

2003-09-22 Satipatthana Sutta (Week 4) The Four Elements

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SPEAKERS

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So what I'm doing these weeks is slowly going over section by section, the discourse by the Buddha, that is the origin for the mindfulness practice that we do. And it's the, it's the source for all the different schools of the past in our insight meditation. There's a wide variety of ways that insight meditation is taught this working, okay? Okay. And, and so people take this discourse and in some ways, develop it, change it, adapt it. And sometimes the ways things have been adapted is not direct. It might be a series of adaptations, someone adapted it and someone adapts the deputations. And somebody adapts the, you know, and so it goes, but this is where it began. This is in this discourse here and the discourse course itself presents, I think it's 16 different ways of practicing mindfulness. Some people might say, say 16 different exercises for mindfulness practice. And some of the exercises are, you can see pretty directly, are related to the way that mindfulness is taught in most places in America. And some are never taught or very rarely taught. Or they're taught some places. But you know, a lot of people are surprised if they ever read this. Well, I didn't know that was a mindfulness practice. Some of the practices lend themselves to more of a choiceless awareness practice, where you simply are becoming mindful of how things are without any attempt to change it or do anything about your experience or analyze your experience in any way. And that's kind of the School of Vipassana that's more, you know, current Vipassana that has come to the west through our scene inside meditation scene, spirit rock. IMS. But there are also some of them that clearly encourage you in exercises to actually try to do something to change your experience. Be mindful of experience and then change it. For example, relax, calm the body, calm the mind in various ways. The next exercise that is the fifth one, in the nine exercises have to do with mindfulness of the body. And mindfulness of the body gets the most press the most discussion, maybe because the body mindfulness of the body is one of the central practices in, in Buddhism, in all the different school, many different schools of Buddhism, the body is very important as a very important role, certainly in all the meditative traditions. And you find over and over again, the Buddha emphasized the importance of being embodied living in your body,

paying attention to what goes on in your body. There's a very powerful statement where that goes says, For those who do not something like for those who do not cultivate mindfulness of the body, there is no access to the deathless. The deathless is the kind of synonym for Nirvana or full awakening. And the Buddha says you cannot have some taste or experience of deathless without having some ability to be present in your body, experience your body, the doors, the body is kind of a doorway to that. So, sometimes the idea of Nirvana or awakening or liberation can lend itself to kind of a disembodied spirituality, where the point of spirituality somehow to live in a serial world of awakening, bliss of awakening or something. And this kind of emphasis in the body is kind of a, I don't know if if corrective is the right word, but certainly implies that that's not what Buddha spirituality is about. It's not about some dis embodied this Engage in the kind of state that we live in. There are experiences important experiences in Buddhist meditation, that, in a sense, don't involve the body. But without mindfulness of the body having a strong foundation for the spiritual life, you don't have access to the deeper states are still more difficult to have access to the more it's not safe to have access to them. I've noticed people who have I noticed myself also a little bit the degree to which people can access some of the deeper absorptions in Buddhism in Buddhist practice, deep meditative absorption is very concentrated and absorbed. There are different ways of doing it. And sometimes people can do it a little bit bypassing the body. The way the Buddha talks about the absorptions in in some of the discourses, he makes it clear that there Some of the foundational absorptions have very much to do about being in the body, we take the kind of joy the delight of meditation that can arise and use a few sort of pervades your body suffused your entire body with experience. And it's possible to get absorbed without that it's possible to kind of bypass the body kind of suffusion or kind of integration of the body and get absorbed. But my impression is that that's not a very useful kind of absorption. It lends itself to kind of a split. where that happens, a lot of people do do kind of absorptive meditations, where they kind of split between their body, their emotions, daily life, and kind of going into some deep meditative state. And I think it's safe for a more integrated certainly, to let the body really be the locus of practice, whatever the practice is, so the body is well integrated and you're really well Kind of your your just your, your awareness kind of permeates your bodies filled your body. So mindful so the body is very important. And there's some schools of Vipassana that almost only teach my body they don't teach anything else. So here this is the fifth exercise I'm going to do with a body and it uses the word big blue, and big blue is the Pali word for a monk. In the ancient commentary on this text, it explains that the word monk implies anybody who's a serious practitioner, anybody at all again, because a big coup reviews, this same body, however, it is placed, however disposed as consisting of elements Thus, in this body, there are the There are the earth element, the water element, the fire element, and the air element. Just as though a skilled butcher or his apprentice, it killed a cow, and was seated in the Crossroads with it cut up into pieces. So to Baker reviews this same body as consisting of elements Thus, in this body, they are the earth element, the water element, the fire element and the air element. In this way, he or she abides contemplating the body as a body, internally, externally and both internally and externally. And he abides independent, not clinging to anything in the world. That to me is how dequeue abides contemplating the body as a body. So what does all that mean? butchers at the crossroad and cut up the cows in elements that is primitive Indian physics, the four elements earth, fire, water and air. This exercise here is very important for was the Maha si practice of

mindfulness. And the Maha si was a teacher who lived in Burma. During much of the last century. He died about 1981, I think. And he studied and practiced Vipassana in Burma, and kind of went around and studied with different teachers and systematized it to practice in a particular way. That became extremely popular. in Burma. They have hundreds, maybe thousands of Maha si centers in Burma that kind of spawned from his teachings. And teachers who study monks and nuns who studied with him became teachers and they spread out laypeople. became teachers and spread out. And, and then the 50s it's spread 1950s, a spread to Sri Lanka in 1960s, a spread to Thailand and, and then by the 1970s, it had come by 1960s. It also spread a little bit to India. And in 1997, he said come to United States. And Joseph Goldstein and Sharon Salzberg and Jack Kornfield. All studied this mahasaya approach to mindfulness. And that's the primary current of the passionate teaching, informing the way that we teach it inside meditation with my teachers, this practice here in the West. And it turns out is that very well very well known or recognized that this teaching on the four elements is really central to the way the Maha see wanted people to practice be possible. So what are the four elements the four elements are You know, I think other cultures have these kind of elements, air, water, fire and air, water, fire and earth. And how these are understood in the Buddhist tradition is these are categories in which you can place all your sensory experiences. Some sensory experiences are derivatives of these, like smell and sight, and hearing, but at their base are the origins that said to be all derived from these primary ones, these four primary categories. The word element might imply some kind of like, fix thing. Whereas is very clear in the Buddhist tradition. They were talking about our processes, processes of sensation. If you feel hot, they might feel like it's permanent. But heat is a process your experience As opposed to, you know, something that's fixed, it'll change it comes, you know, starts getting hot and you get harder and harder. And then at some point, it peaks out somehow or plateaus and then it gets cooler and cooler. And it's an ongoing process, you get in your car and turn on the air conditioner, and the process changes the way your body feels. So if you experience the fire element, what you're experiencing is the processes of temperature in your body. Hot cold, primarily. If you're experiencing the earth element, you're experiencing things like heaviness and hardness and softness and lightness. If you're experiencing movement in your body, that's said to be the air element. So if you move your arm like this, if you feel the movement of the arm moving, it's said to me the air element that you're feeling. You don't have to agree with this. The point is The category air element is a category for those physical experiences it has to do with movement. So when I'm feeling movement, expansion contraction, the water element is a little bit harder to experience or to really to understand but you think that water elements just feeling you know, water liquid, but the water element is said to be cohesion and extension. So actually, when you feel expansion like you feel your, your chest expand as you breathe, you do feel movement, but you also you feel expansion. And that expansion, you kind of feel if you take a deep breath, you feel that's the chest kind of stretch or you feel pressure, they're kind of expanding kind of pressure of expansion. And that it's cohesion that's holding it together, as opposed to you know, all their sales just kind of going off in their own direction, you know, they're held together. So that so that sense of cohesion or extension is considered to be The water element. And so there's a lot of other sensations, tightness, twisting and softness, and, you know, roughness and smoothness. There's a lot a whole series of, you know, you know, many, many different kinds of sensations we can experience. And it's at least the physical sensations can all be categorized under

these four different elements. No one's ever so as far as I know, I suggested you go around, figuring out which category your different sensory experiences fit into. But rather, they take this exercise as being saying, oh, pay attention to your experience, at the sensory level, at the primary sensory level level, and then people like to emphasize how the whole world of our whole experience of the world is completely mediated or begins with Our sensory contact with the world. That's where it all begins. That's where Genesis is in Buddhism. And so you have, and then you build stories, we have perceptions of that and stories about interpretations. And then we get lost in fantasies. And it takes us a few weeks to come back to what's primary. But sooner or later, we come back to what's primary. You know, you're driving your car and you're in a fantasy or something. And you see the red light, and the red light remind you, you know, to wake up, you know, you see something primary See, see the red, you know, and, you know, the world's constantly reminding you about itself in some way. And what we're asking you to do here is to connect to that which is primary, the 1st, elemental element in which we build then the world of our concepts and interpretations. In a sense, seeing the traffic light, seeing just a simple sight of red is the most elemental, most foundational, based on that. We have a perception or interpretation. Oh, that's a traffic light. But, you know, a red light might be something else. You know, some districts, they call them the red light districts, you know, it has a different meaning. Or, you know, all kinds of things it might, you know, the red light might mean, and that's an interpretation or concept. And concepts are interesting because to some degree, they can be fluid. And so they, you know, so we have this room here, we call it a meditation hall. Only a couple a couple of years ago, it was a sanctuary, it was a church. It was same building, same room, but it's used differently. So we call it something else. But you know, we can make this room into a dancer pretty quickly, pretty easily. And we could all get up and dance and one of us could sing and, you know, it'd be great. We all be in our bodies. And we take off the dance hall, or it could be something else. You know, it's quite adaptable, like it could be a voting Hall on October 7, we can open our doors to, you know, the state government to come with our machines. You know, we clean up the Chad's afterwards. And it would be a voting center concept to some degree or flexible, because it's something is interpretation sometimes based on function that we have for the situ what we're doing. So some concepts are functional. Some, some are not functional, some have to do with bias and preconceived ideas and prejudices and all kinds of things. What we're trying to do in Vipassana is to be the tease apart the primary experience we have the elemental experience, from the concepts, interpretations and meanings and stories we have of the experience. And one of the ways to do that is to begin paying attention to that which is elemental. And that says to pay attention to the primary sensations the primary sensations are considered real in Buddhism, Or ultimately real is kind of a philosophically dangerous word word. But I can say the ultimate. And there's four things which are considered ultimate or ultimately real in it, you know, but then don't push that word. concepts are not considered real ultimate, the conceptual the conventionals, but sensory experiences considered real, primary or ultimate. And then it says that our mental states, the mental disposition states, you know, being angry or being feeling generous or feel compassionate or feeling concentrated or feeling distracted. These things you can experience as primary things. These are actually kind of elements of the mind in a sense, you can experience directly. Instead, a consciousness is more of an elemental thing. You don't you don't experience that kind of through concepts, but it just you know, it's an elemental thing. We

can connect to. And the fourth thing that's kind of real or elemental in this way, is Nirvana, the experience of the deathless. So what we're trying to do here is to connect to that which is elemental or foundation or primary, upon which we then build a conceptual world, that when we relate too much probably all of the suffering we experience in our life, the kind of suffering the Buddhism is trying to address comes not from the elemental level of experience, but rather the concepts and interpretations that we build on top of that. So to tease apart the elemental from the conceptual, we, in order to do that, we start paying attention to the what's sensory, the sensory awareness, that kind of sensory awareness exercise. So we pay attention to the breathing, we don't pay attention to a concept of the breath or the image or the visualization of the breath. We pay attention to the sensations, the raw sensations that make up the experience of breathing. So we might feel movement. If you feel the breath like in your belly, you might feel movement might feel expansion. You might feel pressure, you might feel tightness, you might feel a loosening lightning, you might feel a kind of sense of letting go. You might feel vibration are pulsing and there's kind of like your temperature warmth, coolness smoothness, perhaps if your belly rubs against smooth close as you're breathing and so there's all these sensation levels that we can we can experience. The question is Why bother? But one reason I've given the way of teasing apart the conceptual from the primary, the elemental. There's another reason and that is that what Buddhism is trying to address is the ways in which our mind or heart clings including In Buddhism, a shorthand for holding tight or resisting or. And with clinging is very, very subtle, can be there's gross clinging. So for example, being really angry with the weather today, because it's so hot. Buddhism says if you're really suffering because you're angry at the weather, that's a suffering which is avoidable. You don't have to be angry with the weather, you can just be uncomfortable. And it's nice to be uncomfortable, but that's not being angry with the weather. So they're kind of gross cleaning like that. Hopefully, it's relatively easy to see. But there's, there's also very subtle cleaning of the mind. That's very hard for street consciousness to see if you walk around kind of, for example, the clinging to self is considered very hard to see. So sometimes it's quite obvious, painfully obvious But to really see the roots of it to really see the subtlety of how it works and where you can let go of a tight attachment to a sense of self and defending oneself or building myself up or wanting to be liked by other people in an erotic way and you know, being attached to certain aspects, you know, thinking that you know, being attached to the body is who I am, my perceptions and some sense of who I am, who I am is my thoughts. my beliefs is who I am, my intentions are certainly who I am. My my awareness of who I am, there's all these very subtle, subtle ways which the mind kind of latches on to some aspect of our physical, emotional, mental experience, and identifies a holds on to it as if this is defines who I really am. And it causes suffering. One of the interesting stories in the suttas is have among them, Magliano who had a great meditative capacity Shari Pooja, another monk, who was fully enlightened came in having a conversation with Liana. And Leanna said, you know, and he doesn't say it exactly this way, but you'll get the point right away. If I say it this way saying I am having these great meditative experiences but I still haven't attained liberation. You know, what's wrong? What are their missing? And sharpshooter says it's because you are of conceit. You're having great meditative experiences, but you are in some ways, identified with them. I am the one who's having these experiences. Stop doing that. So he stopped doing it and he hadn't liked so this year There's very subtle cleaning in the mind. And it turns out that if you can get very attentive, fair

with the mind very quiet and very, very sensitively feeling, elemental level of experience, the sensation level experience, not just even in the surface way in which it appears, but really get in there and really be very precise and see, you know, what exactly is an experience of tightness like or what exactly what, what very, almost microscopically, is the experience of the belly expanding as you breathe. And what happens when you do that is you find out that what you thought was one continuous experience is actually made up of a whole series of small sub experiences, sub sensations. So from a distance in the mind, which is kind of a distance, kind of just being with the breath, it feels like the end breath, just one smooth sensation. Breathing in. But if you're very, very, very sensitive, very concentrated, you'll see that the in breath is made up of a whole series of small step like movements. And there's actually dozens, if not thousands of little sensations that are present, that arise and pass and rise and pass just in the content in the process of breathing in. And if we don't get close enough, then we tend to experience our life through concepts. And concepts tend to impute permanence on our experience that my teacher in Burma, he loved the analogy of, you know, all kinds of analogies like this, but you like that of taking a fireball and like a cat like a torch, and you spin it around like this. And if you do fast enough, you see a circle of light. But there's no circle there. The mind is imputing a circle. Really what's happening is that the light is here and here and here and here and here. Kind of like you know that movie frames. There's always been people who move on the movie. On the theater, right? There's no movement there at all. There's never been any movement on the movie screen, you know that. But there's all these still shots that are happening very fast. And the mind then imputes movement. My teacher also liked the idea of a film events. It from a distance, it looks like you know, you don't see it, the answer you see like is one long kind of string black string or something on the on the ground. But if you go closely see that there's actually individual ends happening. So the idea in Vipassana is as the concentration gets deep and this is like very deep form of Vipassana is to start seeing this elemental level at the, at the kind of kind of this you know, cellular microscopic or something. It's very kind of, you know, up close view of it. So what why, why is that help? Why do you do that? Because it turns out that the more precise you can look The more helpful there is to dislodge the attachment. It actually frees our attachments. Because the more subtle you can perceive, the more subtle the mind can notice the ways in which we get attached to concepts to ideas to senses of self, to interpreting the experience to liking it, not liking it. And so there's there's an inverse relationship or a direct relationship. I don't know what the right word is between seeing very, very concentrated Li very concentrated Li our experience and the ability to release the clinging the four elements. These are also known as a heap. It's a very technical word, the heap. A heap is just a pile of stuff or we call it pile piles pile of stuff. And this is the four elements or the definition of how we Experience the first of the five heaps. And the Buddha said that the human kind of said that the human being is made up of five different heaps by different processes, they're made up of many different elements within them. And the physical experience is made up of this heap of different processes that he calls the sensations, the elements. When a person begins to see this elemental level, and how the idea of permanence the idea of unity, which is a concept that the mind kind of implies to the experience falls apart, and you see things as being discrete and separate. So for example, physical pain, from a distance pain can seem like a solid thing. This is it, I'm in trouble. But if you bring a very precise attention to the pain, you start enjoying pinpoint, really try to pinpoint with it physical pain is probably what you'll find is that you can't

pinpoint pain. You can't find a point where it's at or, or, you know, center the pain is really the center because the pain is actually moving within maybe a square centimeter, but kind of sparks and disappears and reappears and dances around, moves around, and you realize that there is no permanence to the pain. It's made up of these different elemental sensations that are, you know, kind of coming at existing disappearing, there's no solidity there, there's no permanence there. With a mind that does not so concentrated, it seems like it's solid and permanent. The idea that the body is a unitary thing. falls away. The idea that the body is something you can use to define yourself, it says falls away, when you can see this elemental arising and passing a rising passing of these elemental sensations. So that's why the Buddha says Here, just as a skilled butcher or as apprentice had killed a cow, and was seated at the crossroads with it cut up into pieces. So to the baker reviews the same body as consisting of the elements. So if you take it cut up a cow into pieces you go to a crossroad you see the pieces of the cow there, it's really clear, you're like seeing, oh, there's the legs and hind legs as the four legs. There's the gut, there's the head. It's all these different pieces in different places. I apologize for the gruesome analogy. And but it's really clear that all the different parts are not connected. They're distinct. So as as you do these four elements, meditation, the sense of connectedness and unity of our physical body becomes clearly obvious that it's not there, in the same way as this exact analogy about the cow. Why do you want to experience non unity isn't the point of unity supposed to be the whole point of spirituality? one wish that all things unity of everything. It's really wonderful to sit down meditation it feels tremendous unity of the body and harmony of the body and the body suffused with sense of wholeness and all that. It's certainly a wonderful meditative experience. It has its value in role. But that kind of unitary experience doesn't that turns out, it doesn't really help to get down into the subtleties of what's going on in the mind the psyche, with attachment and clinging and for that what's necessary is be possible. And in order to do Vipassana, it's in some traditions of Vipassana, most then you get into this elemental sensation level. Some people love this. Wow, I get to pay attention to my sensations, just to kind of live in my sensations and it's like sensory indulgence. except you're not supposed to indulgent, you're supposed to just be mindful of it. And it's really lovely thing to kind of wake up to your sensations in your body and all these amazing things happen to your sensations if you kind of pay very concentrated attention to it during drop the concepts and the body that you thought was one way you know it's like a stick you discover you have this different body, like is energy body and sensation body and it's just, it's, it's great. So, how does this relate them to mossy Law Society? Teaching Maha sidle taught that the primary focus was sitting sitting meditation was to be the abdomen rising and falling as a person was breathing as the person is doing meditation when breeze and the moon rises and falls and he directed his students To make the primary attention to be the rising and falling of the breath, a rising falling of the abdomen and to develop and so to develop concentration there to look very intently there to be there for the sensation level and experience at that place in the belly. When I got to Burma and got this instructions, I was really happy. Because I done years of Zen practice where they told you put your attention and your breathing and your heart. You know, just a little bit below your navel and feel it there. And his Burmese teacher was saying to do the same thing that all they're on the same page. So it was a place I was very familiar with, from doing a Zen practice. But it turned out that what you were asked to do there was not really pay attention to your breathing, even though kind of colloquially, you said you pay

attention to your breath. You weren't being instructed to do the four elements meditation at this place in the abdomen, to start noticing the different sensations, elemental sensations. that occur here in the belly. It turns out it's not on upon a se not on upon, it's not paying attention to breathing. It just happens to be that there's movement there when you breathe, and you pay attention that sensation level there at the abdomen. Where after Maharshi offered this practice in Burma, there was a lot of controversy. And people saying this is not what the Buddha taught. And his defense of his practice was this particular section of the Satipatthana Sutta. And then it but then he also taught that, if something else happens in your field of experience, you can leave this primary place and pay attention to sounds or other sensations or feelings or emotions. When the when the positive practice is quite strong and developed, it can lend itself to a feeling of choiceless awareness when you let go of the focus on the belly and just kind of choices to wear to whatever arises in the experience. Though I never heard anybody in Burma instruct people to do choiceless awareness. That's a very popular instructions. It's something that happens when people practice, but there's never any instructions and doing it, at least as far as I know, come to America, and the Vipassana teachers will sometimes give instructions in practicing choiceless awareness. Or they'll tell people it's fine to experience the breathing in the nostrils or that's where the easiest place to feel it is or the chest. That's the easiest place to feel or the stomach. They don't have the kind of emphasis on the rising and falling of the belly that now seated. And so there's a much better why and to kind of anyway, it's a little bit different way of practicing. We've developed here because we don't tend to have this strong focus, primary focus on just staying with the abdomen rising, falling, staying with that experience, kind of preferentially unless something else really rises a stronger in experience. Then we leave it so I realized that those of you who might be novices to all this, maybe this is Greek, talking all this way. And then I asked you to give us the benefit of the doubt. And that I know what I'm talking about. And that it's a wonderful thing and worthwhile thing to do. And that when it's time for you, if you continue to be passionate practice, to open up the practice of this level of practice. You'll be delighted by that possibilities won't seem so strange and odd. Another way of doing this four element meditation is not to do just focusing on the you know, the belly, rising fall. But it's focusing on any place in the body where you can experience sensations. And, you know, some people do the body sweep, scanning the body. And it's really they do it as a four element meditation, just feeling different elements sensations as you go through the body. Some people will play with a four element meditation, where they'll will they'll look for a particular element, however subtle, it might be in the body, and focus right on that it's really concentrated on that. So on hot days, what you do is you find coolness in your body. And if you have really good ability to get concentrated, you just get yourself absorbed in this sensation of coolness in your body and you feel a lot better. Isn't that great? And so that's another way people play with this. You know, sometimes that kind of that kind of way. Some forms of a passing on Thailand, kids seem a little bit odd. There's one teacher in Thailand who teaches and we mentioned this last week, that teaches people that do when you're doing sitting meditation, you don't pay attention to the breath at all. But you pay attention to your arm as you do this movement. And what you get very quickly his sensations. And those sensations become very compelling, much more compelling than sensations of your breath. And you get lots of sensations and you know, and, and you suppose Keep it up. I imagine that school of Vipassana they have very strong arms. And someone I at the retreat I'm teaching now, I studied with

this teacher, and I just know that he has this peculiar way of practicing. And she said, Oh, people usually kind of, you know, I know dismiss him because it seems like an odd way to meditate. But actually, once you get by his method, beyond that, he's a very profound teacher and very realized. Gary has a lot of a lot of wisdom in what he's teaching there. So what do you think of that? So that makes sense that confuse you or you have questions about this. Let me take a guess. I'm just saying I just notice no sensation. I mean, some people add two more elements to the kind of categories and, and there's some controversy in Buddhism. The other four elements are there five elements are there six elements. The Buddha, I think, mostly you said four elements, but then as iteration developed, and the fifth element is space, somehow somebody so you can you can experience pet space as a primary thing. And so he says, That's ridiculous. There's nothing there to experience. experience. It's kinda like the absence of form. That's the experience. And then some people say consciousness is the sixth element. But if you don't experience something there, I would just I would just be content to the important thing is not the label interpretation of what it is. The important thing is to is to be there for the experience. And then just label it. Oh, so just label it nothing. Nada then oh, that would be nice. Like we reassure a little bit that this wasn't you know, Yeah, yeah. Yeah, I gave two lists of four. The first list of four is the four elements. And the four elements are this, the way that sensations are categorized, so air, water, air, water, fire and Earth. These four elements belong to the first category of what's called the four ultimates. Or the four. in shorthand, we can call the four things which are real concretely, real some ways or something. And, and so the four elements is the first one of the four ultimates. The second one is the mental states, mental factors. The third is consciousness, and the fourth is Nirvana. I know it's confusing to lists of four. Yes. This is a diagnosis that the boys are there certain things. Yes. In Indian Arabic or diabetic medicine there's that and certain foods are you know, and I think I think the Chinese and the Japanese developed separately from the Indians just kind of independence my impression, but I don't know. Similar yeah Yeah, and for the most part in the Buddhist texts, the Buddhist teachings, I've seen that they tend not to do anything with it in terms of interpreting, you know, making interpretations or what it means in terms of how the body is. But they just will, you know, just rest the attention in what's primary. Yes. As opposed to something that's concepts concept conceived, yeah. mediated through concepts. So the experience or experience of being impatient to leave now because after nine o'clock some of that is interpretation and story making you're doing and some of it has to do with primary elements. You might feel kind of impulse You know, you know, so tightness, the certain kind of energy and certain kind of, you know, legs already moving in your bodies leaning through the door. And you know that there's a movement and tightness. And you know, that's the element level. And then there's a story level, that's the top of that. And what's interesting is the way that the stories, the concepts of time and getting someplace and all these things, how there's a feedback loop between the thoughts and the ideas we have, the stories we make, and how we experience the body, and how we experience the body affects our thoughts and our feelings and their impulses and all that. And so thank you for listening and enjoy your ride home.