is going what's going on. Then see the second one was

just the difference between locking Not to thoughts and, and as you described going into your anger or just focusing on the anger until it dissipates

the difference whether it's a dramatic difference. You know, if, if you're angry and focusing on your story and rehearsing it and reviewing it, and over and over again, it's very repetitive and cyclic, and it can just be fueling and adding adding fuel to the fire. And so it's very, very useful to be mindful of what's going on or thinking to start seeing if the thinking is useful or not. And a lot of people never consider this useful thinking is just like they take things for granted. And one way you know it's useful is if you've thought basically the same thing 10 times in a row, then I think you can have fairly reliable it probably this is not useful and maybe should come back to it after you've done something else. You can come from a different angle.

I think the song, okay, I think I'm interested in the next installment. What happens then when you begin to deal with the issue after you've calmed down? I think, for me, that's the hardest part because I come up against this feeling that I know they're going to do it again, it's happened again and again and again. So how do I approach the person after I've done the work that you described?

It's a great question. And, and I feel, you know, quite hesitant to answer because it's so vary depending on the situation. So many different strategies and you know, and you know, two things occurred to me in the middle exam, that'll kind of hint that you gave me That they keep coming back and doing that over and over and over again. One possibility is you don't give them give them another chance. You know, sometimes that might be wise. And the other is to tell them that directly and say, you know, I have this issue, you know, it seems like you keep doing this over and over and over again, I didn't talk to you about it, but it keeps happening. And, you know, I think that we need to talk about the repetitiveness nature of this kind of behavior, what you're saying, Can we kind of talk What's going on? Can I like, you know, can I tell you what's happening with me when when this happens? And if they say no, that tells you a lot about them and whether you you know, what you need to be what you need to do then further to pass the mic, or Yeah.

You talked about having the feeling of anger. And then you have the time. You've had the luxury of time. Really to pause and think, and feel and meditate, really or contemplate, I'm not sure what's the right verb?

All of the above whatever, okay.

And listening to it, my first thought was, but what do I do when I have to do something in the instant? Now the first answer that came to me is a lot of times I realized I could ask for time. Well, let me get back to you in that. But still in my work, there's times when I have to respond in the moment. And tempers are high around me and I'm reacting.

Any advice?

Yeah, my issue with that kind of card blank. Any advice is I would encourage you to focus on preparing yourself for those events getting ahead of time. I mean, not just like thinking ahead, I'm going to difficult meeting but realizing that You know, you're going to start now so that you're better prepared in two years, you know, for the difficult things then because this is a long training and involvement, but to really develop, develop the inner stability, strength of mindfulness, the ability to let go, the wisdom really understanding yourself well, skills of how to speak wisely, you know, the, you know, practical skills of speaking. skills in restraint. restraint is a great capacity, you know, so you don't, you know, and so start

cultivating, developing all those so that when you come up to a point of crisis like that, you all that's available right there, to expect those things to be there. If you haven't trained yourself, it's not going to be very, very helpful.

So come here more often.

This is where I get my training.

Yeah, if this is where you get it, please do. And then and then you know, because you can't necessarily wait two years and some of the things you write so you need some advice before then The simple thing maybe that is that you know, is learn to practice restraint. Learn to be able to not give in to an impulse. And then in that at least then maybe you won't make mistakes.

Yes, please. Oh, who's next? I mean, you have the mic. So why don't you go ahead and pass that mic to Jen?

wondering if you could say a little more about the alchemy of reversal thing I can certainly relate to the

obsessing on anger and having the same thought 10 times but I'm not quite sure on how that leads to lead to an expensive or benign audit. Oh, not thinking about so what I did was I thought I I spent some time I felt like I needed to think and come to a better understanding of this. So I did my best for for a little while. To just this morning, think about the situation what might have happened and you know how best to understand it how best it is. And Marbury's options I had to respond and some of my thoughts were not very wise but that was really good to spend time looking at my thoughts and evaluating them and trying to know what's the best wisest understanding what's going on. And, and sometimes it's helpful to talk to someone else. So should I talk to my wife though, but this morning as well, and that was helpful to kind of hear myself say things to her and get her reflections back. So so I spent some time with thinking that was helpful, at least to try to, at least I thought that was important. And that but that didn't really help me to be expansive mind or to relax mind. What helped me then was to bring the mindfulness into the direct felt, felt direct felt sense experience of the anger, where I felt in my body, and then to kind of where would I find it? Where was my body it was kind of in my front of my chest into my arms primarily. I kind of it's almost as if I end who I I kind of entered into that part of my body like I went to the inside of it rather than looking at it from the outside and had habit editor I entered into the middle of it and felt it from the inside like I was being that almost, and rather than reacting to it or with it or anything, and then I just stay there with it, stay there with it. Because staying in the body with it, then I'm not adding a story to it, which is often how it gets fueled and continued. And also that I'm closer in touch with where the holding might be physically. And then because I stayed present, often presence being present for something, allow something to unfold. And so then it began to unfold, begin to loosen our move, and then that movement will make movement and loosening was what get access to the wider, more expansive mind. Does that make some sense? Yes, thank you. Jim had his hand up if you know now okay. topic. Okay, maybe. Yeah, last one. And then last up. I'd like to ask you, about inhabiting the body the inhabiting the emotion or the body that you speak of. So myself, sometimes I can do that. Sometimes I can have this, it's almost like my body's pushing. Whatever reflects whatever awareness I have. It's all it's pushing against. And for what continues. So it's a little bit difficult to explain what's going on. Because if I could explain it, I probably won't let me so I don't quite understand either they build me let me explain. Get off your something. So like with anger. So today worked very well for me to just kind of be quiet and be with the anger. But there have been times in the past where that didn't wasn't, didn't seem like the right thing to do with it. It wasn't quite sure how to deal with it. And what I found was really useful. was to go for a long, vigorous walk. And I just would walk and walk and

walk. And that situation, I would let my mind think whatever it wanted to think I wasn't, I wasn't trying to find the wise thinking, I just gave a lot of freedom to everything, to the feelings and the emotions to the thoughts, but I was paying attention and trying to see and as I had this, kind of doing that giving us freedom, the walking, the movement of the walking, seems to let the energy flow and move and just be there. And I wasn't trying to do anything with it. It wasn't trying to make it go away or enter into it. I was just like, just letting it be letting it be. If anything that mindfulness was kind of get out of the way of it just so we could kind of be there. And that messes up and you know, up in the woods far away in the mouth. And as I was to say, it's pretty safe, the ones that can run into anybody. And then I would, but I would pay very careful attention to it. Where's it coming from? Where's the emotional source of this, where's the emotional source of this? And it wouldn't be obvious at all but I just kept that kept an eye open for that and I what's going on what's going on? on what's going on here, and being angry, and not just not knowing what's going on in terms of the story and all that, but what are their feelings or their emotions are here as part of it. And, and then what would happen is that it would be some some moment or something they'd be, I would see something I hadn't seen before. And the information me it was usually either at sea that I was hurt, or that I was afraid. And then once I saw that, once I identify the fear or the hurt, that seemed to be underlie the anger, then it was a whole different universe, then then I could then I could go home.

Because then you know, then notice that everything has shifted and I understood something that was more more useful to address and it makes a lot of sense. So I hope this was interesting today and you are useful and it might be interesting for you to Reflect consider this distinction between an inner well being an outer well being or inner pleasure or joy and outer pleasure and joy. and to what degree that distinction is irrelevant for you or you have some reference point for it or experience it. And, and to what degree am I? And how is it that you opened? How is it you experience this inner well being that opens up to an expansive mind? Is that something you have access to or have known? Or what ways do you have access to it? And if you have some access to it, even if it's a mild feeling, it wasn't dramatic when I would have did with my anger, right, which is very nice. There was a different thing going on. If it happens, even a small degrees, how can you avail yourself of that more often through the day, as you go about your day? What would it take to kind of more often tap into that? Because I would suggest that it's it's always there waiting for you. Thank you.