



## Dosa/ Adosa (Aversion /Non-Aversion) Practice Recording

**This is a series of talks by Gregory Kramer from various retreats on dosa and adosa stitched together by Insight Dialogue Community member, Kathy Beck-Coon. She wrote up guidance on how this recording can be used for Insight Dialogue practice and to support practice groups. In addition, Insight Dialogue member, Anne Symington, wrote up a summary of the teachings and a timestamp summary of the audio.**

**First Hour of Recordings on Dosa/Adosa** [This hour may work for relatively new ID practitioners familiar with guidelines or those with much experience. Can be used as 1 hr. teaching or contemplations practiced by a dyad or guided/expanded by a facilitator as below for a 1/2-day retreat. There are spaces in recording between longer teachings and/ or contemplations; times are approximated within 15 sec. Notes are added in italics if using as a 1/2-day retreat]

### *Greeting and Silent Sit*

[8.5'] Intro: practice of relationship in addressing human suffering; with attention, seeing things as they actually are allows access to compassion, wisdom, happiness and peace.

[10.5'] We recognize goodness in ourselves and others when we recognize that dullness and delusion are just conditioned; teaching on the roots of thought and the accessibility of wholesome states. When we sit alone or together, we see these roots.

*If fairly new practitioners can share guidelines here.*

[10.25'] General scope of what will be practiced

[Total contemplation time will vary on how listened to/ guided; times are for the recorded contemplation.]  
Contemplations:

- 1) [6.5'] Dosa/ Defended heart. There are 2 bells in this segment as Greg calls for a pause
- 2) [3.5'] Adosa
- 3) [2.5'] In this field of metta (which opens in adosa), experiencing one another in Open
- 4) [7'] Dosa/Adosa; watching it arise and vanish together
- 5) [4'] In bare attention using all the guidelines being with the flow of "just this" of immediate experience; Open/Trust Emergence... "allowing ourselves to be baffled"
- 6) [3'] *Prior to this contemplation, facilitator can invite into groups of four or five meditators here.)* Putting it all together and seeing how it can accumulate and "personalize" the I and we as well as seeing the sense of the personalization dissolve in metta. Ends by dwelling in silence.

*Call into the larger group; repeat guidelines, invite feedback on the day as it is now in the present moment using Pause, Listening Deeply and Speaking the Truth*

*Guide metta*



**Second Hour of Recordings on Dosa/Adosa** [This hour presumes some previous ID practice and Dhamma understanding. Can be used as 1 hr. teaching or contemplations practiced by a dyad or guided/expanded by a facilitator as below for a full-day retreat. There are spaces in recording between longer teachings and/ or contemplations; times are approximated within 15 sec. Notes are added in italics if using as a full-day retreat]

*Greeting and Silent Sit*

[9.5'] Teaching on greed, hatred, and delusion that arise in contact and how these roots supplant a sense of self

*(After this teaching, facilitator can invite into dyads to explore the question out of Pause--of what is this experience in the present moment to know aversion/dosa, to be deluded)*

[8.5'] Teaching on importance of bringing together of the clear mind of meditation and touching this moment of awareness in interpersonal contact; experiencing the wholesome and inspiring side of this in exploring adosa. When aversion is gone, we open spontaneously into the metta that is already available, developing the qualities of confidence to meet the world in love here.

[4.25'] Contemplation practice coming out of silence with fewer words in exploring adosa/non-aversion and the availability of heart with Relax and Open

*Invite into the large group*

[2.5'] In larger group, offering this contemplation before inviting to periods of walking and sitting; this contemplation to condition all practice through lunch

*Period of walking and sitting meditation; lunch*

[21.5'] *(After silent practice and lunch at beginning of afternoon session):* Freedom and liberation are right here as we start to explore the end of suffering knowing "if this, then that". With the absence of wanting and not wanting nothing gets in the way of generosity, love, wisdom, awareness.

[7.5'] When aversion is not present, metta does not need to be fabricated. We only need to attune to the moment in awareness.

*Invite participants into dyads: Contemplation with guideline Open; facilitator can invite no separate speaker here "Am I holding you away at all?" [A space and bell is added here if this is used.]*

*After contemplation, continuing in silence, facilitator invites into groups of ~4*

[5']- Deepening practice, contemplation on already arisen cessation of hatred and delusion, the lovingkindness already here; Trust Emergence.



[30'] Guidance at the end of above contemplation that is a short contemplation *before moving into the large group of all practitioners.*

[1'] *Back in large group, as group is invited to share about how the day has been/ is now, short intro of Listening Deeply/ Speak the Truth from Open*

[2.5'] Supported by the practice, the dhamma and each other, we are opening to extraordinary possibility. No matter what shows up after retreat, we have touched something that can touch the entirety of our lives.

*Metta practice together before leaving*

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### **Summary of the Dosa and Adosa Series**

The Buddha was interested in understanding the human experience; he was not trying to establish a religion. He wondered why there was human suffering? And he is inviting us into this same inquiry.

In silent meditation we can start to see things as they are, to be present with that. And we can try to move that knowing out into daily life.

Mindfulness can make us aware that anger hurts, that fear hurts. When we can start to observe this in ourselves, we can see choice of getting on the train of reactivity or not. We can watch it go by and we don't have to get on board; we don't have to feed the beast, and the reactions start to weaken. Just by noticing. Also in mindfulness we can notice our kindness and generosity. We can see this dwells along side the stress and tension.

Becoming aware, the heart-mind begins to shift. Fear and wants start to fade leaving behind the inherent kindness and care that is in all of us. We have such capacity for happiness, wisdom and peace.

We are conditioned beings with habits that feed our fears, delusions and old patterns of self-concern. We can observe these patterns of pushing away, blocking off, feeling distaste, not liking, not wanting; these patterns of aversion. The same aversive root has at one end, not wanting to eat broccoli and at the other, feelings of hate leading to murder. Its opposite, non-aversion is a mind with no preferences; the open receptive mind.



We have a choice. A thought of pushing away can arise and we just watch it come and go and we don't feed it. The root of aversion is there when we have a bad day at work, we come home, the kids are noisy, there is a pushing away, and with awareness there could be a choice to react in anger or, not. In each moment the heart can be receptive to mood, thoughts and meet them with compassion.

There is the well known Buddhist teaching on greed, hatred and delusion leading to suffering. It emphasizes the cultivation the wholesome states of non-greed, non-aversion and non-delusion as better way to live.

But just by calming down and being aware with self-kindness, one can start to diminish the pushing away, the not wanting. What is left is this receiving and accepting of things as they actually are. 'Oh, it's like this right now'. And then the response can include kindness to oneself and the other, can include wisdom.

But first, one has to be able to see the pushing away, the feelings it creates, the tension, the lack of clarity. Remembering to be mindful takes diligence. Habits and conditioning are deeply entrenched. They are part of our collective human biological history with our own added-on personal life experiences and interpretations. There is a natural tumbling forward energy to our lives, the urging and drives that fuel our days. It is a radical shift to step out of this flow. Sensing pleasure we want more, with the unpleasant there is the not wanting and we react to get, to hold, to cling to what we want.

And is there a guarantee that 'not wanting and trying to get' is not the best strategy? The Buddha would say see for yourself. In your memory there may be glimpses of this letting go; a relaxed afternoon when you were just simply happy, a social gathering where things were just easy. There are stories of enlightened people who who live lives of non-greed, non-aversion, non-delusion. Their experience is a life of bright luminosity to life, a life of simply receiving the moment and responding with care and kindness, with greater joy and compassion. A life where the weight of stress is lifted. And even though the mind continues to construct the sense of self, there is no clinging to 'I am', it is held lightly. Can we lived from a place of an undefended heart? Can everything be received including the anger person yelling or whatever our next big issue is? Can we say "Oh, this is how it is. What is a kind and caring response? And then noticing 'Oh, that feels like a better way.'?

Noticing awareness in the silence right now.



**Detailed timestamp summary of the file.**

- 0 - 8min:0sec. - Talk - Introduction
- 8 - 9:50 - Talk - recognizing goodness in ourselves
- 9:50 - 19:09 - Talk - the roots of our thoughts - wholesome/unwholesome, dosa/adosa, greed, hatred and delusion
- 19:13 - 20:55 - Contemplation - Pause - non-greed, non-aversion, non-delusion
- 20:55 - 23:13 - Contemplation - Relax/Open - Adosa
- 23:13 - 28:34 - Contemplation - Pause/Trust Emergence - cessation of the hungers in the field of metta
- 28:45 - 29:16 - Silent contemplation - Open - seeing the loving-kindness in your own heart
- 29:20 - 39:45 - Talk - Roots of thought - contact generating greed, hatred and delusion with the tidal force of tanha, feeding amplifying and acting upon these impulses
- 39:45 - 50:39 - Contemplation - Pause/speak the truth/ listen deeply - consciousness arising and vanishing
- 50:48 - 53:04 - Contemplation - Speak the truth directly from Open - seeing dosa/adosa as it arises
- 53:18 - 55:50 - Contemplation - What is the mind of non-greed, non-hatred, non-delusion, the mind without craving?
- 56:30 - 1:50:36 - Talk - Freedom and liberation, nothing in the way
- 1:51:00 - 1:54:13 - Contemplation - noticing the movement of the heart with the quality of practice of inquiry and spaciousness, dropping the story
- 1:54:13 - 1:56:00 - Contemplation - Pause/Relax/Open - continue with the above contemplation, letting the mind settle
- 1:56:15 - 1:59:17 - Contemplation - Speak the truth/ Listen deeply - noticing the moments of non-aversion
- 1:59:40 - 2:01:58 - Contemplation - Listen deeply - what are the qualities of the dawning of adosa?
- 2:02:20 - 2:10:01 - Contemplation - Trust Emergence - when the body has some ease, the mind opens, the heart settles, knowing it here and now
- 2:10:01 - 2:14:00 - Contemplation - Trust Emergence - resting in 'just this' with patience, dwelling in awareness
- 2:14:40 - 2:15:40 - Contemplation - noticing the expansion of the group, noticing adosa/dosa, attending to the opening of the heart, metta as a receptive flow