

# 2003-10-13 Satipatthana Sutta (Week 7) Mind-States

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## SUMMARY KEYWORDS

emotions, mind, mindfulness, buddhism, consciousness, people, categories, arise, understands, greed, thoughts, skillful, book, simplicity, unskillful, text, state, shape, influenced, monk

## SPEAKERS

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So, I'm going to continue today with the series that we've been doing, which is to go through the different sections of the Satipatthana Sutta, the discourse on the foundation, foundations of mindfulness, or the discourse on the establishment of mindfulness. And there are these series of exercises or descriptions of mindfulness practice given in this book. Some of these intersection is discourse. Some of these then are very central to the kind of mindfulness that we do here. Some of them are 10, gentle, some of them all schools of Vipassana, almost all schools Vipassana, derive their practice from this particular discourse. And it's understood in Buddhism in traditional Buddhism. That the means to liberation is through the practice of mindfulness through establishing mindfulness. And mindfulness could be taken as a very simple capacity of mind. It's the capacity of the mind, to be present for things. So it kind of some people translate it's kind of presence of mind. And we all know I think when there's a presence of mind, that there's often you know, life is much richer, we take care of life much wiser. We connect to people in a more useful way to have a presence of mind as we go about doing the things we do. Little bit more specifically, mindfulness is usually associated with not only being present for things as they are, but also being able to recognize what they are as they're happening. So a very simple recognition of our experience and it's happening. It's often pointed out that the simplicity of mindfulness in the simplicity of mindfulness There's no judging of experience. It just seeing experience recognizing it for what it is, in its simplicity, a very simple kind of simplicity of being simplicity of awareness that's very simply recognizes, oh, this is what's happening this moment I'm breathing. I have an itch. I have physical pain, I have an emotion, I have a thought, there's sounds to the simplicity of that, as opposed to the ways in which we can complicate it, which are innumerable. We have an experience and we judge it, we interpret it, we attack it, we grab on to it. We do a whole series of things with that experience. Some people find it very liberating to be introduced to mindfulness practice, because they've never kind of been pointed out there. We've been pointed out to them how simple they can be with the experience and leave leave experience alone. So it's kind of

leaving things alone in their simplicity of how they are so is that practice that's simple practice of mindfulness which is said to lead to liberation, at least deliberation on among many different, you know levels. But ultimately it said to lead to Nirvana at the beginning of the text that goes, this is the direct path for the purification of beings, for the surmounting of sorrow and limitation, for the disappearance of pain and grief, for the attainment of the true way for the realization of Nirvana, namely, the four foundations of mindfulness. So, over and over again in the early Buddhist Buddhist tradition, and to this day in the Theravada tradition, it's this practice here, that will lead a set to lead to Nirvana needs to practice mindfulness. So, this text and this this particular text then becomes extremely important and And as I've been saying, there are many different schools of Vipassana, and we're just one of them. And that there are so many derivative derivative ways in which people have developed the practice from this text, some of the ways you would hardly recognize the practice as coming from this text at all. And in fact, maybe some of the people who listen to me speak, are giving the lecture when I give you the five week intro class, which I'm doing now in the middle of on Wednesday evenings. People might not recognize that, you know, what I'm doing is based on this or, or they'll think that they understand it's based on this because I go through these four, basically four different categories of where we apply mindfulness and intro class, breath, body, emotions, and thoughts. Well, it's for and this particular discourse has four categories for establishing a mindfulness, sometimes called the four foundations of mindfulness. Oh, Gail must be talking about the same thing. There is for a difference. And so what's happened in the West, especially, is that as Western teachers have developed the practice and begin offering the instructions, they've kind of divided up the practice or kind of organize it in ways that make a lot of sense for Western minds, Western categories, Western understanding. And so we tend to talk a lot about mindfulness, of emotions, a lot of mindfulness of thoughts, in a way that you wouldn't actually see in this text. Though people think it that texts that they assume it's this text talks about it. It does, maybe indirectly. It's I think it's been one of the so what we're going to be discussing today is the section on the third foundation of mindfulness, which is mindfulness of the mind. And here the word is citta, which I'll talk about more and Some people will play some teachers, Western teachers will place the category of emotions under this category of mind. And, and said, You know, this category mindfulness of mind includes all the emotions. It's a little bit interesting that the western English word emotion doesn't have any obvious word in Pali in the Buddhist language of the Buddha. That is the simile, same word. You can't really it's very difficult to translate the English word, emotion back into Pali. And you're back into Sanskrit. And, and I've heard different things about if you translate it back into Hindi. Some people who know Hindi say, Well, yes, there is definitely a word that kind of fits. And other people who speak Hindi Well, you know, it's not really and so the English word emotion hasn't you know, you can't translate that word into the Buddhist Buddhist language. Now is that mean the Buddha had no emotions or people at his time had no emotions? Or that maybe it means that he had no need for any emotions, right? It could hurt, but it means no purpose for any emotions, why bother? Right? there kind of messy. So, you know, is that why? What I think is that the Buddha and Buddhists and Indians in India had, you know, just a full range of emotions as we do. But the word emotions in English is a very kind of vague word. And if you read westerns read psychological research, anthropological research tries to pinpoint or define what an emotion is. There's endless books, you know, they're debating what it is and there's the, you know,

every decade or two there's different schools that say, this is what emotions are and then, you know, so you don't really know what your emotions are. until you reach some of these books, right? And then you read them in college or something. And then 10 years later, they have a new theory what emotions are, and it won't admit it. What am I what I've been doing this last 10 years? You know, it's kind of you know, so people in the West don't even know what emotions are, but you know what your emotions are right? Yeah, you know. So, um, so, but emotions are really important here in the West in America especially. And it's important category and we relate to each other very much on based on emotions. And I think emotions are really foundation of, of what people use to find out to find the good life to find a meaningful life purposeful life is often through what they think is their feelings, their emotions. But still, the word emotions I think, has a somewhat vague definition. It's not clear exactly what it is. What my suggestion has been is that different cultures Take the pie if you take take human human experience like emotions and thoughts and feelings and all these things, and you make them into a kind of put them in a pie, human experience into a pie pie shape, then you can divide up that pie in a different ways. And you still have the same pie. You can divide it in quarters and fifths and eights and whatever right? Or not even symmetrical, just all kinds of funny ways. And so the so here in the West, we have a particular pie, if we go away, which we could chop up the pie in Indiana, chopped it up a different way. And it's not less or more valid than our way perhaps was just a different way. And so it lends itself to some difficulty in translating then a religious tradition from one culture to another, because the categories really fit given that you know, they divide up the pie differently. Do you follow me? So okay, so far? So there is no obvious category for emotions in traditional Buddhist language or discourse. Here in the West emotions are very important. And what's happened as vipassana has come to the west, Western teachers have needed to address emotions or have taken on emotions and try to talk about how to bring mindfulness to emotions, how to handle emotions, and there's many teachers give talks on, you know, working with difficult emotions, popular topic. And when we teach, you know, we often teach them, not just me, but we teach the sequence of breath, body emotions, thoughts. It's a pretty common sequence for teaching the mindfulness practice. So emotions is one of the things we address and not a few of these Western Buddhist teachers are also therapists. And so there's a lot of integral part of the, the wonderful thing that's happened, you want to kind of genius of West Buddhism has been taking Buddhist ideas of mindfulness and concentration and all kinds of stuff, and applied them in the western category of emotions, how to be with anger, how to be with, with desire, how to be with joy, how to deal with the whole range of them, how to deal with them when they're really difficult and very overwhelming. And probably many of you have read books by the passionate teachers, they talk about mindfulness of emotions, it's often a very key thing. They talk about her talks about them. And it's I think it's really beautiful. The way that Western teachers slowly over the years, often learning from each other as they teach and learning from from all the practitioners have kind of developed a whole way of understanding how to bring mindfulness to emotions. Those of you who listen to teachers like myself, and I'm not one of the best ones to do this, most teachers who teach them teach on emotions much better than I do. But as we do this, most people I don't think realize What a novel thing is we're doing. You would have a hard time finding a teacher in Thailand or Burma or Sri Lanka, giving these brilliant talks, you know, and working with difficult emotions. It just wouldn't occur to them. It just I don't think I've ever heard it's it just their minds

on work that way or something. They don't divide up the human experience that way. When Arjun cemento, who was one of the great he's in California, who's a was ordained in Thailand was has been a monk now for 35 years. In the Thai tradition, now is the abbot of the monastery in England. And he when he was asked, What's the difference between teaching in the West and teaching in Thailand, he speaks fluent Thai, and so we often give Dharma talks in Thailand. And he said, Oh, the difference is that in the West, you have to talk about psychology. And you would never do that in Thailand. Just know what you do. You give a talk on something else, but you wouldn't talk about psychology, psychology of emotions and all that. And because that doesn't know, somehow it doesn't. The minds don't work that way. Um, monastic friend of mine read I think he read he read, he translated it out loud as he was reading some book on westerns and very classic book in western psychology, something or psychotherapy or something, maybe maybe a book by Carl Jung or, or Maslow or, I don't know, some some great person. And he was reading these sections. This is a monk who was a Thai monk. And the timeline just started scratching his head. What's going on? What's going on here? This is bizarre, you know, he'd never heard anything like this before in his life. So I'm saying all this on and on. I'm partly to challenge you a little bit that Some of the categories that we hold as being very tight, these being very important for us are a little bit arbitrary or the culturally conditioned the cultural categories that are very important for us, or perhaps influenced by Western culture, American culture, but they're not universal, if not universal, and how do we relate to them? Some people believe they're every emotion they have. Some people will write manifestos about the purpose and meaning of emotions and they're ready to just say mild, mildly, they're ready to argue. Over you know, their views about how you're supposed to relate to emotions is a very important category. So what are emotions? So now we'll read this section on the mind. And then I'll explain it so if you don't understand then it's okay. And how big goose becomes a monk. How monks, does a monk abide contemplating mind as mind. Here, a monk understands mind, affected by lust, as mind effected by lust, the mind unaffected by lust, as mind unaffected by lust, he or she understands mind affected by hate, as mine, unaffected by hate, and mind unaffected by hate as a mind unaffected by hate. He or she understands mind affected by delusion, as mind affected by illusion, and mind unaffected by delusion, as mind unaffected by delusion. He or she understands. Contrast contracted mind as contracted mind as destruct Mind as distracted mind, he or she understands exalted mind as exalted mind and an exalted mind as an exalted mind. He or she understands surpassed mind as surpassed mind and unsurpassed mind as unsurpassed mind. He or she understands concentrated mind as concentrated mind and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind has unliberated mind. So, I know this is really dry so it's very repetitive, and part of the value of repetition is to drive into us. The simplicity what's being asked here, in being mindful of these categories. The monk or the practitioner. is asked to be mindful of them in their simplicity, to be aware of a mind affected by lost as a mind effect, but just know that no this is a lustful mind right now this is what's happening. A hateful mind recognize it as a hate for mine. As a concentrated mind, you recognize it as a cluster of concentrated mind, the unconcentrated mind you recognize it as a unconcentrated mind. So this recognition, it doesn't say, notice that you have a lustful mind and then criticize yourself for having it. It doesn't say have a concentrated mind, and then pat yourself on your back and show off to everyone. It doesn't say it doesn't say to apply any meaning to the existence of

these things. It doesn't say to interpret them in any way. And it doesn't say to attribute them in any kind of way to yourself. Don't appropriate them as a self. Don't say because you I don't know if you noticed, but language is a little bit unusual here. There's no pronouns, possessive pronouns. In essence, here, a person understands mind affected by lust as mind effected by lust. whose mind? Right? He doesn't see it doesn't say, a Bitcoin understands his or her mind as affected by lust. Or it doesn't say, your mind. It just says, aware when this is here. And part of this is that is that the absence of pronouns is perfect. It's just how simple the recognition of these things can be. There's two actually to say, Oh, I am angry. I have a mind of hate. I have a mind of desire. I have a mind that's exalted is a seemingly very innocent thing to say. But when the mind is very still, you'll see it's not so innocent. It's actually adding layer of complication on top of the experience. It's attributing that experience to self. If you're having that experience, it isn't happening to someone else. But there's not kind of denying of your you having the experience, but the movement of the mind says, Oh, this is happening to me, or that move into the mind, where we use that experience define who we are, is not done in this exercise. It's easy to keep it that simple. So then what is meant what is the word mind? The word mind is citta. Very important word in Buddhism, occasionally is translated as heart rather than mind, heart, mind. It traditionally in Thailand and in Burma in Southeast Asia. If you ask the person or a monk, where your chief dies, he or she would point here to their chest to where the heart is. It's a cheetah turns out to be as difficult to define as the English word emotion. There is very difficult find a technical precise word for the word the way that word cheetahs used in the early texts. And perhaps the word mind also in English is kind of vague word Jiminy what what exactly is mine. But citta here sometimes is taken to be something akin to consciousness, or a conscious state. But thing about consciousness or conscious state in Buddhism, it's always understood to be a conscious state. Have something consciousness of something. Consciousness is a very, very difficult thing for us to understand here in the West, where we often have the idea of consciousness as being something that persists through time. It's often the thing that people are often most attached to their mind or their consciousness, their inner life, their body, they don't have to be so attached to their perceptions Don't be so attached to. But all of a sudden those emotions not so attached to, but their mind. That's really who I am, the consciousness. But consciousness in the early Buddhist tradition, it arises in each moment of, of being aware of something. So if I go like this, you have hearing consciousness arise here, the thumping of the book. If you all look at me right now, you have seen consciousness arises in the moment of seeing if there's smell and the smell consciousness that arise. If you stroke your hand, then there's a tactile consciousness that arises. And there isn't, there isn't like this blank slate of consciousness kind of in the background, it's a sponge that picks up all these things. Rather consciousness is born a new every time there's a new sense experience. So, any moment a moment of consciousness is a consciousness of something. So, citta is kind of often been termed as consciousness conscious state. Consciousness by itself is very simple, just kind of simple registering simple awareness of something. However, consciousness, the mind is conditioned or influenced or colored by various mental factors, that code join with it or that influence or Kind of arise together with it kind of alongside it kind of colleagues or kind of like, partners or kind of I know what you say. So, there's an awareness of say there's a, you know, you look at a book, there's an awareness of the book, but that awareness of the book or that state of awareness, that state is colored by some of the mental factors that arise at the



same time. If you see how beautiful this book is, there might be greed arises. And the arising or greed is a mental factor that then colors are influenced their shapes. That consciousness if you see it's a beautiful book and say, Oh, I'd like to give that to someone. Go to store and buy one make it as a gift. That's a movement of generosity, and generosity then colors that state of consciousness. So are the state of our mind the state of our conscience is constantly colored by these Mental factors that arise that influence it. So I hope you're following I know it's little bit hard here, but this is, this is one of the this is kind of like the heart of traditional Buddhist psychology, the way it's taught. It's really, really central to the whole enterprise IT. There's, there's volumes and volumes of traditional Buddhist psychology, that are an elaboration of this very central thing I'm trying to say now, so that we're supposed to try to get you to wake up and be a little more careful attention. So there's many different mental factors that come into play. There are said to be seven mental factors that appear with every moment of consciousness. Things like perception, feeling tone, volition, energy, something called life force. There's seven different things that arise together the most important mental factor that arises together with consciousness For a conscious state, they'd have been conscious is volition, or intention and every moment of consciousness for an ordinary person has intentionality in that moment of consciousness, there's motivation, there's volition, there's wanting something. And it's the volition or the intention, which has the biggest impact on shaping your consciousness, your state of your mind. And so what the Buddhist tradition says is, it's very important you start paying attention to those intentions, those motivations in the mind, that are the ones that are going to shape your mind now and down into the future. And creational Buddhist view is not into this lifetime being the future future lifetimes. And so Buddhism puts emphasis then on taking responsibility for the how we're shaping our mind. The mind is not taking this being a static thing. It's not a thing in Buddhism, the mind is a process. And the mind is a process of consciousness and all these mental factors coming into play. And depending on depending on which mental factors come into play, you shape your consciousness in very different ways. So, part of mindfulness practice of our part of Buddhist practice is to begin somehow taking responsibility for these mental factors. And it turns out the key one is our intentions. Our desires are what motivates us. And there are two kinds of intentionality two kinds of motives, categories. There are those which are skillful, and those which are unskillful. skillful ones are those that shape the mind helps shape the mind to move towards becoming happier and freer. unskillful ones are those that shape the mind to become less happy, unhappy, and more and if I've if the if the opposite maybe the opposite of freedom then would be in bondage more under the control and the sway of emotions under of attachments of, of mind states of impulses of karma. So, there are these two different kinds of intentions. The unskillful intentions are then categorized into three primary ones, and these are called the three routes that really roots of unskillful behavior unskillful mind states These probably you've been around Buddhism for a while, have heard about these three before. They're used quite regularly. And they're just greed, hate and delusion. And these are the three categories in which this section the mind opens up with greed, hate and delusion, but here he calls it lust. And there's various ways this word can be translated. And, and with lust or greed, it's it, they all include each other. It's like, whatever whichever way you know the intense craving or clinging. So here it goes through the first three is here he translates lust, hate and delusion, greed, hate and delusion. So it's very important to recognize these when they arise. Because then the opportunity is there for us

to do them responsible for them, and not to act on them. To see them in a row see a mind that's captured by greed or craving. See a mind captured by hate, receiving mind that's in this sway of delusion and to see it and to learn, not to be caught by it to be free of it, not to be under its way. And then the text gives the opposite. It says, When the mind is unaffected by lust, when should know, the mind is unaffected by lust. So then, when the mind is absent of greed, hate and delusion, when should know that the mind is absent of greed, hate and delusion, we should know the difference between a mind that's caught in the mind not caught. And that turns out to be very helpful. The more freer your mind can become, the easier it is to notice when the mind is caught. And the easier it is to know when the mind is caught, the easier it is not to act on a caught mind, not peace in its way. Part of the reason to do something like meditation is to get a taste of at least integral. Have a liberated mind, a mind is not caught. In the early Buddhist tradition, the absence of greed, hate and delusion is not just simply the absence, but also implies the presence of the opposite. So the opposite of greed is said to be generosity. The opposite of hate is said to be love. And the opposite of delusion is meant to be wisdom. And these are the three routes of wholesome or skillful intentionality, generosity, in particular, love in particular, and wisdom in particular, are some of the strongest things that shape the mind. So the mind becomes a healthy or wholesome or skillful place that is more conducive to liberation. The mind is like, you know, you know, if you're an artist now, you're the artist. Your mind in Buddhism is kind of like your medium that you work with is your artists, the clay you work with or the canvas that you work with? And then how do you work and shape that mind? If you don't take responsibility for it? Guess who is going to we have a society that pays people a lot of money, to figure out ways to shape your mind. And they do a really good job at it. Otherwise, they wouldn't be paid so much. And of course, not talking about you, of course, because no one wants to admit that they've been shaped by you know, their minds been shaped but we get shaped by our culture. And we get shaped by advertisers get shaped by politicians we get shaped in various ways. And in a sense, Buddhism is can be seen as being very subversive, culturally or the Because it's helping people not be caught by some of the popular currents of in ways that people want to be influenced, you know. So here the instructions are when you have a mind that's filled with greed. No, it is filled with greed. And that's simple. No need to judge it or criticize it, just recognize it. It's there. to really recognize in the recognition itself, when it's clear enough, there is freedom right there. So what you might do, if you're sitting and meditating, and watching your breath, at some point, you'll notice that you no longer watching your breath, your mind is off some kind of thought. Rather than just coming back right away to the breath. Notice what is the state of consciousness what's the state of the mind that's involved with That thought is their greed or hate is their desire or hate or delusion? Is their generosity or love or wisdom in that connection with that thought, which is state what's the what's what's shaping the mind? Right now, in that kind of distraction. Early Buddhism, classic Buddhism does not make a sharp distinction between thoughts and emotions in the way that some people in the West popularly at least, would like to make that distinction. I think I believe that a lot of the kind of academic research and emotions will not see a sharp divide between thoughts and emotions for the most part. But so when your mind gets caught up, it's kind of thought we can investigate it. Is this a mind of lust or desire is the mind of hate, or is it not? Is it easy to do? Does it seem like a lot of work, seem oppressive to do that kind of analysis or the kind of study or that kind of mindfulness? Then the text goes on to give

other categories. One understands a contracted mind as a contracted mind. contracted mind is one that's just contracted as you kind of you know, pulled in on itself tight, constricted, that happens occasionally to some people. And then, and then it goes on to say distracted mind as a distracted mind. So, the occasional times when people are distracted instruction is notice you're distracted. No, this is distracting my notice like studying distracted mind. You're not exactly distracted when you When you're really clearly aware, you're distracted. But kind of study that mind. What does that distracted mind? Like? What's the state of your state of consciousness, your state of your emotional life, your, you know, your state of your thoughts. When you're in distracted mode. A lot of people who do meditation will often let go of their thoughts and come back to the breath over and over and over again, even at a time when they find themselves very distracted. And it might be more useful to actually let go of the breath, and spend some time really getting to know what the distracted field is, like, distract the kind of state that was in what's at stake, like, what kind of state are you in when you're in a distracted state, state of mind. Then one understands an exalted mind as exalted mind. Now we're getting into the good stuff, right? The Exalted mind here is usually understood to be a mind that's really well concentrated Very high kind of pristine level of concentration. But also in the mind is not exalted windows This isn't an exalted mind. One understands when has a surpassed mind when there's a past mind, when understands it's a search past mind an unsurpassed mind is an unsurpassed mind. A concentrated mind is a concentrated mind. And unconcentrated mind is an unconcentrated mind. In one understands a liberated mind as liberated unliberated mind as unliberated the commentaries will say this that does not mean ultimate liberation, but rather when is liberated from the five hindrances when he's liberated from having the mind pulled around by greed, hate, sloth, lethargy, anxiety, restlessness and doubt. So those no those are not influencing the mind anymore. Then in with lower KL that's a liberated mind in Buddhism. So this is a section that then sometimes is popularly thought is to talk about emotions, mindfulness, emotions, or people say, Oh, this is just shorthand. This is not supposed to be a comprehensive list. But that if we kind of expanded that list, it just includes a whole range of all our emotions. Just be aware when you have an emotion, be aware you're having it. I think that's accurate enough. But what's that what that leaves out is these first three categories listed here, which are the unwholesome or the unskillful, motivations, states of mind, that helps shape the mind in the long term. And that one of the things we're trying to do in Buddhism is to is to notice when the mind is under the grip of skillful states of mind skillful thoughts, and when it's under the grip of unskillful ones, and if we can kind of move, let go of unskillful states of mind, and prefer the skillful ones. That's it helps Buddhist spiritual development dramatically greatly. So the notice when you know, you find yourself in a fantasy, a sexual fantasy. And after two days of it, you might occur to you that this is not so useful. This is not so skillful. And so you've put it down or you're filled with hate, and you hates you know, someone who maybe it's popular to hate these days. I don't know who you hate. But, but maybe after two minutes, you'd be like, Oh, this is not so useful for me to spend my days most precious life involved in this kind of state of state of mind. So then the question is, how do ones How does one wisely, let go or not engage in unskillful states and cultivate and develop skillful ones? And they're certainly unhealthy ways of relating to unskillful states of mind, repression denial. So you know, To mention just a few of them. But how, you know, to do with this skillful way. And I think part of it part of the key for this is right here in this very dry technical



description. And that is it says, When the mind is in the grips of an unskilful state of mind, simply recognize it as this is what's happening. So there has to be the very clear recognition. This is what's happening without judgment without interpretation, without assigning a meaning to kind of the very raw simplicity of it. If you could do that as a foundation of the practice, then the choices you make later about letting go or not acting on things will probably happen in a much wiser way. Once you've had that very clear recognition, to pay attention to the mind state. In this way, the state of your mind the quality of your mind, this is another way of talking about citta mindful Cheetah is you paying attention to the quality of your mind. And being interested in the quality of your mind. I think for a lot of people who don't have any interest in the quality of their mind, they're interested in, you know, their work or their relationships or their bank account or, you know, their cars or politics or, you know, all kinds of things. In a sense, it's outside of themselves. Now that those things shouldn't be paid attention to. But we tend to lose track of the quality of our own mind. And one of the things to be the safeguard, one of the things to protect and to work with is how to work with cultivating a really good quality of mind a really good quality of heart. What does it take to develop that and to cultivate it? It's certainly one of those places to develop mindfulness, develop mindfulness, the quality of our mind. If one does this Well, then one will eventually abide independent, not clinging to anything in the world to become independent, or free, liberated, not attached to anything is one of the primary goals of Buddha spirituality at least in this text here so I realized this might have been very kind of technical or dry I hope you could follow I apologize for for that but at least once I wanted to kind of go through this section and try to explain it the best I could. The next time we pick up this text, we have five more sections to go through and the next section is called my Influence of dogmas or dharma. And Dharma is another one of these words is very hard to translate into English. But if you go read those five sections in here, what you'll find is they're going to now they're going to talk about the understanding the processes, the inner processes that either move you towards liberation, or towards bondage. And so learning to recognize is the mental processes that go on. So in the earlier section of the of the text, they're not just not focusing on processes so much as they're focusing on individual things that arise the quality of the mind this moment, but not the process of how things change develop over time and how things actually function in keeping us in bondage, or how things actually function in liberating us. So the next five sections then become more important. And I don't know what we were doing it next week, but I think we have to, we'll take over We break on this text that writing. Yeah. Next week, yeah, next week, next week, I'm going to every year most years, I gave a talk on Monday night, kind of a Halloween talk. And, and so sometimes the Dharma friends asked me to do it before the hungry ghost party. So I can get everybody in the proper mood. And, and so instead of talking about the hindrances and attachment and clinging and fear, all these things that have come up next to here, I'll talk about, you know, ghosts and goblins, monsters and fear and attachment then. Oh, and then we'll pick up again. So thank you all very much.