

# 2003-09-01 Satipatthana Sutta (Week 2)

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mindfulness, exercises, attention, awareness, understanding, walking, discourse, happening, experience, life, practice, aware, people, eat, activities, Satipatthana, present, world, present moment, pay

## SPEAKERS

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So what I'd like to do is continue last week's talk and those of you who weren't here, what I've decided to do for the next few next weeks, however long it takes, is to go through systematically through the entire Satipatthana Sutta, the discourse of the Buddha gave on the foundations of mindfulness, the establishing of mindfulness. And this discourse is the is the foundational discourse for Vipassana practice for the insight practice that we do here. And there are many different schools, many different styles of teachings in insight meditation, and we're one particular one, and they all have their source in this particular text. It's interesting text because it could well be the earliest instructions that exists in history of the development of mindfulness, development of awareness, cultivating awareness in this kind of way. So historically, it has interest and then that in And for Buddhists has a very high level of importance. The expression Satipatthana, which is the Satipatthana discourse in Sati. Sati means mindfulness. And patthana means something like, it's a vague word doesn't have exact meaning. But it can mean foundation. It can also mean, the establishing of something, the means by which you establish something. And so one way that's commonly now understood what this Satipatthana means is that it's the way to establish mindfulness. So the four Satipatthana are the four ways of establishing the mindfulness. The other way of understanding this term is it refers to the four places that we establish mindfulness. So it's a very subtle difference, perhaps, but one of the four for study but the Satipatthana is the places where we establish mindfulness versus today tipitaka means the establishing of mindfulness. And the vote of scholars, it means the establishing of mindfulness, the establishment of presence, that bringing mindfulness near. And this, I think, is somewhat important, because what's important is that not so much what we pay attention to. That's very important. But rather than paying attention, we are strengthening this muscle of mindfulness, its capacity of being presence, our sense of presence becomes stronger and stronger. And as mindfulness becomes stronger and stronger, it feels like it's going to strength within us kind of presence within us, that we carry with us in many circumstances in our life. And it becomes kind of a ballast for us as we go about, you know, the ballast in the boat, the boat isn't rock over so much, but pushed over by the wind. And

so we have this ballast that holds us firm and steady, then we're more or less likely to be pushed over by the winds of life, things that occur to us. So it's not so much but always learning how to say See things in the world, as it is building up this muscle, that then you bring with you in all places. And here it says in this discourse and one of the ways to do this is to bring your attention to these four different domains of your human human experience. And bring your, your, your attention to these different areas, you can develop your mindfulness, your presence. That's one way this is interpreted and understood. Within the text, you find something like 1415 1617 different exercises of mindfulness of attention. And it could be understood to be all together kind of a big package as opposed to practice in the mall. Another way of understanding it is that these 17 different exercises are just are a gathering together of different meditative exercises that were used in the time of the Buddha. They're all have to do with mindfulness, and then they'll gather together, you know, held in this particular discourse. scholars who study this discourse assumes I'm synonymous assume is this discourse, what didn't come out of the Buddhist mouth all at one time, but rather was kind of constructed from different elements of what the Buddha had to say. And then collected all together in one place to be kind of repository of various teachings on mindfulness. Some of the some of the practices seem quite different from each other, and some of them have some common elements. The common element, which one call it common element, amongst some of the exercises, is one that then has been carried through are adopted by opera, our particular tradition coming out of Burma. And that is using a form of practice, which is called bear attention, which is simply seeing our experience in and of itself as it actually is, without trying to do anything about it without manipulating it, trying to make it go away, trying to improve on things, trying to judge things, but just bear attention seeing things as they are Without our interpretations without our reactions to it having that equanimity that just allows things to be usually called bear attention. It's a very central important word for our tradition. And so it's kind of like not doing anything laying letting things be. And when I was first introduced to this practice, I really thought it was very Zen like, in that Zen practice, I've been doing it very much the same spirit of just letting things be and learn to accept things in an unconditional way on a kind of radical way, as things were actually were. And what if you pay much attention to your inner life, you find that much of our suffering much of our distress in life arises from some kind of movement, of not accepting how things are. And so to pull to actually radically accept everything that pulls the rug from underneath our non acceptance and non acceptance is kind of often that kind of the foundation stone of much of our personality much of our way we respond to the world changes our life. transformers are life dramatically if you can rest in this kind of radical acceptance. So it's very attention just letting things be as they actually are. And so a number of these discourses number these exercises, have that spirit. When you breathe in, know you're breathing in. When you're breathing out, no, you're breathing out. When you breathe out a long breath. No, you're breathing out a long breath. When you're breathing in, along in when you're breathing in a long breath, no, you're breathing in a long breath. There's nothing added to it. There's just the, you know, the bear factors to bear attention to what the breath is like in the moment. Some of the exercises are more active, where you're actually trying to do something, or have an effect perhaps. And, and so for example, with a breath meditation, one exercise one aspect of breath meditation is breathing in, I calm my body, I calm the bodily formations, breathing out, I calm the bodily formations, and that's not their attention anymore. That's doing something that's calming

yourself and so that's a whole other kind of way in which that practice is done. And so the tradition that I trained in ignore that part about try to calm yourself and I really got the message you couldn't you weren't allowed to do anything we did about you, when you did mindfulness practice, you all you could do is note things be aware of things as they were, you weren't allowed to change things or manipulate or try to develop yourself in some kind of way. And but that, but the book you know, the discourse does talk about that, that aspect also. Also, this idea bear attention way I learned it was it was supposed to be analytical, you're supposed to be looking for something particular was kind of unsystematic it was kind of like just very attention had a quality of choiceless awareness. We just some point you can open your attention and become aware of whatever is arising in your experience. So if suddenly you have a sound of a sound arises you're aware of body sensation if the body sensation arises, your way of thought when thoughts arise, his feelings and feeling arises at choice asleep as they arise. You have to stay in the present moment, which is a whole development in itself to have that capacity. But once you have that capacity, then you're just kind of, you know, just choiceless, awareness, whatever, whatever arises. But some of the exercises are far from choiceless. One of them, which we'll see today is very directive, pay attention to this, and then this, and then this and this and this and this. Yeah. And they go through 32 steps of paying with pay attention very systematically. And so some of the exercises are like that. Some of them are more analytical, where you actually kind of look and try to understand your experience in a particular way. Some are more reflective, you see what's going on. And then you reflect in a certain way, about your experience that you had, you know, you understand it to a certain perspective, you have a certain orientation. So there's a lot of different ways that a lot of these exercises, these 17 exercises, have different flavors, different ways that they're done. And then different traditions of the past. I have chosen these different styles of doing to be their emphasis, some are more systematic, you know, 12345, some are more analytical, some are more reflective, and some are more bare attention style. So, I hope that you know, so that's kind of the kind of the background for May different ways. So I'll read the last time I read the beginning of the text, and I read the section on breathing. And now I'm going to read a section called the four postures again, among gore series practitioner, when walking, understands, I am walking. When standing, he or she understands I am standing when sitting, he or she understands I am sitting when lying down, he or she understands I am lying down or he understood he he or she understands according like However his or her body is disposed. That's the instructions. So it's pretty simple as taking very ordinary activities that we all do. We stand, we walk, we sit, we lie down. Sometimes we dispose our body in other postures, we think something incredibly ordinary. And it's saying when you do these ordinary activities, be aware that you're doing and when you're doing them have a certain presence of mind while you're doing them that you know, this is what's going on. I repeated myself a little bit from what I said yesterday. When I sometimes when I sit down to meditate, likely, my mind is not so settled. It's you know, running all over. And I try to be present, try to, you know, be concentrated and be mindful what's going on, but quite a bit hard because my mind wanders off so easily. What I found very helpful for me, is to say the word here Just that word. And I said, you know, and kind of kind of steady way here, here, just reminder that here is where it's at here is where I'm supposed to be. Here, whatever is real is happening here. Whatever is, you know, whatever I'm aware of is not here belongs to the world of virtual reality loves to thoughts, projections in the future, or memories of the past or fantasies. But

here, and that very simple way of saying here, cuts through a very for me cuts through very quickly, relatively quickly. This tendency of the mind to wander off, be caught up in other events. I'm not trying to stop thinking. But when I say here, I noticed Oh, here is a human being who's thinking about what he's going to say tonight for a Dharma talk. You know, here is someone who's thinking about how to get the car smog checked. Here is you know, someone's thinking about what to do for dinner. You know, here, so this is what's happening. And I like the while perspective that comes when you remember that reflect that it took 5 billion years of evolution for reality to come to you thinking about how to get this object 5 billion years and that isn't that awesome? Whatever your thought is, whatever your thought is right now, it took 5 billion years for you to have this thought this reaction this feeling, I mean, a lot of stuff had to happen. You know, build you know, all of evolution and everything in the building, you have this capacity, think about pizza. It's amazing. So sometimes it's here. I found just so here the Buddha's saying, when you're walking know you're walking. Now, some people might react to this and say this is a pretty pedestrian spiritual practice. This is a pretty poor you know, you know, I could be contemplating the great union with the cosmos. I could, you know, have great love affair with God. I could do all these wonderful things people, spirits, people do. Hear You know you're all your neighbors are doing this great spiritual things and they ask you what your spiritual practice when I walk I know I'm walking and but when you walk we walk and to know it. There's a Zen story to try to recall where Zen master sends His disciples into town to buy potatoes or something rice for the monastery. And when they think he they should give him a bicycle and they ride home carrying on the bicycle and he asks, When he comes back, what are you doing? And one of them says, oh, when I went to town, I went to God rice for the monastery to bring it back so the other monks could eat. Someone else came back and said, Oh, I went to I went to town. So that because I was ordered to go and had better things to do, but I had to do it. So I get it. And someone else said, I went to town because my dedication is to save all beings. And here by bringing rice back to the monastery, I can save, I can hear people can eat and they can meditate and we can save all beings. It's really wonderful. And then went through this for a number of disciples. And the seventh one said, you know, what are you doing? And the guy said, something like, I'm just doing something very simple system. Like, I'm just doing rice back from the town to the monastery. So I didn't really get it right, but but, but the idea then is that Master said, that's the one who should be the next Abbot. The one who just started was very simple. This is what's happening the moment no interpretations, no overlays, just this was happening. No reactions, just accepting this moment as it actually is. And if you just try to be aware of the fact that you're walking or standing or sitting or lying down when you're doing those activities, probably you'll notice very quickly, how much of the time you're not really paying attention to that. I mean, you kind of know you are But to really know what you really be there for the same way that I say here, Here I am, here I am sitting here I am sitting as being that experience of sitting here and experience of walking. So this is the first, the second exercise after the breath. And these two exercises, the breath. And these exercises in the posture is so basic and so simple to human life. And here we're using some of the most basic elements of human life, to cultivate a capacity to be present to be here. I like to reflect on sometimes how significant The present is the present moment is and there's wonderful books now talking about this like the Power of Now some books that people love. And, you know, the power of now Now, what is now what is the Some people like to point out that the

only thing that's really real in life is your present moment experience. The past is real enough, but it's real. It's real only in the sense that it starts in the present moment. Like a virtual reality, you know, and we know that memories sometimes are inaccurate. Or psychologists and therapists, psychologists and anthropologists and sociologists, historians, all come to the conclusion that all memories are inaccurate. And they tend to change and develop over time and you know, new information or new interpretations or whatever. And, and plans about the future or also virtual reality how many times you plan to carefully what's going to happen tomorrow. And tomorrow is completely different, something to happen that, you know, changed at all. And fantasies is a virtual reality. And many people live in the world of past and future and fantasy. And they take sometimes we take the world of thoughts and ideas in the world of past and future as being more real than what is really real was here. And sometimes the mind can get very claustrophobic. From this, you know, getting caught up in the virtual world of thoughts and ideas and fantasies and plans. Thoughts all this until you simply know you're walking when you're walking is cutting through that is returning you to something it's very primary and I think something which is really real to find out what's real What am I Zen teachers when he was a young college student first introduces dissolves and then meditation. He was this first session or two of sittings Ahsan, and he was in excruciating pain the whole time because then you had to sit, still not move and for 40 minutes, you never sat before you let he's, he was kind of athletic. And so it's probably his hamstrings were tight. It was really painful for him. And, but he was hooked. From then on, he hasn't stopped sitting since. And they said the reason was, for the first time in his life, he felt real. It felt there's something real and it for him because if it really was, you'd have to do it, do it because you're all different, I hope but it was only In a contact with something with a pain that he could cut through so much of his thoughts and ideas and delusions about things, and contact somebody he knew it was real, was the pain. John Travis, another teacher, some many of you know, tell the story of being somewhat disassociated from life for various reasons and become psychologically disassociated from too many too much acid and trauma in his life. And an ending up in Nepal, and his teacher that you're studying with, flew up to some monastery high up in the Himalayas, and he wouldn't want to go be with him and there wasn't enough space in the plane to go for him to go along. So as teachers, so he was going to walk there. And so his teacher gave him the instructions when he walked up the mountain to the way had to go over many days. That to keep his attention in his feet as he walked. And so he's walking up these mountains and he was tracking right and he's keeping his attention, his feet and his feet and his feet. And that contact with reality contact with something real you know, when you walk Like that cut through, I think so much of his tendency to be disassociate to be lost in thoughts, that it was kind of meeting, what's real being with what's real is very, very significant experience for him. So you shouldn't underestimate it, I would say the tremendous power of bringing presence and awareness to these very simple activities while you're doing them. What you might find as you do it, is that you're better off just like, you know, turning the radio off in your car when you drive. I find it very interesting because not so much anymore but used to be a time when I turned the radio on automatically and abroad a certain kind of pleasure or certain kind of something to me to listen to the radio. And, and if I didn't turn on the radio, sometimes I felt this compulsion turned on because this lawyer inside my head been telling me you know, you'd be better off listening to what you have to know what's going on in the news or, you know, whatever. And, and what I found was that if I



kept it off in overtime, The current compulsion not didn't act on it, that by the end of the trip, by being silent with the radio, I'd be more present and more relaxed and more settled than if I'd listened to the radio. The radio gave me more pleasure in a sense, but also kept me more agitated. So you probably find is very simple exercise of knowing as you're walking, when you're walking, really knowing. And not just kind of, you know, if you walk for 10 minutes knowing it, you know, the first moment you start walking on and walking now, but the whole time I'm walking, this is what's happening. I'm walking up here. There might be all kinds of reservations about how useful this is, you might find sounds feel stupid doing it because you could think about great lofty things. But it's kind of like the radio if you keep it up for what with while, you probably find your mind your body gets more collected, more settled, and the sense of presence becomes stronger, and you come into the next activity you're going to do with a greater sense of presence and awareness. So that's what you do find out what that's true. And I'd encourage you to try Try the simple thing. The next week when you're walking really know that you're walking be there whenever you walk in from the time of the Buddha, and there's records in the discourses of this, Buddhists have done walking meditation, the last person to be enlightened in the lifetime of the Buddha became enlightened doing walking meditation. Isn't that great? He didn't sit there stoically meditation posture. He was doing walking meditation. So just you know, it's possible to do walking meditation as you walk. And I sometimes love doing it walking through the city, sometimes just getting into the flow of is doing walking meditation as a different field and kind of walking in a meditation hall, but it's a lovely thing to do. So that's the second exercise. It's 850. Do you want to discuss this ask questions, or should I go on to the next exercise Would you like to do How many of you in different How many? How many want to go home? There's a lot of merit you get you guys are getting a lot of merit for sitting through a discourse, a discussion, a talk on the this, this this particular discourse, you wouldn't even Can you imagine how much marriage ago at least. So, again, this is the third exercise. A Bhiku or series practitioner is one who acts in full awareness when going forward or returning. who acts in full awareness when looking ahead and looking away who acts in full awareness when flexing and extending his or her limbs, who acts in full awareness when wearing his or her robes and carrying his or her robes and bowl, who acts in full awareness when eating, drinking, consuming food and tasting, who acts in full awareness when deprecating or and urinating, who acts in full awareness when walking, standing, sitting, falling asleep, waking up talking and keeping silent. So here again we find the exercises to pay attention to is very simple exercises, very simple activities of normal life. And here as we get into more detail, in full awareness when going forward and returning going somewhere and coming back, and this might be referring to walking meditation going back and forth, but it doesn't have to using when we use our eyes, looking forward, looking away, whatever you're doing, you will be aware of what you're doing with your eyes when you when you pay attention to your eyes. It's one of the very difficult called areas in mindfulness for many people is to really be attentive to seeing when you're seeing. Maybe, I don't know how many of you knew Charlotte silver, but Charlotte silver died, I think last week last Friday. And she was just person who would take group a group like you and spend an afternoon giving you a piece of paper like this. And then teaching you how to pick the paper up. You might have assumed you knew how to pick a paper up. And you can hold afternoon just picking it up. And you'd pay attention to all the things that went to picking up a piece of paper. And she would do exercises with people's eyes, you know, just very simply just looking,

looking at a piece of paper, looking at a ball and spend hours just looking. It's called sensory awareness practice. And she became a darling, you're very, very much appreciated by San Francisco Zen Center kind of adopted by Zen center, and they love what what you brought to the Zen practice the world is very simple. awareness, learning how to do this in a very simple and direct way, the subtle details of it. I remember, met one woman who studied with in the traditional showed silver and she said they'd spent hours just moving one finger, just really being there. So it's kind of a mindfulness exercise, right. But looking, bringing attention to our eyes and how do you use your eyes, the whole world to discover their when flexing and extending one's limbs? I remember being in in Burma. And being in talks with Pandita night after night, we had these talks, and all these monks who like people that were very intense and very serious about their practice, and it was time to scratch an itch and you see someone else may go Now, practicing forward, it doesn't mean he has to be that slow. But they were very good they're going to really be present for this activity, you know, moving arm be really present to flexing extending one's arms limbs, when acts in full awareness when wearing one's clothes, and carrying one's robes and bowl or purse around when goes in full awareness when eating, drinking, consuming food, what's the difference between eating and drinking and consuming food? Maybe it means like digesting it. So when you're digesting it, you stay present for that experience, maybe. And tasting. And this is one of the great delights for some people to go on retreats is to eat in silence, and really eat and do mindfulness of eating as you eat. It's one of the great things to do. And sometimes people get into too much they spend like two hours, you know, eating a meal and the people are cleaning up afterwards and you know, restaurants closed and there's still You know, but, but it's very slow eating and just really being there and being very attentive to what's going on, it's a way of developing mindfulness, it's also a way of, of appreciating One's Food. It's also a way of beginning of understanding the complicated weight relationships we have with food, many of us with our hunger and our appetite and their greed and all these things, and to learn from a different kind of sensitivity to the needs of the body to the impulses coming from the body. And I'd recommend it to any of you to spend, you know, at least one meal this week, really alone and or at least in silence, don't eat don't have the radio or television or whatever you do, and just you and the food and offer that food. Like I mean, like, it's like, I don't know if this is the best example for a Buddhist group, but like, this was like this really great wine from 1860 that someone discovered your cellar and, you know, it's like, this is the only one left and you know, whatever and, and so you're not going to Kind of gulp it down, but you're going to really be there and savor it. But to eat your meal that way, take one meal, see what it's like. And then defecating and urinating. Imagine in Buddhism, pissing and shitting is a form of meditation practice. Someone asks, you know, what's your meditation practice? And then you say, Well, I shouldn't do this. And they say, Well, I do too. And you say, but do you really pay attention? Do you really therefore it? Are you reading literature? They're in the tar like, so it's hard, like, you know, so he follows British accents or like, they don't pay attention or whatever. And so full awareness when walking, standing, sitting, falling asleep. It's very I find it very interesting to pay attention as I fall asleep. Some people have told me they can notice the moment of falling asleep. And the no moment of waking up. And I tried and tried and tried. You know, I've practiced for so many years and I've had great practice at times. And I can you know, I'm at some point I wake up, I'm laying there, I'm paying attention and then I wake up to happen. So but it's very nice to do it. And it also I think, I believe that

paying it being mindful as I fall asleep and I just sometimes like doing loving kindness in the fall asleep and relaxation exercise, I fall asleep. I think it actually helps asleep, kind of lends itself to deeper sleep and waking up pay attention when talking. Patient Be mindful when you're talking full awareness while you're talking. This is probably one of the most difficult places for people to pay attention and hope maybe Have you went to Donald Rothberg stay along on speech. And we tend to many of us tend to be kind of addictive when we speak and kind of get lost in our words and our fears and concerns. And to really be present as we speak and to know you're speaking when you speak. And to know what's happening within you as you speak is a wonderful art to develop, saves a lot of suffering. And then keeping silent and so here in this exercise in the first and second exercise, it says when understands I am walking, when standing when understands I'm standing. When sitting down when understand when it's sitting down, the word is understands. And this is usually understood to be very simple, very obvious, you know, I'm walking him obviously walking. This is what's happening. In the next section, it says, When acts in full awareness, and this is a very important word is some pajama and sometimes translated to English has clear comprehension. And this is more than just kind of understanding kind of this is what I'm happening, but understanding with some depth with some clarity, with some fullness with some penetration, what's actually happening at present moment. So when walking, you understand some, some depth what you're doing when you're walking. And so there's a range of things you can understand that add some depth, the understanding. One is that's talked about in the text is you understand how the impermanent nature of the experience of the sensations that build up that experience, you understand the different aspects of your, of your conditioned life that come together to make this experience happen. Walking is a gross umbrella term category term for a whole series of things that are going on. You know, the toes are pushing off, the foot is pushing off the ground, you're tightening up your calves little bit and you're swinging your leg forward by the knee and little by the hip. And then you touching the ground and your arms are swinging and different things are going to happen with your hips and your shoulders. And so all the stuff that happens when you're walking, do you have full awareness to begin, begin looking under the surface of the of the kind of general idea and getting a sense of what's really going on the details of it. That's when the understanding and the full awareness just kind of be there and really kind of delve into this experience in a deeper way. With full awareness also has the meaning in the tradition of understanding the context a little bit of what you're doing. So kind of it's a little bit reflective, perhaps, what's the intention? What's the purpose of what you're doing right now? Why, why are you walking when you walk? Why are you talking when you talk there, if you do pay attention to nothing else, for a month of why you say what you say when you're saying it, you'll be a transformed person by end of the month. I guarantee it. If you track all your stalking and really understand why you're Saying it, you know, really understand why you're saying it, not, you know, first impressions of why you're saying it. And then and then also the what's called suitability of purpose to know, is this really a suitable thing to do right now? Is this the right thing to do in this context to say this thing or to do this activity. And there's a variety of things we understand the context what we're doing could bring understanding to the situation. So full awareness, Semper Gianna has a variety of meanings in the tradition. And, but it's, it's more than just simply understanding the bear experience in and of itself. And this is using the minds abilities to discern to look deeper to, to reflect on the experience different different ways of doing the exercise, we



do different ones of these kinds of things. Using more of our intelligences where they're involved in this activity in both of these exercises, the after the description and exercise, it ends with this wonderful what I think is wonderful sentence sentence And the person that abides independent, not clinging to anything in the world. This is how a big coup a monk abides contemplating the body as a body. Yeah. A little bit you can do that. Yeah. That's great. But so if that's your experience, that's fine. And so then what you have to do is start with where you're at how your experiences and work with that work with that. So if it's For you, perhaps you want to think about what while you're going to say, what are you going to say, before you talk? Take a moment pause. And or say to your friend, excuse me for a moment. Well, I, you know, think about what to say next. And you know what you're going to say next, but you're just reflecting on why you're gonna say, and. But it's possible as, as this muscle of mindfulness and presence get stronger and stronger. The intention to speak the purpose of why we're speaking, our reactions or responses are all happening kind of at the same time. And as mindfulness becomes larger and more encompassing, more inclusive of different things, you can actually be aware of more things going on at the same time when you're so you can be aware of, you know, talking while you're talking you can be aware of various things while you're talking and yeah, Parking understand because it seems like if we were to stick to it simple universe Yeah. It's not my so you're saying that the once we start paying attention to anything, it opens up to a whole universe of deeper, deeper experience. And so the idea that it could be complete is oxymoron because it can never be completed. So keeps opening up more and more simple Yes, the, the translation here is full awareness. And it might be a poor choice. The word in Pali is some jhana. Sometimes it's translated as clear comprehension. And sometimes it's translated as alertness and, you know, different is digitized in different ways. And, and I don't know if it's meant to be kind of once in final, you know, understanding of everything, but rather, an important thing here is not so much the first thing that's we're trying to do with this, this these exercises is to develop our capacity to be aware develop our mindfulness, our presence, and using our intelligence to kind of probe deeper in our penetrative ability of awareness to look deeper into the experience is one of the ways we strengthen this muscle. So that's one thing we're doing. And we can see deeper and deeper into the experience. Maybe there's no end to it. But there is an end for Buddhists. And that is up that way. Thank you. There is in this kind of tradition of Buddhism, the end is not the understanding the world. The end comes when you when any clay clinging to the world has been let go of. And that's the purpose of this practice is the sentence I've ended with when one abides independent, not clinging to anything in the world. That's the end of the practice for Buddhists. There's no end to being a scientist. There's no end to which things can open open up open them, but as we deepen this deepness practice will become aware of is our relationship to the experience of the world become aware of where the mind is clinging to the experience or resisting it And then we find the place where the mind stops doing that. And then when mind stops doing that, that's a springboard for liberation. That makes sense. So I respond to your, your concern. You know, some attachments, some attachments you shouldn't get rid of right away. So, you know, if you're using it for the purpose of being more present and going deeper, just go without attachment for a while, and sooner or later, you'll realize the limitation of that attachment. And then you'll want to, you want it you want to let go of it. You know, that they will come. But in the meantime, you know, see kind

of propelling you forward, it'll be good so thank you. So you all have been now assigned very simple tasks to do and I hope you enjoy it all.