

Safeguarding at the Sense Doors

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There's something that I think people talk about all over the world. Something that maybe we all share and have in common. Something that is very important for all of us, I hope, and integral to who we are. We don't know exactly what it is, though it's important. But we have different names for it. Somewhat understated maybe, I sometimes call it "the inner life." Some people might have better words for it. Some people call it "the soul." Some people call it "the heart." In our tradition, some people call it "*citta*."

Reducing the word "*citta*" to "mind" probably makes it way too small. When I hear the way some people use *citta*, it seems like it's closer to "soul." Jack Kornfield even had a book, I think called something like *Stories of the Soul* [*Chicken Soup for the Soul*]. He used the word, and occasionally I find myself tempted to use it., because somehow, in English, the word "soul" speaks to something that we can't quite put our finger on, but which is really integral to the inner life that we have.

But maybe I'll get around to it, and some of you will run away. There was a time, now over 40 years ago, that I never used the word "spiritual," and I've gotten used to using that. So I'm still working on "soul." If I have another 40 years maybe. I had a friend who got kind of angry with me because I was a Zen priest, and, she said, "You never use the word spiritual." She expected somehow that the two went hand in hand.

But anyway, we have this thing – something that's not a thing. It's some sense of inner well-being, having to do with the quality of our inner life, which is very special. One way to think about it is that wherever you go, it's right there with you. Wherever you go, there it is. It's a constant companion. It's always there accompanying you, but maybe you're not always accompanying it.

And you can't expect that other people are going to be the caretaker of the quality of your inner life. If you do, you're in trouble. If the joy and vitality and peace and well-being is dependent on other people praising you, liking you, providing all kinds of things for you, then you're living in a fragile world because people are changeable. Maybe you expect the world to be a certain way in order for you to be happy. Maybe you expect i an ideal world where there's an ice cream store on every corner, and only then can you really feel that you can stay close to that wonderful inner place of delight, and joy, and comfort, and safety, when you'll always have the pleasure of ice cream. Every hour you'll probably go to one of those stores.

Whether it's the world, or your bank account, somehow the world is going to finally, once and for all, be a safe place and you'll have a guarantee. Somehow they have an office that guarantees safety, and you get a certificate, then you know you'll be safe.

There's no such thing as final ultimate safety. There's no such thing as always being healthy. No such thing as not getting old. People are moving and dying and relationships are changing. The world that we live in is always changing. And if our inner sense of well-being is dependent on how things are around us, then we're kind of under the influence of the world. We're kind of under the influence of the vagaries of change.

But there is a way of being the caretaker for your own inner life. And I think that's what we're focusing on in Dharma. We try to make the world around us a better place. We try to live in this world respectfully, maybe with reverence and care and love. But Dharma practice, especially on retreat, has a lot to do with reverence toward this inner life – reverence for something that is not you, but is more integral to who you are than you. Can you believe that?

It is something that's inside of you, something that's here in the inner life, which you can't exactly appropriate and make yours, but which you can caretake, something you can watch out for, something that you can live and provide the conditions for finding a phenomenal safety. And you'll write yourself the certificate one day. "I got it. You're safe now."

And how are you safe? Where is this great safety in this changing world? At some point, you're confident that your inner life is safe from you – that you are not going to do anything that compromises the well-being of this inner life. You're not going to do something that does violence to that, violates it in some way, stresses it in some way, obscures it, hinders it, confuses it with things like the hindrances.

You are not going to believe that more sensual desire is going to make this inner life happy, or blaming others more, or finding more things to hate and have aversion toward – getting it away from you, that'll do it. Or just shutting down – somehow, if you just shut down and freeze, then you'll be kind of safe. Or you can also just be so agitated and restless, running around in circles, believing that if you run around fast enough, you won't know that you're agitated.

All these things are actually ways that obscure. And the Pali word for hindrances, “*nīvaraṇā*,” literally means “covers over.” For me, it's quite a powerful idea that there are things we do that cover over the goodness of the inner life and the capacity for well-being, and obscure something really wonderful in there.

Starting to appreciate the wonderfulness that's possible in there is not easy to come to, because it's not just our hindrances. It's the hindrances of our world, our society, that cause so much damage, hurt, and fear for this little, tender place, that it might take a long time to relax and settle, and for something inside to begin to thaw, to feel safe, and to finally show itself to you.

But sooner or later, that's what happens in Dharma practice or in some other thing in our life. Something shows us that there is something in there that's worthy of protecting and safeguarding. It's something that's worth staying close to and taking care to learn the habits, the impulses, the beliefs, the motivations, and – this wonderful word that I've only started to use because of Buddhism: the covetousness. I can't even pronounce it, but it's in the text a lot. It's covered over with a displeasure about things.

Sometimes I wonder what it would be like if an anthropologist from Mars came and studied human beings. Maybe they didn't speak our language yet. They

would see what we're devoted to. Wow. There are people who have made a religion out of hate. They've made a religion out of greed. Boy, that's what they're really into. It seems like a lot of it gets channeled into this screen. Otherwise, that screen must be the thing they most worship. Some of them on Sundays go someplace to do something, but it's such a small percentage of what they do. The screen. Wow.

To discover that there's something that's worth safeguarding here. If we haven't discovered that that's possible – there's something wonderful here to protect, to love, and to care for – then it's actually worthwhile to have some faith that there is such a thing and to act accordingly, to do the inner work that it takes to work through the layers that cover over it.

And that's a noble endeavor. That's a dignified endeavor. It's a reverent endeavor to have the patience and dedication to stay close and come here. And what it also means is we're starting to have confidence in not looking to the world for the answers, not looking to others for the answers.

In the opening of the *Satipaṭṭhāna Sutta*, it says that the path toward mindfulness, and really entering into the world of *Satipaṭṭhāna*, begins with putting aside “covetousness and displeasure in regard to the world.” Some people hear that, read that passage and, “Wait a minute. I'm so full of greed and hatred, and that's why I want to practice: so I can put it aside. And now, right at the beginning, I'm told to start that way?”

One way I understand this is that we can't necessarily put aside some of the powerful habits that we live with, of greed, conceit, hatred, ill will, delusion – all kinds of things we live with. But we can understand the principle that we don't need to be involved with things out there that are the objects. We don't have to be involved with our thoughts as if they're the objects. Thoughts are almost like outside of ourselves, believe it or not. Some of us identify so strongly with our thoughts – we think therefore we are – our thinking is who we are.

But it's not far-fetched, from the Buddhist point of view, to see a lot of our thinking – not all of it, but a lot of the ordinary daily thinking – as just one more external object. It's not part of the inner life, believe it or not. It's full of

projections, and fantasies, and plans for the future. A lot of anxiety has to do with predictions and imaginings that are not really part of the depth of the inner life.

So there's a way of turning away from the objects of greed, the objects of our displeasure – turning the attention 180 degrees around to feel more intimately what is happening here in ourselves when there is greed. What are the feelings and sensations and movements in the body and the heart when there is ill-will? What you're putting aside is the focus on the object, the focus on the fantasy, the focus on the projection, the focus on the meaning.

Often we assign meaning to things. When someone cuts us off in traffic, we assign some ill intention to the person with that car. And when we see the person up ahead, we're not just seeing a person in a car. Now we're seeing them through the lens of a meaning we've assigned to them, and we keep projecting it onto them. And who knows why they cut you off? I had a friend who didn't make it to the hospital before she gave birth. They tried. They went through red lights and all kinds of things. The birth was in the back seat, although then they went to the hospital. But who knows why people cut you off?

Getting caught in the meaning-making, the projections, the ideas, is externalizing, and is like delivering your inner well-being on a silver platter to someone else. Now you've kind of allowed that person who cut you off to have an effect on you. And in Dharma practice, we don't stay with the projections and the blame. We're always turning around 180 degrees to understand, what is my contribution here? Yes, maybe the person cut me off out of anger and ill will, and it was not a good thing to do. But what's my responsibility? Where do I have the ability to respond well and care for this? I have an ability to care for my inner life. If I don't do that, and I just let the anger and the ill will take over, in a certain way I've given my life away to the behavior of other people. And that's not a good way to live.

The teachings say that putting aside covetousness and displeasure in regard to the world can be done not by stopping greed or ill will, but by not getting involved in the objects of those. Turn around 180 degrees and start tending to what's really here.

I think for many of us, not everyone, one of the powerful doors into the inner life is the body – the living body, the experienced body, the body that reveals itself moment by moment in the fields of sensation. Feel how we covet things. Feel the covetousness. Feel the displeasure. Feel the displeasure. Don't be involved with what we have displeasure about.

Why do that? Because we want to keep coming back to the place where the Dharma work can really turn around and work, where we're being worked, and we're working through the layers of how we cover over what is really good inside.

It's a remarkable story told in the *suttas* that one day the Buddha discovered the path to awakening. In some ways he made different levels of discoveries a few different times. But the first discovery – this is the path to awakening – was when he sat quietly in meditation like you guys are doing, and he felt well-being. He felt joy and well-being that welled up from the inside, from just sitting quietly and minding his own business. That reference point for inner well-being showed him what was possible, showed him the direction to go.

The idea is that joy, well-being, gladness, happiness, and bliss are all important reference points for what we're teaching here. With that quote yesterday in the mindfulness of the body *sutta*, "Being diligent, steadfast and resolved," I could and shake a finger at you and say, "Be diligent, steadfast and resolved." But people don't like that kind of statement because it feels like, "Oh my God, I gotta get serious here. This school teacher is watching me now, and I gotta sit up straight."

But that's not the spirit of what this is. The spirit is... Well, that's the other word – instead of soul, people say "spirit." The spirit is: there's something wonderful in you. There's something wonderful about you. There's something that's worth getting close to. It's something worth becoming friends with. It's something worth tending to and caring for. And if you're lucky enough to start feeling some sense of well-being, however modest, in that it's not dependent on things going your way in the world, but some sense of subtleness, steadiness, calm, peace, happiness, joy, well-being, it has to do with that – spirit.

And in the spirit of that, there are instructions: “Be diligent.” I like to translate the word for “diligence” as “careful” (*appamāda*). To be careful, to be diligent, to be watchful, to be attentive. To be steadfast. If you have a friend and you feel they are a steadfast friend, that's a really good thing. I have a friend who's really steadfast, meaning that they're not going to waver. They're my friend and I can trust them. They're steadfast. So be your own friend with that kind of steadfastness toward this great inner thing that's going on.

And “Be resolved.” I love the word “resolve” because it comes from the Latin word meaning “to dissolve, to be in solution.” And to dissolve something is to put something in a solution so it dissolves or gets untied. The idea that resolve is supposed to mean tightening up and getting serious, “Okay, I've got to bear down on something,” is the opposite direction of I think what it means to dissolve something. Instead, dissolve into – dissolve all the hardness, the resistance, the fear into this inner place of well-being. It's possible to do this. This doesn't mean that you're not going to be challenged by all kinds of inner forces.

There's another wonderful story from the *suttas*. Someone comes to the Buddha and says, “You know, you're monks. You go and practice in the forest,” (because there was no place like IRC back then, so if you wanted to go on retreat, you had to go in the forest by yourself mostly.) So this man comes to the Buddha and says, “You go into the forest, but it's hard to go in the forest. It's frightening. People get afraid there.” And the Buddha says, “Yep. It's hard to go in the forest. People get afraid there. Be careful. But I looked. I checked myself out and I saw that I'm ethical. So in regard to being ethical, I had nothing to fear. I think I can go in the forest. I can see that I have wisdom. And because of wisdom, to that degree, I don't have anything to fear. I have concentration. I have dedication to practice.”

So he did a checklist of all these things – “Yep.” And he checklist was that was he was making sure he was safe from himself when going into the forest. Because he did go into the forest and before he was the Buddha, he got frightened being in the forest. Isn't that great? Here he is. At first, he kind of tells you how mature he is, and how wise he is, and how concentrated he is. He has all these fantastic qualities already.

But even the Buddha got scared in the wilderness. So what he did was to practice with it. He lived with it and practiced with it and saw it through to the other side. So he had a certain courage and strength to be able to do that. But if you happen to have a few little oddities that come up for you in your heart or in your mind – accidentally something will appear uninvited – you're in good company. Even the Buddha had that. If you're anxious, or afraid, or caught in desires, you're not expected not to have that.

But the hope here is that you will practice with it. You practice with it and don't let that interfere with a connection to a deeper place of goodness and well-being. And you learn something about turning the attention 180 degrees so you can tend to what is really happening here, which you cannot do if you're living in the object, the objectification of desire or the objectification of ill will.

Sometimes that objectification is directed toward ourselves. We treat ourselves as an object, sometimes in horrible ways. But even then there's an art of turning around 180 degrees. I don't exactly know which way you turn when it's toward yourself – the metaphor may fall apart. But you have to turn to something else to attend to and feel what's really here in a deeper way.

So the Buddha understood really well that if you plant a seed and care for it, it matures into something eventually. Maybe it's a fruit tree and it bears fruit. And how that works in practice for humans can be described in many ways. Often we're provided with a path model, the idea of a gradual path. The Buddha describes this in many different ways and they're all kind of inspiring.

One of them begins with being ethical. If you're ethical, you can be really grim – that is what I thought when I was an hippie in the 60s. People who are really ethical – I couldn't quite understand why you would do that. The only reference point I had for that was someone who was all uptight. We used to call them “goody-goodies” – we didn't want to be that. One of the biggest surprises for me when I went to Thailand to practice was the discovery that a wonderful feeling of well-being and joy can come from ethical integrity.

The Buddha talks about that in the path model. He says, if you do this, then you can have the “bliss and the happiness of blamelessness.” Now I'm sure all of

you have a few things to be blamed for. Let's just assume that's the case. There's a very traditional way of understanding that, when you go on a retreat, you can leave all that behind you and start afresh. And from the moment you chant the Precepts, I'm pretty confident – because everyone seems to be here – that none of you killed one of the other members here. I don't think any of you stole, in the conventional understanding of that. It's very unlikely that you engaged in some kind of sexual harm here. The idea is you're all celibate for this week – as hard as that might be sometimes, but that's the idea. And you have hardly had a chance to talk to anyone. So chances are, you haven't lied. And certainly, you don't have alcohol. I can't imagine any of you doing that. If you do, you should come to talk to me right away so we can find a wise way to go forward.

So you've been living ethically now for close to 48 hours. Wow. I mean, you might not think much of that. You might take it for granted. You might not even think that these things are that important. Of course, you're living that way in much of your ordinary life. When you come here, you might have a policy saying something's wrong with you, a policy that you're guilty.

I know I had a policy that Gil was short for guilt. I was guilty everywhere. Anything I did, I just felt guilty before I even did it. Even if that was literally walking across the meditation hall floor. I remember feeling at Green Gulch that I felt I was guilty. I didn't know what I was guilty of, but just walking across the floor, I was guilty. It didn't take anything – that was just my way.

You might not want to adopt this understanding, but there is an understanding that's offered in this Buddhist tradition that when you come on retreat, from the point that you take the Precepts,[? they can be a source of happiness.]

If you're living by them in a conventional way, don't be kind of nuanced and subtle, like saying, "I didn't see the person coming into the line, so I stepped in front of them. Oh no, I broke the precept." If you want to get that subtle and feel miserable, don't bother.

However, it's possible to appreciate and feel joy about the degree that you've been ethical for the past hour of the retreat. This can be a source of happiness.

And to help you with that, if the whole world could live the way you're living ethically for two full days, it would give journalists a vacation. It would be a relief. Children would come out and play and feel safe. It would be phenomenal for this world. What you're doing here and what you're doing online in your homes is not a small thing if you're living by these five Precepts. I think it's a really significant contribution to the whole world. And you're allowed to take that in. You're allowed to use that as a source of happiness: "Ah, I'm doing a good thing here. And I have the bliss of blamelessness." So again, we're pointing towards happiness; we're pointing to the possibility of an inner life having something to protect, a capacity for being happy.

The next step on the gradual path is sometimes called "guarding the sense doors." I like to call it "safeguarding the sense doors." I didn't like it when I first heard it, maybe because I misunderstood it, or maybe it was presented to me in a certain way. I understood it to mean: avert your eyes. Just don't pay any attention. If there's something there, just look away, just look away. Look down; don't pay any attention; try to live kind of closed down so that you don't get excited by anything that you see or hear.

That's not what the original instructions are. They make a lot more sense if you understand that safeguarding the sense doors is not an act of deprivation. It's actually the opposite. It's the act of giving space to be nourished, and ultimately, to have a sense of abundance. The Buddha uses the word "abundance" to mean ways we can develop wholesome states of being. We safeguard ourselves at the sense doors to take responsibility so that we don't do something that harms this inner life.

It's not about the world out there. It's not a judgment about the world. It's not saying something out there is wrong and bad and you're not supposed to pay attention to it or to be connected to it. There's no statement about what the world is like in this teaching. There's no judgment about what comes in through the senses. What it does say, is to appreciate that we have this door. The eyes are a kind of door. Whatever we're going to see, whatever is in the world that's seeable will come to us through the eye door, the eye opening. Whatever we're going to hear in the world will come through the ears.

The ear doors are like the narrow little neck of an hourglass. Isn't it amazing? All the different things people have said to you over your lifetime has to travel through this little teeny little hole there and do funny little things with the ear drums and the liquid. Then your brain has to interpret it. That's also true for taste, smell, and touch. There are all these doors, all these places with nerve endings where we make contact with the light, the wavelengths of air that somehow bring sound.

One of the ancient metaphors for the sense doors is that of a walled city that only has one opening. There's a guard who stands there and checks out who comes to the gate and decides whether to let them in or not. If they're good for the city, they're welcomed in. If they're not good for the city, they're not welcomed in.

So we understand that at these different doors that we have, we can be very careful. It's not really a matter of not letting in the sights, sounds, or smells. But what we're not letting in to this inner life is how the surface life of the mind makes up judgments, ideas, stories, values, and preferences, and then sees the world through them.

Maybe I want to buy a new car, and I think that's important so the world understands how worthy and valuable I am as a Dharma teacher. And I think what's really needed is a red car. As I drive around looking for a car to buy, I keep selecting the red cars to focus on. I'm selecting some part of the environment or the thing as what's important.

As human beings, we're constantly making a selection process of things we prioritize: that's pleasant. That's what's pleasant. That's where it's unpleasant. That's what I like. That's what I don't like. You might be attracted to another person because of the color of their hair. You might have a preference for certain kinds of noses. There's that nose. You tune into the noses of people more than you do to their fingernails because you have a preference. What I'm saying is a little bit silly, but be patient or forgiving with me. We're involved in a constant process of not seeing things as they are, but seeing them through the lens of preferences, values, ideals, what they'll do for me, what we think is important.

There's a kind of projection onto things of what we think is important. In Pali, the ancient language, this is called "*nimitta*." It's sometimes translated as "a sign." But the word "sign" means "the thing that is signifying." When we look, there's something about what we see that signifies something. You see someone who's wearing dirty, ripped up, smelly clothes, and that signifies something for you – you don't want anything to do with this person. But that could be one of the most ethical, marvelous, wonderful, generous, wisest people you'll ever meet. It was just that the person was cleaning out their septic tank and preparing it. They chose their old clothes and they got all muddy and dirty. But because they had characteristics that you use to judge people by, you signified that that meant something.

What the Buddha says literally about safeguarding at the sense doors is that we're paying attention so that we don't grasp. The *suttas* use a word with a meaning like "hand grasping." So it's kind of a literal metaphor: don't grasp at those signs. Don't grasp at the projections. Don't grasp at the preferences through which we see.

Again, the emphasis is not on the world and shutting it out or judging it negatively. I like to say it's having loving care about how we see and hear. Again, we turn the attention around 180 degrees and notice, how am I hearing this? Through what lens am I seeing this? How am I interpreting this? And then we go deeper. If we interpret the network of nerves, the web of nerves this way, how's that playing itself out deeper in? If we interpret it to mean that that person's an unsavory type person because of their clothes and their dirt, well, look at that: our stomach gets tight; we're ready to fight, ready to shut down, ready to try to avoid. There's a whole shift of our inner ecology around that.

But you know, that was our contribution. We interpreted. We judged something based on clothes. If we see clearly that that's what our mind is doing, then we will probably be much more careful about not believing it, or not believing it so automatically, and looking more carefully: what's really the case here. And then we look at the person and they have a beautiful smile and clear eyes, and they're happy to see us. But we didn't see that because we saw the clothes.

The idea is to turn it back to here. What's really happening here? What's really happening here? And why do this? Not so you can get busy. Not so you can feel bad about yourself, but to protect. There's something that's worth protecting here. You're protecting your inner life. You're protecting your soul. You're protecting your *citta*. You're protecting your inner spirit. You're protecting your wholeness. You're protecting something that's worth protecting.

So you don't feel like this is all about hard work, the result of knowing you're protecting this wonderfulness that's here is happiness. (No one quite knows how to translate this word from Pali into English, but one translation is "unsullied happiness." I've used "undefiled happiness." A left-over from the hippy times is that I don't want to use the word "pure." But if I grow out of that, maybe we could say "pure happiness.") We keep coming back to the idea of happiness in this practice.

Then eventually, as the practice continues, there's finding a way to put the hindrances to rest. Put them to rest, at least. You can't necessarily get rid of them, but give them a nap. Put them down. Then there can be gladness, delight, and joy. Over and over again, come back to happiness, joy and well-being. And we'll see, there'll be more of this as we go along.

So there is something to protect and to safeguard. I'll read the passage about safeguarding oneself at the sense doors:

We will guard the door of the senses. On seeing an appearance, we will not grasp at its signs.

Here, "*rupa*" is translated as "appearance," because it turns out that *rupa*, which is often translated as "forms," is not just the forms that are out there, the objects and shapes of things. The way that the word "*rupa*" is used in the Buddhist texts has to do with the way we see things, which is partly our construction. We see them based on our preconceived ideas and what we want and what we don't want. So we're not completely innocent in seeing something.

As I say this, I notice that some of you are wearing glasses. Why would I notice that? It just happens that I think people with glasses can be kind of neat. So I'm

predisposed to notice something. But I'll be careful. So I'm picking up an appearance.

*On seeing an appearance, we will not grasp at its signs.
Because if one remains unprotected in the faculty of seeing,
unwholesome covetousness and displeasure will flow in one.*

I love the expression, "will flow in one." Imagine, this seems to give it some freedom – it kind of takes over. Some translators translate it as: "will invade." If one remains unprotected in the faculty of seeing, it's too easy for unwholesome covetousness and displeasure to begin flowing in one. Because of that,

*we will practice safeguarding. We will guard and protect the eye faculty.
We will engage protection for the eye faculty.*

So there is an intentionality. There is a dedication, a resolve, a aspiration. And I would like to say, there is a love. There is a love, which can be behind going through your day slowly enough, carefully enough that you're tending to what your eyes are doing, what your ears are doing, what your nose is doing. Then when you come to the buffet at mealtime, you don't find yourself first scanning for what your preferences are, or scanning for what's going to be wrong that you have to avoid. Because then you're already involved in assigning meaning to something and seeing it through the lens of your preferences and what you want. Is there another way?

What I've learned with food is that, to some degree, when you look at food there can be a deep knowing about what to take and what not to take. That knowing does not come from preferences. It's almost like the body has a better sense than you do about what food it wants to have. During the seven years that I had a wheat allergy, I had to learn to listen to my body – to those subtle signals that didn't come from my preferences. It was long ago; I didn't know anyone had wheat allergies. I didn't know it existed when I had it. But I could see that my body knew what it needed and what it couldn't handle.

There's a deeper intelligence that can operate in this amazing network of nerves that interact in our inner life, which we can't even see. This gets shut down,

overlooked, and unattended to if we stay with the surface mind that's involved in thinking and is driven by fear, greed, ill will, or displeasure.

Safeguarding ourselves at the senses means going about our day at the retreat, slowly and carefully enough so that it's a relaxed, enjoyable, enlivening, and satisfying way of being. As continuously you can, attend to what's coming into your senses. Safeguarding means caring yourself there by noticing what your reactions are to sense contact. Safeguarding means noticing how you're constructing, projecting, assigning meaning, and how your desires and aversions come into play.

Begin seeing the difference between giving into those things or saying, "Oh, look at that. That's not me. I don't have to get involved in that." You can just let that be, because there's a better place to be. There's a better game in town. There's a better source within to stay close to or move toward. We feel our way toward that which is deeper. There is something deeper in you than desire and covetousness. There is something deeper than displeasure and ill will. There is something deeper than being anxious.

But if you have these things (when you have them, not if), just remember: the Buddha was afraid in the forest. And it wasn't when the tigers, lions, and rhinos charged him that he was afraid. It turns out, he said, it was when the peacocks were walking around in the dry leaves.

So the Buddha could be afraid. You're allowed to be you. Don't feel that who you are has to be different. But how you relate to it can be different. You can relate to how you are from a deeper place, in such a way that you don't get pulled in and grab onto all the ways that you signify and add meaning to things. Because there's a better place to be – a deeper place to be that is very intelligent. It has a whole different orientation for how to live in the world.

Being diligent, steadfast, and resolved, one gives up memories and thoughts of lay life. Giving them up, one's mind becomes inwardly still, settled, unified, and collected. This, practitioners, is how a practitioner develops mindfulness directed to the body.

Thank you.

