

## Thursday Dharma talk

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So again, the ancient Buddhist word that we call faculties. The word faculties is an interpretive translation, so we're not beholden to it. It literally is that which is of Indra, that which belongs to Indra, of Indra. So that which is divine. And the quality that for today is *samādhi*, and the hindrance for today is a pair. It's considered one hindrance, and that is restlessness and remorse.

And to introduce you to the kind of the way this is going to be talked about today, and so that it's memorable what the main point is I'll tell you a Buddhist version of a common nursery rhyme. Humpty Dumpty sat on the wall. Humpty Dumpty had a great fall. All the king's horses and all the king's men couldn't put Humpty Dumpty back together again. But the Dharma practice and Dharma teachings did put Humpty Dumpty back together again. So there's hope for all of us.

But we don't go to the kings for hope. Kingship represents, in my mind, what divides. Divides people from people, divides country to country. It's what separates. In the history of humanity, few kings had done much good. So of course they can't put it together.

They're in the business of tearing it apart. But there is a possibility. So it represents a whole movement in our society, the whole aspect of our culture that's been going on for millennia, which divides people. And it divides us from ourselves. In a certain way we were all born whole. And I think that most people who are there for the birth of a baby are kind of in awe of the whole of the thing, as the thing, as the person is, the whole.

And then slowly the sense of whole is lost. Sometimes others don't see the person as whole. Teach them, teaches them they're not whole. And sometimes something happens inside. The person themselves divide themselves. I know that when I was at the various points in my life, that I closed doors in my heart.

Remember when very clear day, I was sent to a boarding school in Switzerland. It was a reform school, but it was a beautiful place, high in the Alps, kind of. And I was walking with a friend in this beautiful dirt road with amazing view of the valley and the mountains. It was awesome. And I said something like, well, I wasn't looking for an answer, just exclaiming my wonder at all. And I said, why are we here?

Those of us humans, you know, like this amazing thing. And my friend said, he was older, he was like two years older than me. He said, don't be silly. And smack. I just, that's something in my heart. I was never, I wasn't going to show that part of me again.

And there were other things like that with romance and different things with my parents. So in that, when we shut down, we lose our whole life. Some of you know that I'm somewhat fond of a song that I learned from Betsy Rose at Spirit Rock. It's an old song. I mean, the old came out in the, I think, early 90s. Since I'm already doing nursery rhymes.

No, I won't sing it, but I'll create it like a poem. How could anyone ever tell you that you're anything less than beautiful? How can anyone ever tell you you're less than whole? How can anyone... fail to notice that your loving is a miracle. How deeply we're connected in the hearts. That last line is the Buddhist version.

In case you know the song. But we learn that we learn we're not whole. We learn we're not beautiful. When my first son was born, I was there. And maybe he was crying, but that no one seemed to mind. I guess that's one of those times in life where you'll have to cry and oh, in minds.

It's just a sign that everything is fine. But I remember the doctors brought over, my wife had a C-section, so it brought over my son to show her. She was in no state to hold the baby. And the first thing she said was, he was kind of crying. She cried and she said, he's so beautiful. He's so beautiful.

I wish everyone would see you that way now. You're so beautiful. It's very touching to do these practice discussions and meet with you. I hope I see you as whole. There's a, in the world of chaplaincy, there's a teaching from Rachel Remen, Lou, Rachel, Rachel Remen, Rachel Remen, who, you have to kind of be a little bit forgiving of exactly how she says it, because you could argue against it if you want, but still worth hearing. If you try to fix people, it implies they're broken.

You see them as broken. If you try to help people, it implies they're weak. But if you serve people, then they're whole. You see them as whole. So how do we see each other? So one of the forces, very strong forces that divides up the whole, that separates us, that breaks us up,

we lose touch is restlessness.

All the hindrances have the function of dividing us, of separating ourselves, disconnecting us. As has been said, the literal word in Pāli, the ancient language, for hindrance literally means coverings, that which covers over and hides something. And you can do the analysis yourself in a way that strong desires limit the view, limit what we see, limit how we experience ourselves. You just know they can see it really clearly with someone who's an addict. They've lost, really lost their whole touch with it. Anger and hate, maybe hate, ill will, hostility.

Both desire and hostility can get people organized. So there's a kind of gathering together that happens around it. And it can feel powerful and strong and energetic. Some people are just addicted to good feeling of desire, good feeling of being hostile. But it's still, it narrows the scope. It shuts down, shuts out all kinds of parts of ourselves.

Sloth and torpor, freeze, rigidity. You know, clearly is keeping us out of touch. We don't even have access to what's here. And restlessness is kind of as being scattered. It's being kind of not knowing which way to go, or going every way, and just jumping around. The energy is not settled, the energy is constantly on the move.

And it isn't that desire and hate and sloth and torpor and restlessness are necessarily hindrances. Hindrances when they hinder. So there's a very important difference because it's possible to have very clear mindfulness of desire. And in a certain way, behold, see it clearly. Oh, not be caught by it, not be limited by it. It's possible to see hatred even really so clearly and not be limited by it, not be caught by it.

Same thing with restlessness. I remember many years ago, I think I was teaching Monday night when we were in Palo Alto. So I was in the Dharma seat, so, you know, meditating before the Dharma talk. So I guess it was maybe added a certain poignancy to notice what was going on for me. I was really restless. And so there's... But I had such a good time.

It was a wonderful sitting. I wasn't hindered by it. I just imagined the ping pong balls inside of me. And they were just bouncing off the walls, going this way and that way. And somehow it's just so much fun to sit there. And just feel, you know, with that image in mind.

It's like, okay, great. I didn't make it a problem. I didn't say I shouldn't be this way. It wasn't hindering me, but it was restlessness. But it's so easy for restlessness to hinder, to not know which foot to stand on, not know what to do, not be able to do anything, the mind is scattered, maybe the heart is scattered. I associate restlessness with a kind of centrifugal force outwards.

I don't know if that's the case, but for others. But so we're away from ourselves, into the

surface, the surface of things. And there's a lot of reasons to be restless in our society. Society will tell us one way or the other. I mean, people are paid billions of dollars to tell you that you're not good enough. You better get busy.

Better buy. Because if you buy, then you'll be fulfilled. It doesn't work that way. But there's a lot of forces in our society that keep us agitated. I was told, I don't know if it's true, but I was told that in Thailand, monks are not allowed to teach on the theme of contentment. Because the Thai government is afraid that that's an economic drain.

Yeah. Because we got to keep people wanting to buy more and more. We're never good enough. Fear of missing out is kind of a restlessness, isn't it? And then there's remorse. Sometimes it's called regret, but I kind of like to reserve regret for a healthy emotion.

It's appropriate to feel a regret at times. It's actually very healthy. If you've done something to harm someone, it's appropriate to have regrets. You don't want to harm someone and then just go whistling down the street, happily, happy, go lucky. Well, I guess, you know, things happen and it was too bad, but, you know, in Buddhism they say, just let go of everything, so I'll let go of that too. That's not a healthy way of thinking.

There's very healthy regret to feel, oh, I hurt someone. I didn't wonder that. And there's a healthy way of holding it that helps us be whole, helps us be complete to all of us included. So I like to call this, rather than regret this other half of the fourth hindrance, I like to call it remorse, because I believe in Latin, it kind of means to chew over and over again. More so, it's like a little biteful of something. And so the idea that you're just biting the same thing over and over again, like a dog, I guess, biting a bone over and over again.

So our bone is our past actions and what we did and said, and we're gnawing at it, gnawing at it, gnawing at it, wearing down our teeth, you know, just harming ourselves in the process. And so kind of obsessed with it that it divides us. We don't, can't really see the whole. There's a way in which seeing regret feeling the pain of having caused harm, the feeling like this was not good, I wish I had done it differently. I'd like to make amends. I want to learn from this now and learn how to do better in the future.

That's all healthy. That I'd like to say is part of a movement of a person whose whole includes all of who they are. But to be chewing the bone, and some people chew their bone of remorse for decades, I've had people tell me more or less on their deathbed about things they'd had done. I think the longest gap was probably 70 years, maybe, that the person carried it and carried it alone. And somehow because of my, maybe because I'm a kind of a Dharma teacher, the person felt they wanted to tell someone before they died. So the question is, how do we

become whole?

And I would argue that, or suggest that that day that I sat with all the restlessness I had, and just let it bounce off the walls inside, that was more like being whole with it. I wasn't fighting it, I wasn't blaming myself or saying what a terrible Dharma teacher I am, I was supposed to sit there serenely and radiate loving kindness to the whole world, and I better not tell anyone, this is embarrassing. Like, no, I'm telling you now. It just took 25 years. No, I would just hold then. I just kind of, I had no trouble with it being there.

I just allowed it to be that way. And then there's, as I said, there's healthy regrets. There's a way of holding it and mixing space for it and not seeing it, not using it as a way of attacking ourselves. Not using it as a way of judging ourselves in horrendous ways, terrible ways. I'm a bad person. They say that in Buddhist, the word guilt doesn't exist in Buddhism, in the Buddhist language.

Kind of shocking for someone who's thought guilt was short for guilt. And I think the reason for that is guilt is an unnecessary emotion, because it involves attacking oneself. And in that attack, we're dividing ourselves. There is a way of holding pain and regrets. In a healthy way, to open our hearts to it. And one of the ways we do it in Buddhism is that I like to think of Buddhism as more forward-looking than backward-looking.

The idea is to look back at what we've done, things that we've done caused harm and things we regret having done, to look back at it enough to learn what we did, consider how we can do better in the future. And then mostly be forward-looking. Okay, and maybe with enthusiasm, I'm going to do better in the future. That's the orientation. But to be weighed down by the past, held down by it how we were in the past, is a way of being divided, not being here fully for this, available, our senses open, present, And for me, the idea that being forward-looking and being inspired, I'm going to do better. I'm going to be a better person.

I'm not going to lie anymore. I'm not going to do this anymore or that anymore. To me, that's like opens, expands who we are into all of who we are. We're ready. We're available. We're here.

We have nothing to hide now. So one of the things we practice with is the hindrances, restlessness and remorse. And it helps, I believe, to recognize there's probably a story connected to them each. Remorse is easy, because there's something happened in the past. We're still carrying, telling ourselves a story over and over again. And you know how there's mood music in the movies?

It's a perfectly serene, beautiful, peaceful, nice trail in the woods. It just looks like it sounds

like Bambi's going to come out any moment. And, but the ominous music, my hair stands on end, like, oh, something terrible is going to happen. We're very much impacted by mood music. So when you tell ourselves the same story over and over again, there's a mood music in it and it can have a huge impact on us. So start noticing the stories you tell yourself around regret, remorse.

And when you're restless, there might be stories. It might be a repetition of a story from long ago. Maybe the story is, I'm not capable, I can't manage, I won't know what to do, I need to do something, but I don't know. So maybe you argue it's not a story, but it's something that's repeated over and over again like that. Or it might be part of a bigger story that's somehow still living in us. It might be that spelling bee in second grade the spelling test that my parents had a high expectation that being an immigrant to this country, I would have by second grade understood the difference between B E A R and B E E R.

And then I'd get an A on the test. I couldn't do it. And my family still teases me to this day that I can't pronounce those two properly. I just can't figure it out. So anyway, so then that, I messed up on that second grade test and my parents were disappointed and that's what's been, I've been carrying for the decades. I can't do it, I can't manage.

So we carry these stories and it's possible to notice it's a story. It's possible to notice how the story covers over, how the story limits us, divides us, separates us. And maybe if you, sometimes if you really can see it as a story, maybe you stop being in its trance. Normally many people, certainly I've done this, the difference between a story and truth is not operating in my mind. I don't make that distinction. The story is the truth, isn't it?

I told myself stories that later I discovered, oh, I remembered the whole situation wrong. But I thought it was true. This is how I remembered the story. So to begin kind of breaking the hegemony of stories, the power, the authority of them, we give so much authority to these stories and the interpretations of the stories. And so to begin seeing a story as a story, to learn to loosen up, enlighten, learn to see a story as a story, and then maybe become wiser in your storytelling. Maybe tell more stories which are more fun, more empowering, more meaningful.

Stories that like with Dharma practice and Dharma teachings, you can be put back together again. Isn't that a nice story? And it's true. So now we're coming to *samādhi*. And the word etymology, the verbal origin of the word *samādhi*, *samādhi* means to put together, to gather together. And so it has the meaning of unification, bringing all of ourselves together, making ourselves whole.

And you can see in the teachings of, the ancient teachings of Buddha, especially if you know Pāli, that a lot of the language is language of becoming whole, becoming unified, becoming gathered together, becoming complete. And the... One preeminent example of this is the word *sammā*, S-A-M-M-A, that's used for the *Eightfold Path*, like right view, right intention, right speech. And there's nothing wrong with right. Right has to be right, by definition. So I'm not going to argue with right, but except that it's limited.

And if you live in a world of right and wrong too much, it's another one of those forces that divide us. The word *sammā* is a very special word in Sanskrit and Pāli. And it's a very rich kind of religious word that means something more like complete, consummate, whole, going to one, coming into oneness. So right in English doesn't quite capture that. And so there's a lot of these words in Pāli, coming into one, coming into wholeness, unification, gathering together. There's a word that's very closely connected to *samādhi* practice called *ekaggatā*, which is often translated as one-pointedness.

Which is a little bit painful to get that point. Ouch! At least I imagine this very sharp little point. It has its place to call it, when translated as one-pointed, and it's not a wrong thing to do, but... It also means going to one again, coming to one, gathering together into one, making one. So I think of it as unification.

There's a wonderful word also similar to it used for *samādhi* called *ekodhi*, a Pāli word. I think it's ek-o-d-i, d-h-i. And apparently it means to weave together. Isn't that nice? That *samādhi* is weaving together, scattering together. So lately I've been thinking for myself in my own practice about *samādhi*, and thinking that *samādhi* practice or Buddhist practice, mindfulness practice, is taking all the... it's kind of like putting a puzzle together.

Our life becomes all these scattered puzzle pieces. And we want to kind of start gathering them and clicking them together, put them together, put them together. I had an important experience many years ago where someone offered me an opportunity. And as this offer was being given, I felt, I literally, I mean, I wasn't planning this. I felt the puzzle pieces of my life clicked, clicked, click in my chest. Oh, that's coming together.

And so anyway, so these puzzle pieces, take the scattered puzzle pieces. Now, maybe this is a three-dimensional puzzle piece. So one of the first things I think about is kind of like the glove that fits your hand, the awareness that fits your body, just like the hand slips into the comfortable glove. So awareness slips in and can fill your whole body. Why? How's that work?

Wherever there are nerve endings that help us sense things, there there's awareness. So it

spreads out throughout our body. And it's possible to kind of sense, feel, imagine that the whole body is included in our awareness being aware. Awareness is not from the neck up. There was a time when we really, this insight movement emphasized mental noting a lot. And I think a fair number of people really got really a little bit over-efforting on mental noting.

And it was mostly just a cerebral thing they were doing. I think it harmed some brains. It's kind of unnatural. And it's just kind of, but to mental, I still think mental noting is a great practice. But there's a way of doing it that doesn't separate us, but helps us be whole. It's more like, I think of mental noting, even though it's more like saying the word yes to everything.

Yes, this too I'll open to. Yes, this too I'll feel. When I first started doing mental noting, I thought that was the main thing you're supposed to do is to note. So if I noted, I could check that off. Everything is successful. I can go on and look see the next note, check that off.

But I learned that no, that's not a good way to note. That kind of cerebral exercise. I learned that you note, noting is a beginning of a journey. So like sometimes I say in for the in-breath, in. And then I'm just like being there to really now sense and feel the duration of the inhale. Out, be there to feel the duration of it.

It's the beginning of a journey of the in-breath, journey of the out-breath. It's thinking. There are no thinking or storytelling. You can tell if you notice, storytelling. Don't check it off. Don't say storytelling is a little... I used to have bazooka noting.

Where you would shoot these little grenades that were supposed to shatter things and make them go away. Because they were undesirable. I don't recommend it. And so the stories, you tell yourself mental storytelling. But it's more like you do it with curiosity and interest. What is this? What's the experience like?

Not, is that a good story or I'm going to tell a better story or... You know, I'm to listen better to the story, but what is his whole experience? Story. The whole experience, the wholeness of it includes tension and pressure. There seems to be a glue between me and the story. No wonder I can't let it down.

It's almost like we're glued together. The bond is so strong. That's interesting. I'm telling a story fast. I'm telling a story angrily. I'm telling the story with tremendous hope. Or whatever. You know, it's not noticing the ecology of storytelling.

So storytelling, and not as an exercise, not as a, you know, to think about it more, but it's more like this opening up. Let me experience this more fully. Let me register the whole aspect of it. What is this experience like to tell a story? So it's like, here, show me, let me feel it. When I was introduced to this practice in Burma, there was a, probably a month or so of it.



I was at a, I did a sat retreat for eight months, like you're doing for one week. And for what about one month? I made it my, that wasn't, I made it my default. Whatever is happening was to ask myself the question, what does this feel like in my body? And like, for example, we had these monsoon rains and we had these tin roofs. And the way they worked there, the rain had no warning.

It was suddenly there was a river, a waterfall on top of the roof, just about, just boom. But I would immediately switch to see what's changed in how I feel the environment around me. How does it feel? Is it different pressure, different humidity, different something? So how do I feel this? So whatever is going on, how does this feel in my body?

So these questions of these ways of being, like how is it to be here now? What's the ecology? What's the wholeness of it? What's the experience like? It's beginning to gather together all of who you are. Nothing is left out.

And as this word that I like using, yes, too, sometimes I've used that as the only mental note. Whatever comes up, yes, as opposed to no. Yes. Yes, it's a way of kind of inviting it into the whole. I'm grieving. Yes, that too.

Not, oh no, I'm grieving one more time. I can't manage this. This is so hard. That's a story I'm telling myself. That's debilitating. But yes is a great story. It's very short.

And I take it like, yes, I can be with grief. Are you sure? No, you can't do that. So the mind comes along, I look up. Who's saying that up there? I'll go with the yes. I can do it. This is good. Yes, I'll feel this too. This too.

So the puzzle pieces, bringing all of who we are into the room, into what's here. And *samādhi* is doing that in such a way that all the different aspects of who we are are here for the same purpose at the same time. We're not divided anymore. It's very easy to be divided. We carry so much momentum in our mind, in our hearts, in our body that there's often there can be many things happening at once. I could be sitting down to meditate after a day of a lot of activity before I'm going to have dinner at home.

And I feel that I'm tired. And I feel annoyed and resentful for what the person that cut me off on the freeway almost caused me to run into the center divide. And I'm still a little bit jangled from that, and I'm angry and I'm wondering, you know, have thoughts about what I'm going to do with that person if I see them on the freeway. And I'm hungry and I'm hoping for my favorite pasta dish. And I have a lot of things to do. I have all these emails to answer.

And I've got to figure out the time to answer those emails. And people might get annoyed with me. And I'm supposed to be thinking about a good Dharma talk. But I don't have time

for that because I'm annoyed. And I have emails to do. And I'm supposed to be meditating. Oh, I forgot about that.

The idea is to gather yourself together. So all of you is there to meditate. Your whole body is there. The posture you take and the position you take, whatever the position it is, standing, sitting, lying down, walking, do it with some intentionality, clarity, sense of purpose. Yes, this is the posture. This is the temple for the practice now.

This is what I'm going to feel like a hand in a glove. I'm going to fill it with awareness. That's all of this is here as part of it. And my motivations, what my mind is interested in, is now. Let my thinking, if I'm going to think anyway, let's think about the breathing. Let's think about the meditation.

Sometimes what I've done in meditation is, because I needed a little help, I gave myself instruction, and given myself meditation instruction sometimes is better than the alternative. Some people say, you can't do that when you meditate, your mind is busy. Yes, it's still better than the alternative, because the mind is sometimes out of control. So I'm beginning to kind of bring together my mind, oh, this is the instructions pointing me to what I'm trying to do. Be here. Say yes to everything is a way of gathering, yes, this too, rather than fighting or struggling.

The yes is also a way of not going along with some things. So yes is a powerful thing for me because I'm not agreeing to continue thinking about something. I'm just saying, I'm becoming bigger than whatever it is. I can hold it all, yes. And then emotionally, we carry a lot of emotions in us, layers and layers. Some of them left over from decades ago.

Then if we could drop down to a certain level, they're still operating, vibrating. Some of them from earlier in the day, some of them from that moment. And so they also can keep us divided. But there's a way of opening up our emotional body, welcoming it all, to feel it there. So emotionally we start getting gathered together. And there's something emotionally that feels really good for the psyche, for the heart, for all of us starting to get gathered together for the same purpose at the same time.

And one of the primary characteristics of that is a profound sense of well-being. Joy, happiness, contentment, peace. It just feels so good not to be divided, not to be separated. So our mind, our thinking, our intentions, what the mind is intending has somehow been lovingly brought into. The intention is to be mindful here and now. The intention is not to plan a winter vacation.

The intention is not to figure out a better response to a question, to a statement someone

made last week. I could have said it better. What could I have said? The intention is clear. You're clear about the intention. The intention is to be here.

So we're kind of beginning gently, lovingly gathering together, bringing together. And the image I have for that gathering, so it's not forceful, is a really big bowl where all the marbles are spinning, loose marbles, you know, they're spinning in that bowl that you have on top of your neck. And you get quiet enough and settled enough with this open awareness, this yes, here, let's include this, that everything begins to, not, you don't keep pushing it and keeping the momentum going, but everything slows down and comes to settle at the bottom of the bowl. And there's a center. And that center might be your breathing. And it might be the breathing's at the center of it all.

Everything gathers around the breathing. It might be your whole body. It might be in your heart. It might be feelings of love or *mettā*. But there's a kind of a settling, a quieting, a gathering, a calming, that represents no longer being divided, no longer pushing away. No longer telling stories that keeps the marbles spinning.

Every time you tell a story, it's like you're leaning into the bowl and giving it a little push on the marble so it can go a little bit longer, a little bit longer. And some people tell stories for years, and they're keeping it going, keeping it going, and it keeps us divided. So this gathering together, being simple, a radical simplicity. Not so you become a simpleton, but a radical simplicity right now, right here. Just this, so that you can gather, you can settle into yourself, you can fit the pieces together, the puzzle can be complete, and you can be whole. And if you're whole, your ability to respond to your life, respond to your world, is so much richer and more valuable and more sensitive and more caring than if you're not whole, if you're partial, if you're divided.

So even though there's a practice of becoming very simple, I mean it's radically simple, the direction we're going, the benefit is that you're becoming whole, you're gathering together, putting the puzzle pieces together. Maybe very useful skills to learn for this process of becoming whole, becoming settled, becoming samadhi, is to learn how to relax the mental, the thinking muscle, to learn to relax the tension and the pressure and the contractions, the tightness, the restlessness, agitation, that's kind of sometimes part and parcel of what keeps a thinking mind going. Some people are trying to let go of their thoughts in order to meditate, but the agitation, the pressure, the tension that's in the thinking mind is intact. And so it just keeps producing more and more thoughts. So to begin to feel the physicality of the agitation, of the drive, of the push, to feel the emotionality that the emotions that are fueling that thinking. And we give you an example.

One of the most common fuels for planning, some people plan a lot, get caught in the world of planning, is the fuel is fear. Maybe that's a big word, but apprehension, if you're more sophisticated. And so if the fear is not, if you don't say yes to the fear, to feel it, to include it. Bring that into the whole too. Everything gets brought in. Then the fuel and the tension will just pump out new plans.

You let go of one plan, but next minute you're on to, no one, over and over again. So to learn how to recognize the thinking mind. Know how to stop and say yes. Oh, thinking. I know you. There's a lot of tension. There's pressure. There's energy. Oh, I know you. You're the one that has the harsh voice.

Oh, I know you. You're the one who's so afraid. Yes. You can be here too. Come here. Let your marbles come. They have a seat here for... And then if there's tension, physical tension associated to thinking, you're allowed to relax it, to soften it. If the tone of the voice, if you're thinking in words, if the tone of the voice is harsh or fast or loud, you're allowed to adjust it, turn down the volume. Think slower. Maybe you can't stop thinking, but maybe you can have little pauses. Let's have a two second intermission. Little pause.

So what you're doing is you're beginning to use, take agency, to use that part of the mind that can now relate to things in a better way, and settle things, and heal things, and be here. And you know you're doing it well. When you feel like it's making you whole, or feels like it's making you more peaceful, or quieting the inner life. If it's doing the opposite, then that's good to see, maybe adjust what you're doing. We're always monitoring and looking. And so the theme of today is, how do you put yourself back together?

And one way that helps us process a lot is to be confident that it's worthwhile, that to become whole, to be whole, that all of who you are, the wholeness of you, is good, really good. You're good. You're better than good. I have a tremendously profound faith and appreciation in the wholeness of every person. It's when people become partial that there's problems. But to see people as whole, to see that you are whole or you can become whole, to know, have faith that when you get to be whole, it's really good.

And that's one of the reasons why *samādhi* practice is so healing, because *samādhi*, you're beginning to feel how good it is to be whole, gathered, settled. So, maybe some of these... Words today will encourage you to sit and walk and eat and sleep and be here at the retreat center with a greater interest, inspiration to live your wholeness. And the only place where you'll ever discover your wholeness is only one place. It's always going to be in the living present, the lived experience of now. May your lived experience of here and now show you your wholeness and allow something profound to settle to the bottom of the bowl. May this

practice bring you a lot of peace.