

# 2014-03-30 Vedana

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unpleasant, pleasant, people, world, knowing, situation, boredom, life, simple, question, philosophy, mind, sensation, nice, pleasure, evaluation, experience, feel, find, impatience

## SPEAKERS

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So a few things about both IMC and about the hearing system devices. One is that we're completely run by volunteers here, which is a very nice thing. But sometimes we don't have volunteers to do certain things. And then it's not so nice. And we really don't have anyone who's monitoring the hearing system devices, or taking care of that whole world. And we've had someone took a lot of effort to put it together and research it and organize it and make it set it all up. There's no one's really kind of, you know, tending to that. And one of the things I was told is that those of you who use it, if you would bring your, if you would bring your own wires, you know, air plugs that plug into the machines, that would probably help because one of the problems we've had is some of those wires get old. And then it's a simple enough thing to buy more, but it takes a volunteer. And then, you know, where's that volunteer? So sometimes you know, things kind of were Yeah. You'll take care of it you're looking for something so beautiful. Thank you see some thanks. So thanks somehow happened here. It's kind of a kind of I think it's quite remarkable that IMC should exist and function as well as it does it I think of it at functions on the goodwill of many, many people, because it's all one volunteers and people come from far away sometimes already expect that. We are kind of, I don't know what they expect us to be much more evolved, develop institutionalized. even get lighter sometimes when people say, you know, especially from abroad asking you to come and being in residence here because, you know, our presence, our presence in the world All this can be quite large. So we must be bigger than we seem. So, okay, so good morning, everyone. And I would like to talk a little bit about working practice topic in our tradition, that's usually described as Vedana. Then sometimes it's translated as feeling. And it kind of introducing this topic. It's kind of a kind of an idea where sometimes useful to go back to basics. It's good to go back to the beginning. Sometimes I've been in conversations, difficult conversations with people trying to find our way with it. And I say, well, let's hold it. Let's stop. Let's start over again. Let's start at the beginning, and kind of build what's going on. So we really understand each other because we're missing each other. It's gotten too complicated. So we have going back to the beginning. Going back to the Starting over, I think is part of this idea of being mindful of the bandanna, the feeling of our experience. What exactly this word vedana means is interesting. I don't really know what exactly it means in the time of the Buddha. But I think it's a very rich and valuable idea, or experience. And one way to get to it, is, if you take your finger, and you press it against your thigh, you don't press too hard, so you don't read more bruises, but you press a little bit hard. And you're right there where your finger is pressing against the thigh, you have sensations, you have sensation of pressure, maybe some other sensations that come along with that. And what's interesting is the way in which the sensation and the sensing in the thigh are happening at the same place at the same time. They're kind of non dual that they're not we can't really distinguish the sensing and the sense In that place where they're happening to happen together, right? So you have the sensing and sensations that that's kind of there in the thigh. But then a separate from that there has to be a mental event that knows that that's pressure knows the event that's happening. And with that mental event of some kind of knowing, based on that we have

further reactions and responses. If it's your own finger pushing against it, then you know, it seems maybe relatively neutral. If I had you instead, doing some exercise, take your finger and poke it into the person next to you.

You would have known the pressure and you would have probably known a lot more, a lot more would have been going on in the mind, that sensation would have been the same. But the way that we know this sensation, the way it's experienced, separate from the sensation gets a little more complicated much more quickly. So we can distinguish the sensation itself, from the way that sensation registers mentally as a knowing knowing an event. And so it's this knowing of the basic registering of an event, which is the vendor now, not that not the sensation itself. So it has a kind of a mental component. And it's a form of knowing the word veteran, a means to kind of means to know or act of knowing. And there are many ways in which that kind of knowing that very basic level occurs. But we have, but in order to have any kind of mental response to the world, or any kind of responses, you know, to the world, that's more than what's under what's called You know, when you put your hand on the stove, and the nervous system kind of just doesn't go to the brain, it goes to the spine and back and we pull our hand back. I guess that doesn't involve knowing this whether or not that's just like, I don't know what it is. What it's a reflex. spinal, spinal tactel reflex. Know, when things have to be done really quickly they go, just there's a loop to do the spine. But then, you know, we usually don't know know it after the fact right? It's actually to draw your attention you'll look, if you put your hand on. Yeah, you won't automatically focus on that. So that's part of the reflex loop. Also, as you pull your hand away, you look as you injure yourself you look at the pulling back. I think the pulling back is also part of it if there's conscious, the conscious knowing the conscious awareness so what we're talking about is a vendetta has to do with this conscious knowing conscious that that goes on in the brain. It's it can be very complicated complex, it can be very simple, what that is, and, but to kind of illustrate its importance, disconnection to instances And the simple knowing you can imagine an hourglass. And so an hourglass has wide top and a wide base. And it has this narrow, you know, neck. And so if on one end is the whole universe, the whole world of things you can experience out in the world, it's pretty complicated out there beyond your skin. And all the stuff that's beyond your skin. You can comes in through your eyes and your ears and your nose and your tongue and your tactile sensations. And you know what's going on. But all this stuff that's out there, which is so complex and diverse hat in order for you to know it has to kind of be channeled into this adult neck of the art through our senses. So in Buddhism would be if these five sense doors that we take it in the external world, and then and then with that, going through that net it has to go continue into this very simple, also very narrow world of the simple knowing of the experience. And from that simple knowing of the experience, the funnel spreads out again, and into a really big universe again. And so this is a very big universe, beyond our skin. And there's this huge universe within our skin, you know, the whole mental world. And for some of you probably your mental world is bigger than the external world that you live in. You know, because we know we have tremendous capacity to you know, the world just always lives just in the present moment. And you get to improve on that by by living in the past and the future and then in fantasy, and you know, there's no time at all and, you know, so your universe can be argued because much bigger, right? So you have this big funnel, right? So this whole experience of the world and how we know How we know that how the inner world is going to spread spread back out into the world and have contact with external world actually happens to this very narrow neck. And the simplest way of thinking of it is through the five senses, but the senses would be the physical aspect, and the retina would be the mental aspect of it, of these two things. Makes sense, the mental knowing of it makes some sense.

So, if you want to, in the ancient world, they said that if you had a walled city, with one gate, if you had a person stationed at the gate, if on the one gate going into the city, then that person could no everybody who came and left the city because everyone had to go through that gate. And so in the

same way with our world, if we stay present, at where this funnel where this narrow neck or this gate occurs, then we can know a lot about the moment a moment experience of our World, how we build our world, how we affect our world, what goes on, there's a lot of information that's possible to be had right there. And it's one of the reasons why we put so much emphasis in Buddhism, Buddhist practice, on being in the present moment. So that we can kind of be simple enough, quiet enough, we can notice where things happen right there at that gate, or that neck of the hourglass, change the metaphor. And so a lot can be seen in that place. Oh, what is this knowing some of this very simple knowing might involve some very simple evaluation. So as you know, if you take your hand put it on your thigh, maybe it's a neutral experience. If you're, you know, extremely attracted to the person next to you and you have fantasies about them. And they put their hand on your thigh you see Oh, that's nice. That's pleasant. But then there's someone who for whatever reason, you find not particularly appealing sitting next to you. They might have studied compassionate touch, they might have been a world expert, my sous, but and they touch you very nicely but you know because the person is somehow not what your fantasy images of an appealing person they kind of Oh no What is this about this, I'd rather not have any contact I came to be alone I don't want anybody entering my space this is unpleasant, even though the type. So we evaluate sometimes based on what this inner universe wants, what it imagines what its memories are, what his associations are. And so we experience things as pleasant and unpleasant partly because it's evaluative. pleasant and unpleasant isn't only in the nature of the experience. It's Also evaluative. And so when I was a kid I couldn't read the first few times I drank coffee. I couldn't believe that adults drank this stuff. It was just awful. I call it dishwashing water. And now, every morning I get up, I look forward to my cup of coffee, I think it's very good. So, what happened to me and probably the coffee got better. The. So, so, based on this knowing, we do simple value, evaluate partly is evaluative. And based on the evaluation based on whether we think it's pleasant or unpleasant, then we can sometimes respond and react to it. So one of the ways in which this pleasant and unpleasant nature of our experience is very simple about palliative thing works, helps helpfully is that we can be in situations that are quite complex. Remember, this big the funnel goes out In the world, and it's quite difficult, complicated situations, and our mind will sometimes will try to figure out what's going on. It's a difficult challenging situation and, and trying to dissect it, trying to analyze it, trying to find out what's going on, in order to have some ease in the situation. But some people find that one way to find ease in a challenging situation is to metaphorically step back and consider is this pleasant or unpleasant the situation. And if it's unpleasant, some people find by simply acknowledging or seeing this is an unpleasant situation. That's enough to somehow release our being caught in a situation or release our our contraction around the situation. It's an unpleasant situation. It's just an unpleasant situation. And that's simplification of it all. can sometimes help us create a little more distance from the experience a little more ease With it has been, you know, maybe you've learned how to deal with difficult with unpleasant situations or just unpleasant. It doesn't have to be any different. It's just unpleasant. And given that unpleasant right now, I'll just, you know, treat it more more with ease. I don't have to analyze it complete to its perfection. In order to kind of solve the problem. I just have to realize it's unpleasant, and I can kind of not just kind of hold it lightly. It's an unpleasant situation.

The same thing with a pleasant situation. There are situations things that are very pleasant. And there might be a lot of scheming and planning about how to want more of it or own it or get it or do something. And one of the questions one of the, to just be like, Oh, just a pleasant situation, and leave it as a pleasant situation. Many years ago, I studied with Zen master or Rinzai Zen master named Robert Aiken, and he gave a co That we were supposed to pass. And I forget actually how they're calling when I forgot most of the colons and the answers. Luckily, at least the at least the answers and, and, and the colon. I apologize if I probably have it wrong and maybe doesn't come across, right. But it was something like, you know, he was a tailor made it to me. So it was a man, heterosexual man. He said, You know, if a woman comes along and smiles at you, what do you do? Anything? So the answer

was you smile and keep walking was the answer somehow. I don't know if that's a you know, I don't know if represents the story, but the story being, you don't have to think of something as pleasant. You don't have to react negatively to it. You don't have to want it and get it to do something. You can just enjoy it. Smile and continue on your way. Just let it be something pleasant was the idea. So it Makes sometimes can make the world a lot simpler to negotiate. If we just recognize, oh, this is pleasant, this is unpleasant, and then we can find a more balanced way to be with it. It's not meant to be a way that dismisses anything, or kind of ignores what's really going on. It's one way one avenue of finding some peace or some ease in the midst of it, if we have some disease or some calmness in the situation. So most experiences have either pleasant or unpleasant qualities to it. And sometimes the Buddha said there's a third quality to it with a situation that is neither pleasant nor unpleasant. And this neither pleasant or unpleasant is an interesting one. That has a lot to the effect of how we experience it has a lot to do with the level of mindfulness of the level of consciousness in which we experience it. In ordinary life, a lot of our consideration of things is quite evaluative. We're constantly evaluating what's going on sometimes in very complicated ways. And one of the complicated ways to be evaluate is, is how does the experience I'm having, how does situation affect my sense of self? Does a bolster my sense of self? Does it diminish my sense of self. So for example, if someone some people when they're praised, they feel enlivened by the praise. Some people when they're criticized, are in live in a different way. They're energized by the criticism. You know, if you want to get someone's attention and criticize them, if they're sleepy, criticize them, and the other they'll wake up. I mean, don't do that, please, but this is just a teaching point. And and, in this case, thing is that sometimes the situation doesn't neither situation or the people we're with neither bolsters itself or criticizes itself just does nothing. Some people get bored, they have no interest in that person, there's no that that person has that situation has no value. Because everything is seen through the filter of what has value for the self that I'm trying to maintain and build. So that's a fairly complicated evaluation. In, in strong states of meditation, where the more complicated conceptual evaluation in the mind is put to rest for a while, then the experience of pleasure neither pleasant or unpleasant, they say, actually is kind of pleasant.

Because in very deep states of meditation, it's very nice to stay peaceful and not have any input coming in. And so when things are either pleasant or unpleasant, it just less complicated for the mind than pleasant or unpleasant. And so they say it's a kind of very special kind of pleasure of not having things coming up, you know, it's kind of like, finally the refrigerator hum goes off. And, you know, that's great. You know, but if refrigerator had never been on, and someone said, is it pleasant or unpleasant to have the refrigerator off, you know, it's like, it's no experience at all. But it's pleasant in contrast to the it's pleasant in contrast to, you know, the irritation of it being on but even a constant pleasure can be a little bit more than we want is, you know, for sitting very peaceful and quiet, something that's very played, listen to nice music, certain situations just feels pleasant and nice. When the mind is really, really peaceful and still and quiet and self sufficient, very content. Having Music Playing is just too much at that point. And so something gets pleasant. It feels so good not to have it. So situation is neither then experienced as neither pleasant or unpleasant, but it feels really pleasant. I know it sounds a bit upside or strange, right, but you hope you follow. So one of the interesting things to evaluate or to look at is how do we respond to situations that don't really fit into the category of pleasant or unpleasant? Do you tend to get bored? Do you tend to, again have desires for something else? Do you tend to get discouraged? What's your relationship? The other thing to look at is what is your relationship in general, to this very simple experience of pleasant and unpleasant to comfort and being comfortable and uncomfortable? And some people have very, very kind of automatic gut reactions to these things. Some people have almost philosophies, that if things aren't pleasant, the universe is off kilter that we should have things should always be pleasant. If things are unpleasant, it means something is wrong somewhere, something's wrong with me, I've made a mistake, I've blown it, something's wrong with the universe, I better you know, write a letter to the owner. And the something, you know, something needs to happen. And so, you know, so you might not think this way, you know, think of yourself thinking this



way. But if you look very, very carefully, at the role of pleasant and unpleasant pleasure and lack of pleasure, or pain in your life, you might see that it influences you in very profound kind of subterranean ways that leave you and not so free. So, for example, what are the interesting evaluations to do is how much of your life is spent are devoted to the pursuit of pleasure. Simple pleasure. So, Some people, for example, will maybe buy a car. That's more than what they need just for transportation. But they want a car that brings my pleasure to drive. And so they have to pay more for that car, which means they have to earn more money for that car. Some people rent or buy a home, that's maybe a little bit more than they need to have in order to have a roof over their head and feel safe. But they want to have a place that's pleasant. Or you want to have pleasant clothes or pleasant furniture or pleasant recreational opportunities or, you know, it's nice to have maybe if people still have TVs, it's nice to have a TV. But it would be really pleasant to have a big one. You know, 30 inches big 40 inches big nowadays, you know, you know, wall to wall TVs, all four walls, wall to wall TV. The way it's going, that's where we're going right.

So the so it'd be pleasant to be nice, I'd be more enjoyable to have more bigger, nicer, whatever. And if you you know, how much of it really is needed for getting along in our life? I think my guess is a lot of things that we do. We do because we would like the pleasure of it. There's nothing inherently wrong with that. But to become conscious of how much the pursuit of pleasure is operating our life is quite, I think, a wake up call to many people, they have never really stepped back and looked at it. You know, pleasure. This one wants pleasure all the time, or the avoidance of the unpleasant. And there's could be that for some people. That's the primary thing they're always trying to avoid unpleasant looking, planning ahead and all this and to look and see how the, the, this basic feeling tone of pleasant and unpleasant is at the center of so many different activities gives a foothold into understanding where freedom can be found, rather than Having acting automatically or habitually, for the pursuit of pleasure and the avoidance of discomfort, we can see this operating. And we can have more freedom and choice about what do we want to how do we want to react and respond to this world of pleasure and displeasure can we find a place to live that's free, in such a way that whether things are pleasant or unpleasant. We don't have to move. We don't have to react. And this is what again, one of the nice things about meditation practice is as possible and meditation to come to have a zero point point where the heart The mind is peaceful, but not reacting to anything not being for or against anything. And if you can feel so good to have a mind that's relaxed, open, peaceful, that's not for or against anything, that you begin to want to live your life a little bit outside of meditation that way too, and realizing it feels Really good to go anywhere and not be constantly on the patrol for pleasant and unpleasant constantly kind of reacting to pleasant and unpleasant which is can be be present and alert and awake without the mind activated that way. The other thing that's very interesting about this Buddhist teachings about Vietnam This is very simple knowing that goes on remember it's a it's that little neck of this huge two funnels hourglasses is that sometimes it's the very simple rudimentary knowing of an experience that people use to build whole philosophies of life. And so maybe I start with this example. Some people will ask what's the meaning of life That's a great philosophical question. And for some people, it's, you know, there's a tremendous amount of deep concern around that question. What's the meaning of life? One way to address that question is not to answer it, but rather to with an answer, but rather answered with a question. And the question would be, why are you asking? Or even better? what's motivating the quit your question? And if people look, not a fair number of people will find that there's one of two possible, I think, General possible answers to that why that question is being asked. One is it just logically seems like a nice question to ask. It's an interesting philosophical question. And then you can take a class in college with explore this kind of question. The other is that it involves some angst, some anxiousness, some fear, about you know, what am I supposed to do in this world? If the answer is anxiety or fear, well what happens if you turn your mindfulness back and look at the fear directly? And perhaps that fear, if you understand it, well see the roots of it. Maybe that fear can be settled without

having the question answered. And if the question if the fear is settled, without the question answered, what, what happens to the motivation to have the question answered? How important is it to find out the meaning of life if you have no mark, the fear that's generating the question makes some sense. I hope this makes some sense. Okay, so you have this huge you could start looking into the philosophy of life and it's a huge quagmire of philosophy and concerns and you know, you can have to read a lot of books.

So you can save you save yourself a lot of reading and a lot thinking, if you rather than trying to figure out the good philosophy of life, if you go look at what is motivating it inside of you the emotional motivation and settle that maybe there's a different approach to deal with that and get an answer. This is not to negate the value of considering the meaning of life and it has its place to consider those things. But the, the, the emotional involvement with that question is very different if it's motivated by fear, or motivated by wisdom or, or curiosity or interest in how to live a wise life. So this is an example of which is rather than going into this huge universe, expanded funnel of philosophy, we go closer to the beginning, to the neck where the gate where it all starts, kind of comes in and out, and the gay to the emotions there. So the same thing the Buddha had to say the same thing. He's Similar thing where he wanted to argue that all the philosophies that he could numerate in his time, religious philosophies his time had at their origin. Someone's rudimentary better now. Someone's rudimentary, simple knowing. That is the closely connected to this gate where our senses and experience of the world begins. And then based on that simple knowing people then build a philosophy on that, with the Buddha in, in one famous discourse, didn't want to didn't exactly criticize all his philosophies, what he wanted to say those philosophies begin with a better now with the simple knowing. And what I teach is not a philosophy. My teach is to bring mindfulness to that act of knowing what's that act of knowing like You understand that act of knowing, then you can understand one of the junctures for finding freedom. And one of the things he said is, you see that the retina, the simple knowing of experience, is something that's conditioned, that arises and passes, that's impermanent. That that is something we latch on to or something we can let go of, then it's possible to find freedom by not latching on. It's possible find freedom in between the arising and passing in between the passing and the arising. As things arise in pass and rising pass, there are certain freedom to be found when you see it's not there. And then that freedom is possible without having a complicated religious philosophy. It might not be satisfying for those of you who want to philosophy. But the Buddha was an interest in philosophy. He was interested in freedom, the mind that was peaceful Still at ease and open. And then. And so he said, Go back to the beginning, go back to the gate of the city where things come in and out, go back to the neck of the funnel, and really take a good look and see what's happening there. And, in our particular be passionate tradition, this very simple knowing the thing that's most interesting to look at is is that simple. Is it known as being pleasant, or unpleasant? Is the is that a pleasant or unpleasant experience? so much? It's built on that. So are you following me well enough. May I go on a little bit longer? That Okay, I don't know. You know, it's kind of sometimes you have to strange thing to have these monologues. Yes. I'm gonna ask a question.

So I have read about pleasant being equated with greed and unpleasant being equated with hate and mutual being equated with delusion. And I don't really get that last part.

I mean, cuz I see neutral is resting a resting place, but you're talking about boredom, neutral could be boredom. But I think that's unpleasant, not neutral. So, how is why is delusion to be neutral?

Well, there are different kind of levels of, and of this right by saying but different different degrees different levels of consciousness with different degrees of which the evaluative mind is operating. So, in with the mind is somewhat complicated, the ordinary mind, we walk around with When we're thinking

and evaluating a lot all the time, and building up a sense of self and trying to find safety or pleasure or whatever trying to do, then if something is, is neither pleasant or unpleasant, we sometimes people don't know what to do. If it's neither pleasant or unpleasant, then I mean, how do you know how to dispose to help my life? What good is this for me? When was to do with it? It's the kind of people some people they say are kind of lost, which is illusion part. I don't know, where if it's pleasant, it's like pretty clear. I want more of that. If it's unpleasant for some people, I don't want more of that. So that's kind of the idea. And the thing about boredom. I think it's very important to distinguish an event from the boredom. So the, you know, if you spend time with 10 year olds There seems to be a large repertoire of events that I find pretty sometimes pleasant sometimes, you know, just just fine and in themselves certainly not unpleasant. There are intensely boring for a 10 year old. The situation is not the situation might not be pleasant or unpleasant. But this 10 year olds had this tremendous evaluation of you know, an impatience and all that. And so boredom is an is an activity of the mind that evaluates a situation. No situation is inherently boring ever. So your evaluation, which is a complicated event, that's unpleasant, but the Scituate situation may or may not be this answer your question?

Yeah, it it helps. It helps that it's very interesting. Yes. When I studied with Yvonne Yeah. She used to say that boredom was a mask for fear.

Yeah, there's all kinds Interesting, boredom is a fascinating topic. And so you know, you should you know, next time you get bored, it's really good to kind of look more deeply probe and find out what's really going on. So, some people say that I found that boredom is a is a cover for fear is motivated by fear. Some people have found out that boredom is a way of keeping a distance distant from the experience, that we're kind of like not connected. And because you know how to kind of hold himself back and not really be intimate in order to have the evaluation and judgments that this is boring. Sometimes, boredom has a lot to do with our ego with our sense of identity, and I was trying to bolster ourselves and present ourselves to the world. And so that's not happening just the way we want. We get bored. So I don't know if it's always fear, but I think that it's just very interesting to look at

A couple of things.

A couple of things. I've been doing Vipassana for 35 years and bodywork. And the way I was trained was that relaxation is a function of concentration. So what I'm supposed to do is concentrate on where I'm touching. And the client is supposed to concentrate on where I'm touching and when both minds are in the same spot, then the relaxation can happen. Unfortunately, I've had some clients that talk through the whole massage for the last 20 years, and I can't get them to focus unless I push really hard but they don't like the other. That's just a comment.

The other thing is that I have a friend who is going to visit his 92 year old mother, who is very absent minded. And he was describing that he has to go organize her paperwork, which is all over the house, which she doesn't see as a problem. And he gets very impatient. Because he every time he goes down to LA, this is what he has to do. And he gets very impatient. So he gives me a lot of advice. So I advise to him that he watches breath. And maybe that that would help. So then the question is about impatience, sort of like boredom. You know, the state of impatience seems to be curable by being present in the moment, but it's just I'm just wondering

Like, like with boredom, impatience is an activity in one's own mind. And there's no situation we're in which is inherently impatient. impatience resides in the activities of our mind. And so what we're trying to do with Buddhist practice is to be have some handle of taking responsibility for the activities around mind, and not to just leave it on automatic pilot. So if there is impatience, we can bring mindfulness to it

and see how what activities were participating in what's going on in the mind, that creates that evaluation of impact that brings out to inpatients and patients is very closely connected to frustration, which is closely connected to having expectations desires, for example, and so we can look closely at what are the desires, what are the expectations, what are the versions that might be operating, and so at the Mindfulness, we always go back and look more deeply more deeply. And then if you go deep enough, sometimes what you find that it all kind of begins with is fulcrum. The fulcrum is at the right word fulcrum or from this the touch point of something that's pleasant or unpleasant. And so, being able to find some ability to be at ease when things are either pleasant or employees pleasant gives a person can give a person a tremendous amount of power and strength to manage in situations which are difficult because it's just unpleasant I know how to be with unpleasant and so then you go and are willing to be unpleasant, experience unpleasant without doing anything with it, and take care of the situation.

So the impatience

reaction is another layer of

impatience is a layer of reactivity right there it's impatience is a reactive No, it's it's the mind reacting in some way. And So, you know, I call it an activity of the mind, you're calling it a reactivity of the mind. And so, either way, it's something that we can turn on mindfulness look at and learn to be free of. So, it's time to stop. But I have a few couple of things I want to try to say very quickly. I appreciate the word reactivity. Because as the mind doesn't react as the mind learns to be clear and still and open to the world, and not reacting, not worrying, not desiring, not wanting, some people fear that that's just adult mind that that's just not like you just, you know, you becoming a, you know, you know, kinda know what to call it, but kind of like a dull, unresponsive an interesting kind of mind. But actually, it's the opposite. That when when do we Active mind is not an operating. And that mine is a piece that rest in itself. Then the there's there still can be the natural wellsprings of thinking emotions, intentions, understandings, intuitions that can be there. But they don't happen through the filter of, of greed and hate. They don't happen through the filter of fear and attachment to self. And some people find it very hard because this in the inner mind that's free. It's also free of the impulse to control the situation. And it's hard to let go of the control and just trust what emerges to trust that somehow we have some kind of innate capacity to respond wisely to a situation without, you know, keeping desire aversion, you know, with its whip, kind of Keeping us going. And so one of this movement of looking at Verdana. And learning to just speak very simple and relaxed around whether things are pleasant or unpleasant, is one of the doorways to allow something deeper to well up. And so the last thing I want to say is that. So, in looking at this very simple, knowing that can happen in our experience, the Buddha also distinguishes between the knowing that happens when the sense world comes into us. So there's five senses, we know. We feel sensation, and we know what it is. But there's a whole other universe a very simple knowing, that happens when the inner world is activated. And the inner world is active in two ways can be pleasant or unpleasant as well. And one of the interesting words that I like to use for this is this inner world that we have in a world of feelings, sensations, thoughts. reactions and all that. It's also possible to evaluate or to feel is it pleasant or unpleasant? What's happening? The Buddha had a number of different ways of distinguishing between the outers, they had to now the note the knowing of the outer world, the sense world, and the knowing of this inner world. And this is not a, what I'm going to offer you is not the category of the Buddha, but I find that helpful. So, once we kind of tune in to the inner world, you know, so, for example, if you have a thought that thought can be pleasant or unpleasant, you can feel content. And that contentment has a nice pleasant feeling somehow within, you can feel at peace and within it feels kind of peaceful. You can feel love or joy. And it's an inner kind of wellspring of energy that feels nice and pleasant. And you can feel all those things without necessarily your senses, being stimulated,



just kind of an inner world that arises. And so the category I like to use This is the inner without the inner felt sense of inner knowing, is it nourishing or not? Is it nourishing or not? And one of the ways to be the caretaker of your heart of your inner life is to begin to become wise about what are the inner ways of being what are the inner feelings that we can have that are that nourish us? And what are the inner feelings we have that drain us to look at that and see what goes on nourishing and draining.

So my hope is that your meditation practice your mindfulness practice, your ability to be present for your life will offer you tremendous inner nourishment, and that that nourishment feeds you in such a way that it becomes easier and easier to be relaxed about work. Whether the external world is pleasant or unpleasant, because you're nourished from the inside. So, thank you. So we have the potluck now, and it's very nice. I think for the people