

Forcing Spoken Labels ~ Shinzen Young

00:00:00 The forcing yourself to say the labels has caused the invisible force of scatter to come
00:00:14 up as a tangible sensation of impatience.
00:00:19 You can detect it in the body, right?
00:00:22 Now start noting that.
00:00:24 You can either note the impatient locations or just note it as feel if you want to use
00:00:30 a generic technique.
00:00:31 So let's say that you're noting feel image talk, okay?
00:00:36 And the image and talk go away because you're forcing yourself to say the labels out loud.
00:00:41 However, what happens to feel is that now there's an agitated, uncomfortable quality
00:00:47 of feel.
00:00:48 So then you would note feel, feel with spoken labels and the more you speak, the more that
00:00:55 discomfort comes up.
00:00:57 But that's good because that's observable.
00:01:01 That's a somatic quality.
00:01:06 It has location.
00:01:07 It has intensity.
00:01:10 It has flavor in the body.
00:01:12 You can observe it and you can open up to it.
00:01:15 The whole idea in doing something like spoken labels is to take invisible patterns of force
00:01:25 that scatter our attention and transmute them into observable patterns of sensation or perhaps
00:01:34 also image talk, but usually it's an agitated sensation, an observable pattern of sensation
00:01:42 that you can then work with because invisible patterns of force are extremely difficult
00:01:49 to work with.
00:01:50 It's what you described.
00:01:51 They just got you.
00:01:52 It's like you're observing and now you're not observing.
00:01:57 You're not on the edge of the stream.
00:02:02 You have entered the stream and not in the good sense of that term.
00:02:08 You're not being carried by the stream of enlightenment.
00:02:13 You're being drowned in the stream of karma.
00:02:15 Now you're uncomfortable in the body.
00:02:17 That means that the spoken labels have made an invisible pattern of force that's been
00:02:22 scattering you into an observable, trackable pattern of sensation, albeit perhaps a very
00:02:32 uncomfortable sensation, but it is still trackable and you can note that sensation.
00:02:40 What is trackable eventually becomes tractable and you will have worked through the invisible
00:02:48 scattering force, which is intractable.
00:02:51 One of the very elegant and clever features of mindfulness practice is, I repeat, it takes

00:02:59 invisible and intractable problem, which is forces are controlling me that I don't like
00:03:09 and there's nothing I can do about it.
00:03:12 It transforms that problem, a problem of dealing with invisible forces, into the problem of
00:03:20 observing actual body sensations.
00:03:26 Then as you equantimize that, you solve that problem, that translates back into, now those
00:03:32 forces no longer have a hold on you.
00:03:36 Huge fundamental tool.
00:03:40 That's why it may have sounded cavalier and even mean when I said, oh, that's great.
00:03:46 You're all agitated and miserable because you're doing the spoken labels, but it was
00:03:50 neither cavalier nor mean.
00:03:54 That's the name of the game.
00:04:00 Solid mouthing, sotto voce labeling.
00:04:05 If that doesn't work, then stay away from the zendo for half a day and just force yourself
00:04:09 to do the labels.
00:04:11 I know people don't want to do it, but it works.
00:04:15 You don't have that much time.
00:04:17 You have lives.
00:04:19 You took time away from your lives.
00:04:21 You paid money to come here to do some work.
00:04:26 I'm ethically bound to tell you what's going to make that effective, even though it might
00:04:32 not be what you want to hear.
00:04:39 There's three reasons people don't want to do spoken labels.
00:04:44 Number one, it's very hard work.
00:04:48 We sort of think, well, I came here to have this mellow experience.
00:04:53 I don't want to have to work.
00:04:55 It's hard work, but that's what we came to do.
00:04:59 First cause of resistance, it's hard work.
00:05:02 Second cause, it's going to make you uncomfortable, hopefully.
00:05:09 And third is, this proves what I've always known.
00:05:13 I'm a child of a lesser God.
00:05:15 I've been sent back to Vipassana, one only.
00:05:20 Also known as Dumbbell Vipassana.
00:05:24 So yes, I've been sent back to Dumbbell Vipassana.
00:05:30 But here's my metaphor.
00:05:33 Remember I say that you have these labeling options, strongly spoken label, middle spoken
00:05:39 label, whispered label, mental label, no label at all.
00:05:45 It's true, it's as a general principle, you want to work towards actually no labels at
00:05:52 all, if possible.
00:05:55 But you can think of those label options as like gears in your car.
00:06:05 If you're going up a steep hill, meaning what makes a hill steep as you're sitting, is one
00:06:15 or both of the following.
00:06:17 Lot of doo doo coming from the outside world, lot of doo doo coming from the inside world.

00:06:24 So one or both of those means you're going up a hill.

00:06:29 The fact that when you go up a very steep hill, you have to put your Rolls Royce into

00:06:38 first gear, doesn't mean it's not a Rolls Royce.

00:06:43 It has a first gear for a reason.

00:06:47 Those options are there for a reason.

00:06:49 It's not being sent back to Dumbbell Vipassana.

00:06:52 It's using the standard apparatus of the technique in the way that it was suggested you use it.

00:07:03 So it's like, no, I don't care what, I'm not going to put my car in first gear, I'm going

00:07:08 to go up this hill under cruise control, I don't care what.

00:07:16 I don't want anybody to tell me this is a crummy car.

00:07:19 It doesn't work that way.

00:07:21 It's a piece of machinery, it's designed to work that way.