

2014-08-11 Foundations of Mindfulness Preparation

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SPEAKERS

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Those in the outer Hall if you're happy sitting out there, you're welcome to stay. But there are chairs in here if you want to be inside here. And I could also say that Diana Clark on Saturday should be quite nice. Diana's done, then a series of daylong, middle of them a little bit more scholarly studies of Buddhism of the teachings of the Buddha, the ancient discourses, and she likes to do take it on different themes, and kind of explore the theme in some deeper way, what the Buddha actually had to say about certain things. And so this one is on love, which is kind of an unusual topic. And she'll talk about the Brahma vihara, especially loving kindness metta and what it says in the ancient texts, and it'll be a little bit experiential. I think she hasn't, she hasn't mind that you engage some direct way with there's not just a class but she lectures all time and should be quite nice. I've talked with her similar things works really good teacher. And mix. It's a subject very interesting to listen to and to engage in. So this evening, it occurred to me to go back to basics. I'm trying to offer you some of the teachings of the Buddha, particularly teaching the Buddha about the most basic or first step in the way that he taught mindfulness. And that first step, because it's the first step, or is the precursor to being mindful. It's often overlooked or not taught. But it's interesting to look at this kind of first step or that foundational step before you actually do mindfulness practice what he says. And so I want to hopefully make this somewhat simple, just a very simple point. Just a few words that would have to say that I might elaborate on And to do that, I want to introduce that I want to start by a little analogy. And that is that if you want to leap, jump up in the air, you first have to crouch. Because you stand on your toes and stretch, stretch up as tall as you can, and then jump from there. You're not going to go very far. So you crouch, you bend down first, and then you can go up to you go, and then you go in the opposite direction that you want to go right, go up, meet up, but you first go the other way. And then you can jump up, you know, nicely, hopefully. And there's many things in life where, you know, sometimes doing what we think is the opposite direction, and does the job well. One of the nice things that I'm reminded of periodically, is sometimes I'm working at some project, some activity and I think You're like, I want to do it, I want to finish it, maybe it's a deadline or something. And so I'm supposed to just kind of keep plugging away when I'm tired. And, but if I stop, take a break, go for a walk, do some exercise, take a nap, come back some other time, refreshed, then it goes much faster, much goes goes much better. It's clear. So, sometimes the way forward is to go backwards. To do what sometimes the way forward is to do something different. One of the fun places where I saw this was when I was in M. Monk at the Zen monastery, and I worked in the kitchen. And Zen monasteries are very choreographed places are a Zen monastery. So everything has to be at a particular down to the minute down to the second things have to occur. And so serving the food was very particular because they had an elaborate ritual for eating people ate the meditation hall. And this elaborate ritual involves people coming in servers coming in and serving your food and bowls and chanting and everything was in unison. And so the food had to be

served right in time for the dance for the ritual. You know, you didn't, you can't do this lab right there chill to eat, and the food's not ready. Everything has to be on time. So it was kind of intense to make food in the kitchen, especially with this deadline. And every day for lunch, lunch was the big meal. I forget when it was maybe 10 or 15 minutes before serve up. Like the most intense time the rule or the practice was everyone in the kitchen had to stop cooking. Go to the little kitchen altar and chant the Heart Sutra, chant this text that takes about five minutes or something for five minutes to chanted. And when I first got to the kitchen, I couldn't Believe it. Or, you know, I was working away making the food and, you know, kind of trying to get out in time we had about 10 15 minutes left and it was a whole lot to do and I was running around doing the rings bell. What? I had to go and stand from the food just be ready. And it drove me crazy. And the food was always on time. We always had time, we always somehow we could afterwards we could. Somehow we took the time out. We do this chat. It was beautiful to come together, chant together, there's something great concentrating, settling, people chanting together, and then we go back to our work in the kitchen and always came out. And so this principle of going backwards rather than forwards to go forwards. I also use in my life where occasionally I feel like I've too many things to do. I feel harried They're just you know, I can't I can't get it all done. And I've learned that if I feel that way, just to go and meditate for a long time, 10 15 minutes. And it sounds crazy, right? I don't have time to do all the things I've so much to do. I don't have enough time to do it all. I can't not, you know, do it. And what I find is that when I after I meditate for 10 15 minutes, I always have more time, that there's more, there's more space, that gives more space because some of the claustrophobic attitude towards getting a lot done is an attitude of the mind. And so if that can settle away, then I can go and do what I have to do more efficiently more clearly, and I seem to have more space, I have more better sense of priorities, it just seems to always work better. So I've learned, you know, so again, it's going in the opposite direction or to go forward. Isn't that nice? So that's the introduction. stuck. Maybe that's enough.

So, in the ancient disk discourse called this discourse in the four foundations of mindfulness, it's a kind of core text for a tradition. The Buddha gives instructions of how to be mindful. But, but the first thing he says, you do these things after having put aside greed and distress for the world. So you first post, that's what you're supposed to do first. Put aside your greed and your distress for the world. And then you focus on your breathing and your body and the present moment you kind of enter into the chart doing your meditation or your mindfulness practice. So it's a little bit perplexing why this should be the first thing you do. Some people come to meditate because they're caught up in greed and desire and distress, discontent, hostility and all these things. And they're caught up in it and they realize I need to do something. I'll go meditate. But then the instruction says, Well, before you can meditate, you have to put these things aside. It's a catch 22 like, you know, what are you supposed to do? You have, just snap your fingers and it goes away. I think this is so I've, you know, tried to understand this instructions and I've understand it, understood it for myself in this way. Of course, you should put aside greed and distress for the world if you can. But that's a tall order. Just to kind of like Go of it are often kind of so unmatched and entangled with our thoughts and our feelings and beliefs or stories, too, that are so a meshed in there, it's hard to just let it go. So sometimes it takes you see, and you know, and of course of a 45 period of meditate 45 minutes period of meditation. Some of you probably found that in the first 10 15 minutes, you were probably much more entangled caught up in the concerns of the day, but slowly, slowly begin to let go. And maybe you got calmer, more settled as time went along. So it wasn't a process of letting go of the world. You know, suddenly letting go was a process that took time.

So how I understood understand this idea is that when we have greed some people translate this word, covetous, covetousness. So when we want to acquire things, one things or and when we have distress discontent. One person translates the word is grief, grief, in the world for the world. upset with how things are in the world. That it's we have to know that what's happening then is the mind is focused on

an object, generally outside of ourselves some things, some event, some person some. So if we have greed, like if I have if I'm greedy for this glass of water, it's hard. I think it's almost impossible. Or I say differently. In order to have greed for this glass of water, I have to be thinking about the glass of water. I have to have my attention focused, even if I don't see the glass of water, I might be thinking about it concerned with it. You know, kind of a certain inner desire has to be in the direction of the water. That's what I want. It's an object that I want. If I am upset with things in the world, then I am caught up in the story, the person the conversation, the event, and I can't just drop it. I'm kind of recalling it. So my mind is focused on something in a sense external. Putting aside greed and distress from the world, I understand is not letting go of the greed and this distress, not letting go of your desire your addiction, your attachments, or your upsetness or your despair or your whatever is going on for you. You don't put it aside he keeps on it's hard to do. What you put aside is being interested in the object of your attention. You are willing to dis invest from having your thoughts going to the stories and the ideas, even that even that's hard, but at least you have to understand the principle that the way to peace. The way to find yourself at home in yourself is not found by focusing on those objects thinking about those things anymore. Without understanding that principle, it's, I don't think it's possible to meditate well. Because if you if you because your mind generally if you're thinking about things incessantly, wanting things excessively upset about things incessantly, something inside of you believes that's an important thing to do. Something inside of you invest a lot of your energy into reviewing that and thinking about it over and over again, something inside of you think that's important to do. What this little teaching is saying Putting aside greed and distress for the world, it's saying when you sit down to meditate or try to be mindful, don't believe anymore, that the solution to what you need to do in the moment in order to find yourself at home here in this world at peace in this world, don't be don't succumb to the belief that you'll find it by somehow fixing the world outside of you. That's not where the answer lies in there, you might someday you might have to think about those things. I mean, is there anything I want to say she'd never think about those things? And, but it's not the path of the piece of meditation. Without being without really being convinced that that's the case. Your mind will keep going into those thinking, got to think about I gotta I gotta, you know, I need to come back come up with a better rejoinder to that conversation I had earlier I better, you know, figure out how to You know who's to blame here and better, you know, you know, it's good to get worried and get upset and kind of you know, turn away and those are important activities. So the idea is to begin to meditate, you have to first believe give up the belief that it's important to think about things outside of you, things you're upset with and things that you're greedy for. If you give up the belief, the investment in it, then you give yourself a little distance from it little freedom from it might not be much.

But that little bit, kind of wedge crack you form gives you a little bit of space to start being mindful. If I am so locked into my greed for my water, that's all I can think about water, water, water, you know, there's no space to be mindful. But obviously, you know, this isn't I'm not gonna find peace. through having this particular glass of water and I can a little bit separate disengage a little bit from it. And in that little bit is against this engagement, there's more room for me to investigate to see more clearly what is going on here. So that's one way to understand this. Putting aside greed and distress for the world. Another even more important is way of understanding it said once you understand that part, and you want to be mindful, it's hard being mindful. It involves doing a what I call 180 degree turn. So say I'm really desirous of this glass of water. Just the waters of water, water, I'm thinking of water. I don't have to let go of that desire. What I do as long as I'm thinking about the water, I'm focusing on the glass of water as an object external to me What I do is I turn my attention 100 degrees and 80 degrees around. So my attention, my awareness starts paying attention to what it feels like to have that greed for the, for the glass of water. So rather than being objective with the attention object, looking at the object of what I want, I bring attention to notice the subject me the subjective experience of what it's like to be desiring. And there's a world of difference between feeling subjective experience of having desire

versus chasing the desire. There's a world of difference between being angry, and feeling this reduction, objective experience of being angry, versus continuing to ruminate about the person we're angry with, how terrible they are, when I'm going to do to them and I'm going to fix it and you know, just whatever. So the idea is to turn Attention 180 degrees around from the object that the mind is concerned with, to feel, hear what it's like to be a person who has this kind of activity going on. And this is a revolutionary turn for some minds. Some minds are convinced they have to, it's all about the world, the object things we have to do. And this so this turn 180 degrees around, does not mean that you have to stop having desires, having the desire or stop having being upset about things. And there's no need to be upset that you're upset. You know that just more of the same. You know, if you're upset with yourself being upset, then you're treating yourself as an object. And this is part of this is understanding we objectify ourselves and this idea to Turning around, subjectively, is we're no longer objectifying ourselves. We're just there to feel what it's like to be this way. So you have to stop being how you are. All you have to do is to feel how you are. You have to stop having desires. You feel what it's like to have desires. You don't have to stop being angry you feel what it's like to be angry. And that is a big difference, because then you're not fueling the objectification fueling the discontent fueling the anger fueling their desires that we want to we want we're using because attention, our attention, what we do with our attention is one of the most precious and important things we do in our lives. And where our attention goes, tends to feed. Whatever it's kind of going into, and if your attention is going into being preoccupied, then we're feeding preoccupation. But if your attention goes into being mindfully aware of what is here, then we're feeding greater awareness. So this movement 180 degrees around is fascinating to do. And then to feel here, what's happening with me. I would say I would like to propose it. It's a very respectful thing to do to yourself. It's taking yourself seriously taking an interest in yourself and deeper way. And it's a way of coming home.

And for me, it's been very helpful at times to think of meditation practice, as a practice of coming home. And sometimes I even use the word or phrase in my, in my mind, come home, come home, because my mind is capable of wandering all over the world. with my eyes closed. They come home, you know, come here, and so come back to this idea of 180 degrees around in zen, they call it sometimes taking the backward step. So rather than taking the forward step out into the world, they take the backward step into your direct experience, how it actually feel what's actually happening for you here now. And we but we are often blinded by what's happening here for us, if we're objectifying if we're living in objects that world out there things we're concerned with, or for objectifying ourselves so cometo is a lot has to do with feel and this has a lot to do with feeling. So allowing yourself to feel what it's like. So you can feel having greed, having strong desire compulsion, because you know, in tangled and wanting something so now I'll ask you something. Some of you have had a little bit of just enough experience with or you know, someone who had a lot of experience with desire. Yeah, neighbor, someone told you by the way, this you know, So in as you've gone around the world and talk to people and learn a little bit how this stuff works, what have you, what have you learned about how, what it feels subjectively like to be in the grips of desire?

It's fine to say it because it's, you know, it's maybe your neighbor. tight. Okay? No. Okay. tight. What else? What else the feel subjective experience of being caught in the grips of desire. Sorry, it can be energizing. That's part of the joy of it and delight. Let's go have a good desire because, you know, gives me a life and purpose and, you know, but yes, but it's exhausting. Know, and I learned that when I was my 20s I used to love going into bookstores, and I leave bookstores and I was always exhausted when I left. Why is that? I was curious. I started looking what was going on for me. And I had greed for almost every title these titles that go down the shelves and thought that I was better than that. And it was that continuous wanting wanting wanting that was so tiring. So it's energizing but I think it's at a high cost. insecure of having been caught in the grip feels insecure, great. Feeling discontent. That was the other

possible theme today for a talk was contentment. What else? Shut down when you're caught up in desire. That's interesting. Your friend who has that is that Did they say anything? They say anything more about that. How does that work?

Aware

Yes. And when

she's went on the grip of desire I can't feel where it is in my body. usually pretty aware when I'm feeling something where in my body I'm feeling it but when I'm spinning can't feel

great. So the sake of people didn't hear that maybe so she said she's very body aware sounds like a place that you're you'd like to be it's very meaningful for you. From when you're spinning out with a lot of desire. You get disconnected with your body and you're shut down. They're great, thank you. So you're not at home anymore.

So highs and lows, like get all excited because I'm going to get that then. Oh, no, just out of reach. Oh. And then there is another one. You bought it? Oh, I don't think that went the recording. Yes. Oh, great. So they in ancient Buddhist texts, they talk about monkey mind. And with the idea that the monkey mind, apparently, I don't know if it's true for monkeys, but the monkey union doesn't like this analogy but the, the, the monkey grabs onto a tree to swing, and then how does it work and then, but then as soon as it grabs one, it's reaching out to grab the next and for the next. And so the idea is we have one desire, but we don't settle for that we immediately want the next and next so it can be nonstop. And whenever my kid was really young, I witnessed one minute From what I could see understood that my son sometimes added a lot of desire wanting things like go to Safeway with a little kid. It's not a good Scott, not a fun time because of desire. But I saw him once have desire, what he didn't know. He didn't know what he just had a strong desire, but he didn't know what it was for. Because I think it was holding him or something. And he took his hand like he was going to grab something. And he went and grabbed it was behind him. But there was nothing there. But you could I could feel the intensity. He wanted to have it. But he had no one was it so we can have desire without even knowing what it is? Yes. Yeah.

The desire can be water to start with, but it all winds up in my mind.

Make the world like I want it to be and just

Great so you have a desire maybe begins kind of being more kind of connected and alive. But But then the more you get involved in desire, it's kind of gets coalesces around just intellectual activity and thinking about the object and things and. Right. Yeah, and that's kind of a narrower and narrower world. Yes.

Control

out of control when you're in the grip of desire. Yes, there are plenty of people who are out of control. It's very sad sometimes. I hope you've learned something that is useful. Just the fact that you know, that speaks well for you. And maybe that knowing that keeps you from being lost in that world. Thank you. Yes.

Great so one more time kind

of what he said but in the moment I don't feel this land but now that I think about it, I think I'm like in a delusion because you always want something like an object but it's not the desire that object isn't actually what I'm looking for if I really get down to it it's I want this to make me happy or I don't want this so I don't know but I don't think

so. So if you so I say that's possible when you're caught nigga desire that part of the motivation is certain delusion. Somebody's saying so you know so that cookie will make me happy forever. You know, those that terrorists those pairs of shoes, I get those pair of shoes that'll make my money make me or something so that shoes

Yes, desire for me is a disconnect from reality.

Nice, great. So it could it could well be so desires for you say sometimes is a catalyst for creativity. And yes, absolutely. So what we have to be careful for is not to make all desire a problem now, I tried to set it at the word the word was greed in the in the text, right? This is much stronger than desire and, and to be caught in the grip of this greed, caught in the grip of desire. That's the issue and not the desire itself. And desire it can be very wholesome and important part of human life. And I think some creativity comes from desire. So I have to be very careful how we, you know, what we're talking about here. So I was really talking about they were locked in. And maybe there's creativity there, but I don't know maybe it's not, you know, it's like the maybe they're also we get exhausted, maybe there's also there's creativity those might also be a disconnect. If we're kind of like, addicted in doing the thing, and, and sometimes I don't know if we want to justify some people want to justify creativity. No, with creativity, like art and stuff, they want to justify things like being angry or depressed, because the great art was created by, you know, these very disturbed artists. You know, it's so we should all be disturbed, we can be created. So anyway, so it's been a little bit still nuanced, but the point is good that Okay, so thank you for all that. So now the second question is, what happens to all that? If you turn yourself 180 degrees around and start tracking what it actually feels like to be that way? What happens to you we think when you start actually coming home to the subjective experience of what it's like to be caught in greed Yes.

So you feel contraction and discouragement contraction and frustration settlement more so that's if you're that's part of that desire or, or when you stopped to take a look then you're frustrated that he didn't get what you're not getting what you want both gripping. So you feel that and what happens when you start feeling it. You take that into account and feel that rather than being concerned with what you want, you feel that frustration, that contraction gripping

it comes down. So that's the significant thing. Thank you Someone else? Yes.

So you're not so if you're aware of it, then you're not in the grip of it and part of you is coming down. Great. So use a little bit separation. Yes, Gail.

I find that

feeling

of wanting attention and not getting it. And when I let that feeling just be there

and feel the hurting ness of it.

What what arises sometimes is compassion

and it's almost like a doorway to

a whole different way.

Great. So you so you have desire for attention. You said If you turn around and feel underneath that what to feel underneath that is sense of being hurt to hurt, right when they said was hurt. And so if you feel the hurt rather than want that the attention, then a compassion can arise for yourself again a whole different relationship to yourself. And that's often the case with desire that strong desires like strong gripping desires, attachment, greed. Oftentimes, there's something underlying it that is actually more important to pay attention to, that's lost if we're caught up in the object. And so if we can actually stop and feel objective experience, we can start feeling which deeper and which really needs our attention. Yes.

suffocate in adaptation to what I

So the hope the hope of desire gives you some kind of view gives you some kind of gives you hope to get out of the place of being suffocated but if you turn away from the hope from the desire then you feel trapped, suffocated

so scary being so you have to acquiesce to it and you're stuck then if you just kind of feel what's going on and so what happens to you when you're aware of that, that feel that feeling of stuckness with what's what is here? What happens when you hang out to stay with it just mindful, mindfully present for it? arable one

Oh, I see. So it's hard, very hard for you to stay present for it. It kind of the pressure builds so much. Uh huh. So, mindfulness practice was designed to get to the root of that kind of feeling. But it takes a lot of courage to be able to stay with it. And it takes learning how to do the mindfulness practice in a wise way to help understand, to be present, to know what wisely for that kind of pressure that builds and builds because we're stuck and we feel trapped. And we have you know, we feel like we have to give up all hope for any betterment we're stuck with a bit terrible situation. All those subjective feelings can be resolved through the power of mindfulness and being present. And it's quite remarkable to feel this interchange that can happen without the external world changing. And so but it takes a lot takes it takes courage, it takes wisdom, it takes perseverance it takes time to learn it and but it This turning 180 degrees in is the way to freedom to have that kind of feeling, and always be projecting out to hoping and trying and doing. Sometimes it's helpful and meaningful. But it's also is a dead end, a point of view is probably just reinforced those feelings. And then we run, then people will run even more, and run more and look for something and some people you know, as we know, live lives who are constantly avoiding what's happening for themselves, always chasing after something that's going to do it, fix, fix them and make them better. So I don't know if I'm speaking to your circumstance, but I appreciate very much you spoke about this. Yes. It's easier to give up big desires. See you Give up for earning a promotion but the next day the cookie you that's on on your neighbor's desk you can't give up. Why is that?

So if there's a cookie it's supposed to be eaten it's not caught you're not conscious with desire. So what happened? What do you think happens to you? If you next time you feel a desire that's such a strong desire? I mean, you're only aware you only aware that you had the desire for cookie after you're

cleaning up the crumbs pretty much well then there's no hope. And then I feel sorry for you because probably you didn't enjoy the cookie and enjoy Yeah, so this is a very important point. So one of the things one of the suggestions is that if you have somewhere with awesome awareness of what's happening around the cookie and you know this pattern you have this way these small desires you get into almost like subconsciously unconsciously if you notice it's happening. commit yourself to sitting still and not moving and ride out the wave and ride out the waves mean the sometimes desire builds and builds and builds like a, you know, and it comes to you know, it's gonna the waves gonna switch sooner or later the waves breaks. And you find yourself in the other backside of the wave. And sometimes it's like the rodeo to sit still and not move not get into the desire because desire desires come with a whole big cast of lawyers, public relations agents. Advertisers scientific experts about why you have to have that cookie now. And so you have to, or then or it could be even worse than the whole slew of doctors will come in and say, if I don't have a cookie now terrible things will happen. So you have to not listen to the inner voice and commit yourself to not moving. And, and, and stay there. Don't move until you find yourself on the other side. And that's extremely empowering. It's very encouraging people who do this people who are addicted, it's very encouraging to see that they have the ability to ride it out, not give into it. And you might learn a lot about yourself. And you might learn a lot about what's the unconscious is all about. If you don't give in and write it out to sit, you know, and you know, put on the seatbelt. And, and, you know, you mean I've known people who've done this as an exercise where they go buy a bag of cookies and they put it on their desk. Put it all out there, put it in place, everything's ready. And then they sit and meditate with their eyes open. And they're not going to give in. And in that. So some people need need to do this exercise because it's so powerful these desires. And so and then you sit there and try to really track and understand what's going on and get to the bottom of it and learn how to be stronger than the cookie. Yes.

I think Yeah, you donate it to your neighbors. Because one of the tricks of the mind mind is very tricky. So one of the tricks of the mind is one of the tricks is, is you succeed in avoiding the temptation that you know you shouldn't be doing? And then you kind of did it. Great. Did you lead on your guard, you relax. You grab the cookie because you know you're not paying attention anymore. So you have to be very careful about the afterwards you know, if you're not, though or your guard, or Wow, I did really good I needed I deserve a reward. But, you know, you could eat a cookie, you know, you might be you might be so hungry after that, you know, it's been such hard work and you know, you've expended so much energy that, you know, okay, maybe it's okay. Yeah, or you need the cookie. Cookies are okay. So, yes.

So when you start becoming aware of what it's like to be thinking about desire, you realize it was just a waste of your time, waste of your energy. And then and when you realize it's just a waste of time, that understanding how does that shift things for you?

So, and that frees you a little bit to come back to the present in a more in a better way. Great, lovely. That's nice. That's wisdom. Yeah, practice, practice practice we do it over and over again. Yes, please use the word freedom which is huge

for years, and I got TMJ a god and one day I

met I had been studying,

trying to meditate and one day I, I flew, I just went, why are you spending all this time and energy on this one and I just sat there and I sat there for hours.

Just

Looking like in a mirror?

Yes. And

I can only say it was like a miracle.

It all went out

great in like, a

couple of hours, but it dissipated. I looked at and said, this is a waste of my life.

A wonderful, wonderful. So you felt all this anger for years, when you finally stopped and looked at it, and why am I doing this and just stayed with it? felt it like a mirror, looking at yourself, then over some hours it just dissipated and his freedom? Yes. So this is a very powerful process, this idea of turning 180 degrees around and really tracking and feeling what's here the subjective experience that allows for some deeper process of healing of resolving of opening a freeing to occur that cannot occur if we stay caught up in the object when we want what has to happen or what we're angry with. It actually We stay caught up in what we want and what we hate and upset with. It actually limits the innate capacity to move towards freedom and release. And love. Yes. You love him though. Oh, last one. Thank you. Last one, yes. Maybe

finding

new desires.

be hungry and you can watch that reaction but you do need to eat and you can't just deny yourself food.

So

desire is always going to be there

oh I think if you're suffering, then then something is you're adding something extra is not needed. Now. Oh, absolutely. There's, there's

let me let me say this that pick up on what you said in the beginning. There are desires we have which are reasonable and important. So if we're hungry and starving, perhaps I'm hungry. It's important to eat and if you can eat at the right time and place and in the right food, not your neighbor's cookies without asking. You know, then, you know, please, by all means, but A lot, you know, there are circumstances in life where even our basic needs sometimes cannot be met. And we live in a pretty, pretty privileged society. And so it's relatively easy for us to get many of our needs met. But even in our society, situations can occur, where a basic need or desire for basic need is, cannot be met. And so what do you do? And so do you have the ability to be free and that's a circumstance, the ability, you have the ability to be? You started by asking how to be economists, you have the ability to be equanimous, be a piece to be settled, be content, be relaxed, being uncomfortable, being hungry, and traditionally in Buddhism, this is part of the training because you cannot be free. If you're only free when you're

comfortable. You cannot be free only when, you know because your desires are fulfilled. And so of course, if there's a real need something is really important we ideally we can it's met with, but there's, you know, life, there's no guarantee in life that it'll all be, you know, So just a little bit going a different direction but for example pain you know, it's, it's good if you have physical pain, it's good to try to avoid having it's not good to have physical pain for the body. So if you can avoid having it to causing pain or if you can, it's a good way sometimes to you know, alleviate the pain, it's going to be good to do that. But you might come to a situation in your life, where you have pain, and there's no hope for alleviating it. And so, do you have the strength and the freedom of the mind to sit there and experience that pain and keep the mind relaxed agitated by that pain, and the goal of mindfulness practice is certainly to be free. But freedom is a huge, powerful thing, and includes learning to be free at peace, when we're in pain, when things are not going the way we want, when, you know, we're sick, and we're dying, and we're dying in an uncomfortable way, what it's like to be free there, to only know how to, you know, to be comfortable in this life to feel at home in this life, when everything is going well, is not real freedom. So putting aside greed and distress for the world. So, first, it means that when you sit down to meditate, you at least understand the principle that the path of meditation the path to peace is not found, by continuing to think about what you want or continue to think about what you're up to. About, there has to be some, you know, you can't necessarily stop doing it. But you at least know that principle is true. So you don't quite believe that that's the solution. And then if you can take the next step, you can turn your attention 180 degrees around, and come back and feel your subjective experience what it's like to have the strong desire to have the strong upsetness and then feel it. And then the rest of the instructions that the Buddha gives for mindfulness. Be with your breathing, breathe with it. Feel your body, feel what it's like in your body open to your body as you feel this stuff. Become aware of your feelings, become aware of the mind states that are really present here underneath it all. And become aware of some of the underlying ways in which your mind operates. That brings suffering or brings happiness. These become available to you this is the instructions to go deeper and deeper into yourself so you can more and more at home to yourself and then That's kind of you know, City of really being at home and yourself. And if you find yourself really at home, this inward journey that mindfulness meditation is about, then if you do it really well, then you've crouched really well.

And then you're ready to leap out into the world to come back into the world. In zen, they say, with gift bestowing hands, then you have something you can come back to the world. So it's not about it's not about disappearing, or withdrawing, or denying the importance of being in the world. But it's strategic. It's very helpful to go eat, come in, come home, be at home here. Learn how to be at home here. And then with that, you can come back and so much in the world goes a lot better that way. So thank you.