

# 2017-03-29 Practice Notes

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## SUMMARY KEYWORDS

identify, identification, sense, emotions, topic, contrast, present moment, phenomena, anger, logical sense, life, many different areas, arises, middle, reflect, space, happiness, experience, emotional state, many different things

## SPEAKERS

Gil Fronsdal

So, to save some brief words about the practice, one of the very interesting topics to explore, to investigate in yourself is that of identification. What do we identify with? And that's a huge topic. And it focuses on many different areas of our life, many different things. And we could talk for hours about this topic and different perspectives. But what I was thinking about this morning was, when we, when something occurs, something exists. And we believe that we are that thing, or that we somehow that we, we operate in the middle of it through it. So for example, if we identify with our emotions, thinking and emotions are mine, that's, you know, in a conventional sense, that's logical sense, that's reasonable. You know, I'm happy. I'm not saying you're happy, maybe you are, but nothing to do, you know, from angry, it's, you know, it's, I'll take responsibility, I don't expect you to be responsible for my anger. That's my anger in a sense. But to identify with it in this Buddhist way, is to kind of think, Oh, this is me, I'm somehow Me, Myself and mine are intimately part of this anger, or this happiness, I kind of live in it or I am, it is kind of the feeling. And the contrast to that is to have something like happiness or anger, and to appreciate its presence. But not to identify with it in that sense that this is who I am, I, you know, this is this, I'm defined by this I'm, I live out of it, my whole sense of self is, is centered, or arises out of my emotional state, or out of my thinking, or out of my physical experience, or out of my opinions or something. And the contrast is to step back, and have these emotions have these thoughts. Not necessarily to be opposed to them or in conflict with them. But just see them as phenomena without identification without putting ourselves in the middle of them. Without thinking this is how it is. And I think it was most poignant, I think with emotions, because people don't even know they're identified with emotions, but everything they do, and they say, and everything, the way they see the world is through the filter of how they're feeling emotionally. So in a sense, they're identify with it, the contrast would be to kind of like, have maybe like lots of space, you know, identify with, it's like, your whole space is defined by identification. But if you have lots of space of awareness, that's much bigger than the emotion, then you can have the emotion, but it's not you, it's just part of you, or it's an aspect or you're not identified with it, it just it's phenomena there that you can look at and relate to respectfully. But you're not seeing the world through that. It's not like everything, that's everything that you feel and sense and say and do arises out of it. It's more like, that's there. And I'm here, you know, that much, much bigger than that, or I'm, or I'm somehow independent of it. And I'll take it into account and respectful way and appropriate way as it's needed. So that's one way of looking at identification. And as you go through this morning, here, you might spend some time kind of reflecting a little bit on what whatever is happening, the present moment for you. So you're not to reflect in the bigger picture of your life. But in the present moment, as you go through walking, meditation, sitting as you stand in line for the bathroom or something, are there ways in which you're identifying with your experience of sway where or somehow your whole worldview is, comes out of what you identify with? As opposed to your worldview comes out of a great sense of space, and everything else fits into that space as part of it, but

it's not yet. If that doesn't make any sense. don't identify with it. So I hope you enjoy your morning.  
Thank you.