

2018-05-28 Four Ways of Establishing Awareness Our Ancestral...

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SPEAKERS

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I think the sound is not working. Maybe in any case to grow up louder. So let's see. There we getting there now, so that's probably a little bit too loud now. So it's going to raise our ringing speed a little bit lower. So let's see, how's this now? Work? Okay. And it's possible that the sound is not the speakers are not working at all, but it's very well so. Okay.

So, I would like to tell you an allegory that comes from this ancient Buddhist texts. purportedly back to the time that the Buddha and I it goes this way. That deep and deep but I guess the way it works is a bit in the Himalayas. The Buddha lived and was born in the foothills of the Himalayas lived in the plains. So that whole territory was kind of in the plains up into the mountains was known by him. So he said that there are places up in the mountains where it's a really steep, craggy crag, lots of crags and canyons and where it's dangerous for people to go, and it's also dangerous for monkeys to go. You come down closer to the plains is places where there's forests and still a little bit steep. And there, it's dangerous for people to go. But it's not dangerous for monkeys. And then he said, if you go further down to the plains where it's more open well both monkeys and People can go there. However, if the monkeys don't stay in that intermediate zone, where people can go and go to where people can go, then there are monkey hunters. And those monkey Hunter is apparently one technique for catching monkeys in ancient India is you put some kind of trap down on the ground that has some kind of pitch or torque to or tarp tar. And if the monkey puts its hand in the tar and the pitch, it gets stuck. Well, then it's going to go and take its other hand, try to push itself free, and then the other hand gets stuck. And then it wants to take its feet to push out and both feet get stuck. But it's really wants to get free so the only thing that's free to do anything is the head. So it bends down to push its head trying to free itself from the tar and just can't Now hunter comes along and just somehow was able to pick up the monkey and monkeys caught. So the Buddha said that if the monkey had stayed in its ancestral homeland, which was an intermediate zone where people too dangerous for people to go, but it's fine for monkeys to be the monkeys we've been safe from people safe from the traps that were set for them. The same way he said people should stay in their own ancestral homeland. Because if you leave your ancestral homeland, they will be traps for you. And just like getting the monkeys got stuck with all their five, you know, hands, legs, feet, and heads will get stuck in these things. And thing they tells us to get stuck in is the sensual objects of the world world. And the sense sense objects are the word world. So it's not just sensual, sensual pleasures. It's just like all kinds of things that we want and want to have and, and the things of the world addictions and attachments people have. And some people get attached to these things and so unpleasant, the very effort, they get free, they get themselves more attached. They want more things, or better things or something. I don't know how it works. But the main point I wanted to tell

the story about is that the Buddha said, You're safe if you stay in your ancestral homeland. And then the question is, what is the ancestral homeland for human beings? Where is the intermediate place that's, you know, safe to be?

And then he explained that that is the what's what the normally is called the four foundations of mindfulness. There's something about staying abiding in the field of awareness, in our attention, and in particular way, which, if you do that, you're less likely to get caught in the traps that the world has to offer. And you could kind of fill in with all the traps or we get caught in. And, but this is me, but then he says this is our ancestral homeland. Like that's a kind of interesting idea that somehow here in the field of our attention, our attentional capacities, of mindfulness of awareness, that that can be kind of a homeland for us a home for us, that we can dwell in, and that its ancestral, primordial, I don't know how you want to call it, that it has this kind of ancient value. It's like the place where we can be safe a place that's a home, a place that's been the kind of maybe the primary birthplace for us to dwell in or something like that. So the four foundations of mindfulness is Most people know these terms. The nowadays there's. So this is idea of mindfulness. So I want to talk about a little bit about these four foundations of mindfulness. Because they're kind of like the core teachings that the Buddha had for mindfulness practice. mindfulness practice these days is quite popular in the West in some circles. There's all these clinical applications of mindfulness and what's often called the Buddhists call a secular mindfulness being offered in many different settings. It's all very great that's happening this way. And, but the way that mindfulness is being taught both in secular places, but also in a lot of vibe with a lot of Buddhist teachers, it's often not very similar to what the Buddha was teaching. And what the Buddha had was particular and, and, and very focused in some ways on how we use mindfulness, how we use attention. And I think that the purpose or that focus or that kind of specificity they had is to help With the safety, to be a place where you can live and dwell, really feel like it's a home for us, and so that we can be safe in some. So the four foundations of mindfulness, the first thing I want to say is the word for mindfulness is Sati, sa ti. And that word. Nowadays, there's a certain momentum by some Buddhist scholars, Buddhist meditation masters, to no longer translated as mindfulness but to translate as awareness. And I think some of that motivation is that we've lost control of the word. It's out there in the world, it has all these different meanings. But also, many times the way that it's used is not quite how the Buddha used it. And it's a much more complex kind of idea. Whereas mindfulness in the Buddhist teachings is much closer to what we would think As awareness, because it's something that we can dwell in, abide in some equipment establish. And, and the mindfulness is as understood to be an active cognitive process, where we actively engage the mind and do it do mindfulness. That's not how the Buddha taught talks about Sati. Sati isn't something you do, it's more like something you are, and you dwell in this thing that you are. So it's a natural functioning of our system, or our human attentional systems that is operating. You could say all the time, there's always some form of awareness going on. And even if you don't want to be aware, if I told you stop being aware, cut it out. You probably just paying attention to me, you probably couldn't cut it out, right? You see, wouldn't, wouldn't, wouldn't work. And it just that's what the system wants to do is to be aware. And so rather than engaging so awareness and doing it. The idea is to as an activity or a doing, it's more something in Buddhist language be abide in. In modern language like some people say rest in this awareness. The one a Bhikkhu Bodhi, who translates a lot of these suttas in some of his modern works. He translate this as sati is lucid awareness. And I like the word you know, it's kind of adds a kind of quality to it, lucid awareness as opposed to use the, I don't know, garden variety awareness that some of us walk around there most of the time, but lucid awareness that's pretty cool.

And this expression, the four foundations of mindfulness, rather than calling it that nowadays as a movement to call it, the four establishments of mindfulness and you know, it's a little bit bad English for establishments of mindfulness, I think. But the way I understand it, then how I like to translate it now is

the four ways of establishing awareness. So there's four ways four practices you can do, they can establish this elusive awareness establish the strong awareness that we can rest in a Biden that can be our home, which is a you know, from some people is a very nice metaphor that he of being home and be home and, and where we can be safe in here in this place. So there's four ways of establishing this awareness. And these four are bringing attention to our physical experience, the body, bringing attention to our field, what's called the feelings bring attention to the states of our mind, and bringing attention to how the mind works the operations of the mind. In the mind, and, and so each of those can be taken separately. In fact, sometimes in the teachings of the Buddha. Some of these are done separately independently of the others. His first one, especially the, this ancient tradition, put a tremendous amount of attention on mindfulness of the body, or attention, awareness of the body. And, and maybe one of the reasons for it maybe, is that our physical body houses, a lot of our sensory apparatus, a lot of the ways in which we tune into the world that we interact with the world, take information from the world, participate in the world, react to the world, happens through our physical body. So if we're really attuned to our body, we're aware of a lot of what goes on and much in a hyper heightened sense than if we are just in our heads. And I think It's fair to say that modern society compared to ancient India 2500 years ago, has a tremendous momentum for people to be not in their bodies compared to back then there is, you know, so many forces that keep us in our, in our heads and our thoughts in our cognitive world. And we just these devices, people on the screens people on are just, you know, some people spend hours and hours a day on them before their computer or something else, but people spend a lot of time reading. And reading also is nice to do for sure. But it also kind of can disconnect when to the body. And so and then there's psychological, emotional reasons, all kinds of reasons why people kind of become disembodied disconnected to their body. That probably wasn't so common in the ancient world. Because a lot of the work was physical. They were engaged in the work in a physical way. They didn't sit in cars, in traffic. They had to walk everywhere. They, they walked everywhere pretty much. And so the idea of being in your body and then connecting to this separate this attentional apparatus that's here in the body. So the Buddha first thing he says how to do that, in this ancient text is that you begin bringing attention to your breathing. For instance, as you sit down, sit up right and, and then establish your attention with your breathing, your body breathing, and you can tune into your breath for a while, get to know it, and then become aware of how the you there's tension in your body as you breathe, and then relax that tension. So the first thing to do is to relax, relax a physical holding patterns in the body the best you can. And this is a very effective way of certainly coming into the body, but also to begin tuning into this vast sensory apparatus, all this information that's stored in the body, the more relaxed we are, the more the body becomes awake with sensations awareness becomes an app becomes an antenna in a sense. And the more tense we are, the less the body's available for tuning into what's going on. When I was younger, if someone had asked me when I was maybe 20, where's your awareness? At the point to it, I would have pointed to my head.

And at some point after doing some years of practice, if someone had asked me where my awareness is, I would have pointed to my chest. And after some more years of practice, if someone had asked me where my awareness is, I would have taken my arms really wide that a big arc that inches included everything. You know, it's like, you know, just somehow it's all encompassing and I think just being able to relax into the body is the beginning of this kind of waking up in the body. When people use the word mind fullness a lot, the word mind gets prioritized over the body perhaps. And the word mind also, then I think some people in the way it's taught mindfulness. It seems to point to a cognitive process. And so sometimes mindfulness is taught as a process of recognition. We have to recognize what's happening, recognize the breathing, recognize the sound and the edge. You know, and some people use sometimes we teach using mental labels. It's a very effective practice. To do that. I recommend that this part of the mindfulness training, but it does kind of a push point back to the brain to the mind doing this cognitive kind of processing. And but it begins this hold of cultivation of awareness in the Buddhist

practice. With really focusing on the body. So what we're seeing here with this first, this first exercise we're going to see is that Buddha lists a particular areas of our life that are particularly useful to cultivate attention, to cultivate some focus through, they get established, and he doesn't say become aware of everything. As if everything is of equal value. It's certainly of effective practice to do that, to have no choice about what you pay attention to. Sometimes it's called choice choiceless awareness. But for the Buddha, it's not so choiceless there's a particular choices of where you kind of bring your attention what you focus on. And here in this first beginning is just breathing, breathing and relaxing. And then he talks about being aware of your body, being mindful aware of it as you walk around. Walking to And fro when you sit when you stand when you lay down, know your pot, your postures. And here he talks about doing two things, being aware of it, and clear, comprehension. And clear comprehension is more the cognitive side of the mind, where you clearly recognize what's going on. But it's not the only thing we're doing. We're cultivating awareness and clear comprehension. And awareness is something I'd like to suggest as much more embodied, that comes out of this relaxed body. And then he has a series of emphasis is a ways of focusing on developing more and more attention to the body, the one that's a little bit it's seldom taught when people teach mindfulness, and even I seldom teach it, but that is to contemplate corpses. And so the question is, how is it accountable and the different states of the case so it's a visualization, isn't it? You know, act of the mind. And the question is, what does this have to do with establishing as a way of establishing awareness coming into awareness? I can't say what's going on in the ancient world what the Buddha was thinking. But I know that for me that when I spend time with people who have died or corpses that I become aware of that I'm in the present. I usually I'm not very far away from the present moment. There's something very compelling very engaging, I'm here and the present and the contact with the idea that this how precious life is how short it is, that I'm going to die. This kind of what sometimes what kind of tune me in to being here. And when I'm really here, when this kind of heightened way, then awarenesses here like things start becoming more luminous and specialist like Wow, you know, I better be here I am here or this is, I'm not going to take this for granted. This being aware of this being conscious. And awareness is here. So a tune is a way of establishing awareness a much more established in this kind of clear presence. The so that's the first area that the Buddha talked about for establishing awareness.

The second is something called feelings in English feeling tone sometimes, because it's not the emotions as we think of it feelings, but rather has to do with three valences, of sensations, sensation, any sensation that we have, can be either pleasant, unpleasant, or neither pleasant or unpleasant. And they'll the pleasant and unpleasant experience has a very powerful effect on our our attachments, our desires and our aversions. A lot of wanting and not when it comes with things that are based on weather pleasant and unpleasant. So if we start becoming aware of how things are pleasant and unpleasant the nature of it, we become much more easily aware of then also how and if we're in our body, also the same time, you probably start becoming aware of how the body the mind, lean, or pull away, that tighten up may want something or tighten up a different way when it wants to push something away or wants to get away from something. There's a lot of inflammation in the body, that about our reactions and reactivity to the world. That is available if we pay attention. And I find it very, very, very powerful in my life, to have sat in meditation every day for years and not moved and started to feel in tune into all the ways in which my mind wants to move all the way my body wants to react in subtle ways in which I want to pull forward or pull away or tighten up. And sitting there is attentive to the body and watching all this subtle reactivity has taught me a lot about how my mind reacts, how my mind is preferences and desires and aversions. And it's taught me something very powerful. And that is to not give in to these reactions, to have a certain balance and present presence without acting on them. But rather, and when you don't act on your desires, your aversions, your preferences, for and against pleasant and unpleasant. It tends to put us back into stronger into a place of awareness to be more aware. If we're always acting on our desires and our versions, and we're always doing and going. It

actually kind of eats up or collapses or we lose some of our attention capacity, in the focus on the job. object of desire or the object of awareness, but certain kind of awareness gets attention, awareness gets freed up. If we don't give in, it's kind of like the presence grip. It's like, I don't know if this is a good example maybe it's like, but I think of it as a sand and nor'easter and the pearl is your awareness. And the awareness kind of gets stronger. If you don't give in to the, the irritation or the pleasure that's there. It gets more interesting here because the Buddha then in this teaching about feelings, feeling feeling pleasant or unpleasant. He says that there are two kinds of feelings. And some people translate this as spiritual and non spiritual. And it's probably not the best translation but we'll go with it for now. And non spiritual or just those sensations, the pleasant unpleasant sensations come from how our senses are stimulated. So we see something here something taste something. So that's called non spiritual. The spiritual has to do with a deeper feelings that reside within us. Maybe the deeper emotions a deeper sense of of that which kind of belongs to our depth if someone asks you how are you really deep inside? Oh, you know, my life is difficult it these days but deep inside I feel very settled and peaceful. It's very pleasant in there. Or today was a really nice day it was sunny, everything's going well in the world. But inside I could feel I felt off I felt kind of tender and sore and, you know, contracted, didn't feel pleasant in there. So there's kind of a condition or a difference between how things are on the surface and how things are deep inside. There are those those sensations and those those feelings inside that can be pleasant or unpleasant. That hasn't to do with something much deeper than what's happening in the moment for us there. It's in the moment, it's in the present for sure, but, but not happening with, you know, what the what's happening in the world around us.

So to tune into this deeper aspect of ourselves, and become a caretaker of our inner life, the quality of our inner life, that's the direction which the Buddha is going in this teaching of the four foundations of my four ways of establishing awareness. And I think this shift from the, the just simply seeing the pleasant and unpleasant or seeing this the non spiritual and then going to the spiritual or the outer and the inner is the beginning of movement towards taking care of the quality of our inner life. And the mindfulness of the body exercises. We're taking care of the quality of our body and then we Take a step closer in to the inner quality of life. Then the third foundation of mindfulness is being aware of the states of the mind that we have the moods of the mind the quality of the mind itself. And this is also you know, part of our inner life. And if we want to be the caretakers of the quality of our inner life, the quality of the mind, the quality of the state, or the mood that the mind is in is very important. And, and so what is the mood of the mind and you can kind of feel sometimes when, especially when it's dramatic, bit wide swings in the mood, the states of the mind, sometimes the mind is quite contracted and narrow, and sometimes it feels very spacious and open. Sometimes it seems that the mind is dominated by desire, addiction and lust, and sometimes it's not. Sometimes it seems to be on fire with hatred and anger. Sometimes it's not. Sometimes it just seems completely confused and kind of lost and it's confusion. And sometimes it's not. And it becomes kind of the mood or the predominant atmosphere of the mind these things also as possible to have the mind become concentrated, and really feel like it's stable, composed. And here, it's possible to feel a state of the mind being quite expansive and open as possible to feel the state of the mind feels quite free, unencumbered by anything. So the state of the mind can be very quite varied. And to tune into the state of the mind, is part of this path of the practice to be able to be recognized that different qualities of mind. Now some of you might not like this word mind here. The word that's translated as mind is citta, which can also be translated as heart. So now we can see instead of miling is a quote idea of heart. Is the heart contract it is the heart expensive is the heart stable and composed on itself whereas the hearts hearts scattered. What's the quality of your heart? This evening we're talking about his inner life. Not just whether it's pleasant or unpleasant, but something is richer or more important than pleasure and, and pleasant and unpleasant. Yeah, we say mind mind states here in the West so much we prioritize mind so much. Here, when you go to some of the countries in Asia where I've been to and you ask the Buddhist teachers, or they're talking and they

giving Dharma talks and they start talking about this citta, or be called mind that they start tapping their chest right here, the mind they'll say, maybe today some of the speak English today, right here in the mind right here. And so, this inner life and then as we start becoming aware of the quality of the They're alive, they mind, I think that and take that seriously something to be a caretaker of this also tends to bring more awareness into the picture. Awareness becomes part and parcel are intertwined. In the very feeling of a higher quality, inner life and the feeling of satisfaction or kind of spiritual pleasure, that comes from having a higher quality awareness, operating, moving present within what's going on, is can be, can start becoming very compelling. And, and grows as we become aware of this inequality. Then as the as inequality starts becoming more, more, we're more sensitive to it and can recognize the shifts and changes with greater acuity. Then we can start also seeing that it's not a random movement, this quality of the mind. It's not just, you know, chaotic. can just, you know, somehow your mind rolled the dice and you are going to be grumpy today.

But rather there are certain kind of, there's forces in the mind that are operating. There's activities of the mind how it operates, that can either kind of diminish the quality of the inner life or heighten it. So there are forces. There's the hindrances, which are forces of desire, forces of aversion, forces of restlessness and we're a forces of resistance and slot. And then there's doubt and it's possible to feel these operating and recognize them in the mind and to feel how they darken the inner quality, how they are limited or contracted. And how a higher higher quality inner life or attention is not so available when we get pulled into the Five hindrances. I think of them as black holes of the mind of art. Black Holes being a place where the star, that gravitational force is so strong that light gets in its vicinity, it falls into the star and never comes out. So, if you get if your awareness gets too close to your hindrances, awareness gets sucked in and gets preoccupied by the desires you want preoccupied by what your aversion is, we have on the opposite end of the opposites this side, there's what's called the seven factors of awakening. And these are mental states or heart states that get activated as awareness gets stronger and stronger. awareness, strong awareness that's uncontracted, a mind state which is open expansive, that is not caught in the hindrances. begins having giving space for that is beautiful qualities of mind to begin to surface and, and generally it isn't so much we cultivate these, but we recognize them as they begin appearing and developing and coming. And I think of them almost as being qualities or aspects, dimensions of this lucid awareness. As the marriage becomes more and more lucid and open, there are these seven things. Mindfulness, or this awareness thing Sati becomes more lucid. There is the ability to more clearly differentiate what's going on. And the ability to differentiate things is really key for the movement towards freedom. differentiate between what's a pleasant and unpleasant and using this maybe unfortunate terms spiritual and non spiritual, contracted mind uncontracted mind being caught and not being caught, to be able to make these kinds of distinctions, and finer and finer ways, is one of the factors of awakening is one of the functions of this awakened awareness. The third is effort to kind of beautiful, lucid, engaged energy and engagement to the core doing idea of being engaged. It's not uncommon as meditation deepens and the awareness becomes stronger for the whole body energy that kind of tie in the body to arise and to be here flowing in a strong way. And then there is joy. Joy is a very important part of this path to freedom that Buddhism offers. And then there's tranquility and the sense of peace. And the tranquility here is a very embodied tranquility bow body feels very peaceful and then there's somebody in Samadhi Not just being concentration but being a state of deep composure and stability and their equanimity. A deep equanimity deep, deep very, is one of the most pristine emotions you can have this equanimity factor of awakening. And it's a simple way of understanding it is a mind which is not reactive to anything. No matter what happens the mind is not going to move away or move towards it's gonna stay loose, sit and open. But there's something about this non reactivity and presence that feels so satisfying, so pristine, so beautiful to be to feel this equanimity. So, becoming aware of how the mind gets caught, and how the mind gets these free, the

forces that enslave the mind versus forces that the free of the mind helps support, the freeing of awareness.

And awareness then becomes freer and freer, more here more present, then it becomes something we can rest in or dwell in or be in or walk in or just have it here. And what's nice about this, that I think is very, very, I think very important for many of us, is when we are doing mindfulness, if we think about mindfulness, something we have to do we supposed to be aware. We bring along a lot of baggage, but being the doer being the self, the person who's asked to brace responsible, it's up to me, I have to do this. I'm a bad person. If I don't do it, well, I have to do this stuff. But when awareness is strong, there's no duer to awareness. wareness just is, you know, my awareness, I guess it's my own kind of, and that's, but I'm not going to take ownership of it. Just like I'm gonna keep it from you. You can have it You know, it's, it's, you know, it's, you know, it's kind of here. I don't just you know, I'm not saying it's, you know, not belong to this apparatus that's here. But that part of the mind that identifies that feels like it is the agent, the doer wants to evaluate wants to be someone, all that is, the awareness doesn't belong to that side. Awareness can know all that. But awareness doesn't feel like it's part of that it's just here in a non self kind of way and I've no identifiable way or non dental, dental identifying way. And, and that's quite profound because a lot of the ways in which people suffer, have to do with the doer, the agent, the victim, the one, the one who's experiencing things and to begin shifting of loosening, loosening up the idea of being the experience. server life makes a lot more room. And it makes a lot, a lot more room for us to act wisely. So there is a place for acting and doing. It isn't like we're supposed to just kind of be couch potatoes and awareness. But as we become more aware and this whole process unfolds, the key thing is we start seeing the movements of clinging, grasping, craving, the ways in which we grab onto things, and the possibility of not doing that. And so the more we can rest in awareness more we can rest and be stable here, aware of the body and wherever the feelings are, where the mind states aware of some of these operating principles, operating systems in the mind, that come to a point where we can just see the movements of the mind grasping and not grasping. And if you really get centered in this practice of learning not to grass But not to grasp, not the grasp, not to move, not to be for against anything. Just sitting here sitting here sitting here. It gives a chance for the mind, the heart, to let go in the deepest possible ways, and experience the deepest possible peace. It doesn't mean you're never supposed to react or act again in the world. But that has to happen, right? But once you know, a level of peace inside, that's not dependent on the things of the world being a certain way, then it's a lot easier to act in the world with ease, because we're not depending on the world be our happiness not dependent on the world cooperating with all our whims. And, and I don't think there's many people who have been so successful, getting reality to cooperate with all our whims. It's usually not a good recipe for happiness. So the four ways of establishing awareness, to cultivate and develop the capacity to stay centered and attentive to these four areas, the Buddha called the ancestral homeland, it's a place you'll be safe. You'll be safe because you know, a sense of well being, you know, a place of stability, that if hunter comes along with pitch, you know, some of the most alluring possible thing that you could possibly imagine. Maybe you don't need to rush up to it and stick off or limbs right into it. And it'd be very embarrassing if you also put your head in. Because I guess, because then I guess your butt sticks up but you show that to the world. So even metaphorically, you're out, figuratively, you know? liberation kicks your butt the right place.

So those are my thoughts for today. So I hope that you stay in your ancestral homeland and I find it to be a really valuable and meaningful place to, to live and be and be in the world with other people who are also living in an ancestral homeland. Oh, there is. Hopefully we can all share it. So we have about five minutes. Do you have any questions but when I said or comments or concerns you'd like to ask

Yes, you were talking about the distractions of the mind and how many hours is spent in front of the computer and in reading and I had a moment of panic when I thought about setting aside one or both of those distractions and, and what I, what would I do, basically, is almost as if I didn't know how to just be anymore. And then a little bit later you said something about choice. I'm not sure I quite understood it. But I felt a little bit relieved. Because I thought, okay, I do have some choices. If I did decide tonight to go home and not turn on my computer or pick up that book and experience whatever I would experience that I have some choice about what direction I might go in. So that calmed me down a little bit.

Nice, nice. The thing is very, very nice. What you said that thing that stood out For me, I think you said something like, what am I do if I don't, if I'm not, if I'm not lost and those distractions and messy, it's possible to read it's possible to be in the computer and not be lost in distraction. It's possible to be present and aware in a certain higher quality way than you are when we're lost. So it doesn't mean either or. So for example, you might, if you want to read something tonight when you go home, you might go and find what you're going to read. And then sit down in your meditation posture. So you're so you're a little more upright than you would be in a couch for example, and easy chair but use your meditation posture, and then sit up a little bit even straighter that you would then set your reading material up so you're kind of not collapsing into it. So you're sitting can sit up, your chest is open maybe in front of you, and then in with your body present and alert. And so your body is stable in your body. If someone came into your house and so you're sitting there say, well, that person is alert, you know? And in that alert posture, trying reading for a little while, for five minutes and see what that's like and see when you finish what has happened.

Thank you.

Could you repeat the hindrances?

Yes. So we say there are five, but some of the categories are double. And so that's why some people get confused. So the first is usually called sensual desire. Some people are a little bit interested instinctual desire to the point of distraction. Not something other people are it's the second hindrance wishes aversion hostility, some people live in a little bit interested in that they get lost. That's their hindrance. The third is usually translated into English a sloth and torpor, but I think they get a really a sense of what this is not ordinary tiredness is to some is to think of it as partly resistance. Resistance sometimes as a source of getting tired or sloppy and then the fourth is our rest, restlessness and worry with appeal translate different ways. For the Buddha was probably restlessness and remorse. But here in the modern world, I think more people have worried and they have remorse. So sometimes we say restlessness and worry, restlessness and remorse and then the last one and they say sometimes The most powerful one is doubt. Could you follow all that? Should I do it again? Okay. And, and I have a little book, I have a book on those hindrances if you want to read them, they're kind of like a practice study book for this, you know, for practitioners, and it's called unhindered. So if you want to get into them Well, yes, I kill

I'm

one of the things that brings me down out of the, my ancestral home and out of the trees, I guess to be where the pitches is parenting is, can you do what you did for the distraction of, of reading and being on the computer for parenting? How do you interact with this for parenting? And I get caught in that I know what one point you said, You're helping your son, study. Oh, he had to study for a test and you're like, can I help? He's like, no, you're too calm. And so I'm always I'm always walked away. So you walk

away. So I'm always, I'm always in danger sticking my butt up with when I'm parenting, because I get really thrown off and I'm worried about them and then I'm worried I'm not worried enough and then I'm trying to be calm and how do you I don't know any wisdom around that.

So I'll say one thing. Never say anything, or do anything with your kids towards them in relationship to them without having first taken at least one full breath. There's that it doesn't take long to breathe in and to breathe out. But never say anything or do anything until you've done that one breath. Just there's that one thing will probably give you a lot more space, a lot more wisdom, a lot more clarity. And probably rather that you'll find your, you will say and do things in a way that is more meaningful for the kids. They'll pick something else up because important children learn by osmosis by the example of the parents, and if they see you and not being impossibly reactive, and possibly saying things, but there's a little bit of space to for something else to begin operating. They'll have space. So if I tell you all to go home I mean, in the way that I said, Today, the answer your ancestral home Thank you.