

2003-11-17 Satipatthana Sutta (Week 10) The Five Aggregates

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SPEAKERS

Gil Fronsdal

So

we're going through this fall, the Satipatthana Sutta, the great discourse of the Buddha, on the establishment of mindfulness. And we are getting near the end of it. But there's still four more sections for more exercises or practices of mindfulness, to be discussed. And now we're in a section called this overall section, called the section on the dumbass on mindfulness of the Dharma is mindfulness of what can be known, the nobles are, might be mindful of those processes that either keep us in cycles of suffering, or those processes that help us become free of suffering. And there's been a shift a little bit in the in the kind of direction of the text here at this section on the dogmas from earlier the text is more mostly involves a kind of straightforward awareness of what's actually happening in the moment, no analysis, no understanding beyond how it is in the moment, for the most part. Now, the text is involved in also doing that, but also being being aware of how these things are part of a process. How keeps us in suffering keeps us attached, or helps us to become free. If you go on Vipassana retreat as taught at spirit rock or IMS, the instructions so called instructions on the coming from this part of the text, this last section of text about the demos will not doesn't usually not appear in the instruction part of the retreat. in the morning. Usually on these retreats, people will give instructions for the day or expanding the practice as we go along through the retreat. And then the evening there's a Dharma talk and the next They add another set of instructions and instructions usually build over the days of the retreat. And in this set of instructions that the Buddha gave in this part of the of the discourse, are not given during the instructional part of the sitting and some people might think I was not really part of what we do when we do Vipassana. But this part of the text appears in the Dharma talk, the some of them and not in every retreat. But, you know, if you go to number retreats, hopefully, you'll get teachings about these categories that appear in this section on the dogmas. So for example, probably the most common talk given on retreats is talks on the five hindrances, which we talked about the last

two weeks. And the five hindrances are the first exercise under this section of dogmas. Another relatively common list that's talked about his seven factors of awakening and the seven factors of awakening are Very much those factors, those mental processes that come into play as a person becomes liberated as they become freer. And another category. Another section that might be covered on retreats is the Four Noble Truths. And we talked about that fair amount. And you might not realize that it's part of the instructions from this text to pay attention to it, it just kind of comes through as part of the Dharma talk. So it's three of the five exercises in this section. The last two are not not appeared last in the list, but the last two now are not so commonly discussed. And, in fact, probably you can go for 10 years and retreats at least one of them and maybe you won't ever hear anything about in this, this kind of detail you find here. The one we'll be looking at today is called the five aggregates. There might be kind of little bit of service, attention given to the five aggregates but nothing much. And then one for next week is called the sixth page. And I don't think I've ever heard a talk on the sixth basis. And I think most people don't have a clue what they are. But it's one of the five exercises that has given here. So for today, it's the five aggregates. And as usual, as I read this, it might seem very dry, very technical, and some of you might fall asleep. Or some of you might wonder, how could this text be one of the most revered say, bodies of sacred literature in the Buddhist world, this particular sutra I'm reading from these days, pocket something so drying, so technical, be suits revered, and in any way it is. So it's the five aggregates, this next section, so a little bit background for it. When the Buddha gave his first discourse, after he was enlightened, he walked around India looking for his five companions. They've been with him for some time prior to that. And he'd been practicing asceticism for many years, and his companions were ascetic practitioners. At some point, he decided that he, asceticism was not the way to go. And he didn't really know what the other way to go, but he decided that wasn't the way to go. And in his breaking from that tradition, he ate some rice pudding that someone offered him. He's five ascetic friends, were horrified that he should succumb to such luxury. And so they left him. And after he was enlightened, he went to look for them, because he thought they would understand what he had discovered. And so then he gave his first discourse, and it's called with a discourse of turning the wheel of the Dharma. And in that discourse, is the first time then we're here. raises up this issue of the five aggregates. And he does so in the context of talking about suffering. He kind of enumerate some of the areas of suffering that are included in the first noble truth. And he says that it is suffering to be in the presence of people. You'd rather not be in the presence of it is suffering, not to be in presence of people, you'd want to be in present in the presence of people you love. It's suffering, to get what you don't want. And it's suffering not to have what you want. And then he says, In In brief, not that clear to me exactly how he worded this but in brief or in summary, or, in addition, saying it very briefly, the five the five aggregates of clinging are suffering, the disposition or the tendency to cling to the five aggregates is suffering. So that wasn't his first discourse and a second discourse that he gave some days later to the same group of people. He was going to talk about his teachings of not self. And there he went through it, he just kind of he was already part of the discourse because he didn't question answer mode. And he asked the monks, is your body permanent? Is your body something you have autonomy over Do you have control over your body? You can, you know, if you get sick, and you just will it to be well, just like that, or can you just you know, and, and he asked, Is your body blissful? And this is the implication here is it always going to be blissful? And they said,

No, it's not permanent. I have no we have no attire, ultimate autonomy. Albert Einstein ultimately blissful then he did the same thing for that was the body this body happens to be the first of the five aggregates and then he did the same thing for the other of the aggregates Yes Is this oh so, so. So, is this is the second aggregate is feeling or the feeling tone of our experience which is very important in Buddhism are things pleasant, unpleasant or neutral. The next aggregate is our perceptions. Very simple perceptions are our very simple basic, more or less accurate, but not always recognition of how things are what's happening like a book, you see a book, you recognize it as a book. The fourth aggregate is a is an aggregate which is very big. It's includes all the mental dispositions or intentions. A Our thoughts are feelings, our reactions, our emotional feelings, our memories, our dispositions, you know, the whole category, kind of the most most of the category of the mind is included in this fourth aggregate. And the fifth aggregate is consciousness. The basic, very, very simple act of the mind becoming aware of what's there. So, it's almost before the mind recognizes the book as a book. That awareness that consciousness of the book that appears before even recognizing what it is, is considered to be this consciousness is the fifth of the aggregates. The word aggregates translates to the word conda. And seemingly before the Buddha started teaching. This was a very common Indian word of his time. That meant something like a heat. A bunch of something, a pile of something, a collection of something Sometimes it translated in English as the five heaps. Is it really no, it's not a very technical word just like a bunch of things. And if you think of your, you know, your each of these five aggregates is a whole bunch of stuff that's included within it. So for example, the fourth one of the mental dispositions, there's a lot of dispositions and a lot of thoughts, a lot of memories, a lot of feelings, a lot of intentions, a lot of things, including perception, just a whole slew of perceptions we're having all the time. Maybe so. So the five piles of five groupings of stuff. So he went through this and he said, is this is this permanent? Give autonomy over it. Is it blissful for each of the five? And the aesthetic friend says no, we have no ultimate permanence. We can't find any ultimate permanence in our feelings that we have in the perceptions we make in our day. suppositions or intentions are thoughts or memories, and also is an ultimate permanency in consciousness in the way that the Buddha was defining consciousness here. And so and the same thing for perceptions and for dispositions and consciousness, nothing. Then he asked them the big question. And this is a question that enlightenment so are you ready for this? And I know you're following us, are you falling asleep? Now, it's kind of tiring to go through these. But this is where that you know, if you've been following carefully if you're hanging on to every word I've been saying, you'd be primed now for the next question. The next question is, is it appropriate to take that which is not permanent, that which you have no autonomy over, no control over that which is not permanent and ultimately blissful, as self And they said no. And, and then they started the process of becoming free. These are kind of these are people who've been practicing spiritual life for years as ascetics or I don't know how they say prior their practice. So in some sense they are primed maybe to to hear a little discourse and kind of have something chase change inside of them. But a lot of borrowed was in ancient India, there was a tremendous pursuit for the true self. And people didn't know where to look for and they were looking for all kinds of places. And the Buddha said, you can't find any of these places. If you can't, if that's not the true self, is it appropriate to cling to it? No. And so they started the process is set up to listen to that. And they started that process of no longer clinging to body feelings, perceptions, dispositions,

and consciousness when they finish that process and not claim to any of those five they liberate they became liberated like the Buddha. So one way of understanding the five aggregates, that's a very common way of understanding it is that they are kind of the way that the Buddha divides up the psychophysical human being, that it's kind of like you know, in America, we use the English system of measurements, we have feet, yards, miles. And in Europe, or the rest most of the rest of the world, they have the metric system. And so they have centimeters and millimeters and meters and kilometers. And there's no ultimate truth is there to choosing one over the other. They say some is more convenient than others easier to handle. But you know, it's just one way of dividing up measurement. And it's not you know, just different ways you can probably invent in your own system of measurement based on some other categories, you know, just be valid to so this is one way of understanding of psychophysical being is to divide the being into these five aggregates. And the understanding in Buddhism is that our whole human experience of ourselves is included within these five aggregates. And that's how these five ascetics, I think, understood it. So that that which we normally would take as our empirical self, that which we can experience and see and feel and touch and somehow be aware of. None of that they realized qualified as a self as a sense of self, that place that cling to SSL. And then they started the process of they've already decided to probably give it up, give it give it up a lot of attachments before that, that throw their ascetics, right. They probably weren't attached to a comfort and things. But maybe their last little clinging was the clinging to taking things personal itself in some way. So and then throughout the Buddhist teaching, career, he made references over and over again back to these five aggregates. They're very important for him for some reason, because, and usually the way he talks about the five aggregates, he called them the five aggregates of clinging. And here you'll see in a moment, that's how he talks about them here. So maybe it doesn't explain, you know, who the psychophysical human being is. But what the Buddha is saying here is, is that, that, that our clinging, our suffering, one of the very important areas of our suffering has to do with the way we relate to our body, to our feelings, to our perceptions, to our dispositions, and to our consciousness. And it's very common for human beings to have some degree of suffering because they're clinging to one of those five and if you could stop clinging to any of these That's probably all you need to do in order to become fully liberated. So here is the passage. Again, monks, a monk abides contemplating mind objects as mind objects, in terms of the five aggregates affected by clinging. And how does a monk abide contemplating mind objects as mind objects, in terms of the five aggregates affected by clinging? Here a monk understands, such as material form, such as the body, such as its origin, such as its disappearance, such as feeling, such its origin, such as disappearance, such as perception, such its origin, such it's this appearance, Such are the formations, such their origin, such their disappearance. Such is consciousness, such its origin, such a disappearance. In this way, he or she abides contemplating mind objects as mind objects, or damas as damas, internally, externally and both internally and externally, and he or she abides independent, not clinging to anything in the world. That is how a monk abides contemplating dogmas dhamas in dhamas, in terms of the five aggregates of clinging. So the instructions here is to understand in developer mindfulness by understanding how we cling to these five aggregates as we're clinging to them. So body's pretty easy to understand. I it's, I think that you don't have to go very far in your life. My guess is most of you To find out to realize that once in a great while you cling to your body. Right?

maybe sometime last month was it maybe Baby, you kind of stretch and you're close to it at least right? almost did.

So

we cling to our appearance. It's a big one. we cling to our comfort, we cling to our health, we cling to all kinds of ideas about you know, our body. And it's relatively common, take some way take the body as being the self, maybe we don't philosophically take it that way. But you know, it's been said that people spend more careful with choosing the clothes and makeup they were, then in the words they speak. And so, you know, we certainly act as if we're attached to our body by how we kind of groom ourselves and take care of ourselves and present ourselves to the world, many of us and so the history Here are basically two picks to start becoming aware of how and when and where you cling to your physical existence cling to the physical aspects of life. It doesn't mean that you're not allowed to take care of your body and take care of the normal things in life. But the instructions are if you want to become free of the suffering born from clinging, you need to start paying attention to where you claim your claim. Then it says, and so in generally mindfulness practice instructions or just be aware of that. Don't just nonreactive awareness. Don't judge that. Don't take it as bad. Don't try to just reject it offhand. Just see it clearly in awareness. Then, but then it goes a little bit further on, and it says, not only be aware of it in and of itself, but become aware of its origin and its disappearance. So become aware of how clinging to the aggregates arises in the first place. What are the conditions that bring it about what happens to bring it about? And what are brings about it disappear? And so how does it disappears? So for example, say you have an itch. You sitting here meditating mind, you're minding your own business, and you get an itch. And because of that, the itch, you have thoughts. And those thoughts say that if you don't scratch that itch, you're gonna die. And then there's certainly a certain element of believing those thoughts or being engaged in those thoughts of being attached and clinging to those thoughts. We usually think of them as clinging to us. Maybe it's more like we're being afflicted by those thoughts. But still, there's kind of clinging going on there. There's clinging to comfort Perhaps, or there's kind of a version of resistance to discomfort. There's a perception of the meaning perhaps of the itch, very simple perceptions, and each and each is mean. Something it is must mean a mosquito itches must mean melanoma. This is it's you know, and this is just so there's all kinds of things and reactions we have to it and so in the mind then starts churning and gets agitated moves. Because of the very, very subtle ways perhaps we're now attached or clinging and concerned by something. So, you might be aware of the aggregate of a disposition, aggregate this aggregate of disposition, maybe with a thought and intention wanting to scratch it. resistance in patients might arise all kinds of things might arise in and then at some point, the edge goes away and then you're aware that that The disposition to scratch the impatience the thoughts around it all go away with the disappearing of the edge. Or maybe wisdom sets in and says, Oh, this is just an itch. No one has ever died from an itch. And that thought just sets you free. And you just now you no longer care about the issue anymore. And, and so maybe the issue still there was no more clinging to it. There's no more creation of this, this aggregate based on clinging. So to see the arising of something in the passing away of something, now this is and so this goes through with all this gets very interesting exercise of seeing

how things come into being and how things pass away. And one of the reasons why it's so interesting, is that usually we will attribute a self who's in charge and control of these things. I am Wanting to which I decided I had to scratch. And that's an innocent enough thing to say. But if you put your experience under the microscope of careful awareness, you can't find an eye. What you find is a series of processes that come into play one conditioning another. So for example, what you find is you find a niche. You find based on that age, you find a thought, or you find a feeling or reaction. Based on that thought, you find an intention, based on the intention, perhaps there's an impulse to move the hand and to scratch. And there's a whole series of very subtle kind of movements of cause and effect that rippled through you may be very fast. But you realize, as you see really carefully, that tribute itself in that chain of Cause and Effect is to add something outside of that chain of cause and effect. And in fact, there is no self in that chain of cause and effect. That Isn't that fascinating. Then who's doing it? If you save me, where is that me? You look more carefully. You look more carefully into that chain. And well, it's not there in the chain, but I'm hearing Are you outside of that chain? Are you not that chain? Are you know what's, what's your relationship to that chain of cause and effect that sets into motion. So start doing that with all our experience, and to see all our experience all our clinging and our reactions and thoughts and feelings, arising and passing of the chain of cause and effect within which you cannot find yourself a self Probably blow you away, be really get into it and do it really well. Some people get frightened at this point in the meditation up until that point, they're sitting in meditative bliss. And then they look more carefully and they realize, I can't find myself in that bliss. Wait a minute I have with myself at home, you know, if I'm not in that bliss or not, you know in relationship to that bliss. So you can't find if you look carefully in this causal chain effect, where this where the self is the reason to do this kind of analysis is so to help you to relax. Because, according to the Buddhist analysis, the notion of taking things personally or to or identify with things, you can do it in a kind of ordinary way, but, but it's the identification with Earth, body feelings, perceptions, dispositions and consciousness. As a self as somehow defining who you are, is a condition for further suffering. And if you can let go of any need to find or tribute or hold on to that as a self to use this as who I am. That is a condition for becoming freer. If you no longer clinging to your good looks, this defines who I am, or clinging to your bad looks. This defines who I am. And that's not to you, you don't care how you look. That's not who you you know, you don't think that's not who you base yourself on being as human being and you're free from your looks. If you don't care, if you don't base yourself in your comfort or discomfort, then you know, the comfort and discomfort that happens doesn't imbalance you doesn't cause mind to react or create a sense of self. Our dispositions are such a huge category, our opinions, are you your opinions, the way some people act, you think they are. I know sometimes I you know, I act as if my opinions are, you know, you know who I am because I'm sure when people to know that I have those opinions. Because if they know I have that opinion, they're gonna think really good to me. And then they'll know what a good self I am. So it isn't just simply that I'm attached to having a good self. I'm attached to having them have a good attachment, good sensor, and well, good idea who myself is. But if I'm not concerned about using my opinions, to define who I am, and to prove who I am, then I'm free to certain extent from my opinions. And if you get if you kind of follow this kind of train of thought, then you begin seeing that if you do this to everything That you can define as the self, you start to become freer and freer, lighter and lighter. The Buddha gave four different ways erroneous ways, which you

can take the five aggregates as the self. Each of the ones are all together. One is to equate the self with one of the aggregates. The body is form. The body is the self or no mine I know my body is not for myself, but I know you know feelings enough myself because they come and go, I know perceptions enough myself. Because that's but my thoughts that's really who I am, isn't it? Or some people who studied a lot of Eastern religion might say, Yeah, all those things in itself, but consciousness is the self isn't it? That's, that must surely call the qualify. And so it kind of a one to one equation that one of the aggregates is the self that's one erroneous view. The other erroneous view is that is the self is a part kind of above or outside the aggregates, but controls them. So I know that I'm not, I know that I'm not the five aggregates, but um, somehow you know, just outside kind of controlling it. The other erroneous view is that the view that the self is not the same thing as the aggregates, but the self is found within the aggregates like some core or like kernel within you know, you know, in the middle of our being fine there. And the fourth one is that, which is somewhat interesting, because the way some people, some religious or some people think is, from a Buddhist point of view, it's erroneous consider that the self there is in cludes, the five aggregates, that the self is this huge kind of like the cosmic self, that the whole cosmos itself, but everything is self or the self is one with everything. And they are very good to include with clue within that. And the reason why the Buddha i think is calling all these erroneous views is that when you do this very careful looking at your empirical experience, you realize it doesn't make any sense, to impute to theorize, to just to Intuit that any of these things actually are the case. They're all conclusions that are that people come up with, when they generalize when they're not really paying very careful attention to their mind body process. And they're not needed. You don't need to come to any conclusions about what the self is. And that's one of the great contributions of the Buddha to the life of liberation is In becoming liberated, it's not necessary to have any theory, or any intuition or any perception of having to do with the nature of the self. You don't have to be involved in the selfing game. You don't have to find the true self or figure out, you know, the self is not part of the game. What's part of the game is learning to very simply to stop clinging to let go of clinging. And one of the primary places we cling to is the five aggregates in some way or other so you might try it for a week. Look at this, memorize these five qualities. Take those Buddha's, you know, metric system to heart for a week. Just take it You know, he's the way he measured the human being. And there are other ways, but this is his way. And the idea is that all our human experience all of ourselves, can psychophysical being is that can be put in one of these five categories. So kind of look at what's happening in your life. Look at your suffering, when you're suffering, look at your experience. And then see where clinging arises in, you know, see which one which experience which which one, which with five year experience falls under and then see if you understand how you're clinging to it. Or how are you clinging to it, as by taking it as as yourself by identifying with it, and see if it necessary to identify with it, see if it's possible to free yourself from that. And then we'll look at look at these five aggregates, look how they work in your life, and perhaps it'll become useful exercise for you. Remember, that the first people Buddha enlightened, enlightened in these two discourses, we pointed to the five aggregates as a place for them to pay attention to to see where their experience is or the last thing I would like to say is that the word the Pali word for clinging, in this discussion here is by upādāna. And very interestingly upādāna has double meaning. It certainly means clinging but it also means fuel or sustenance. Like a fire. The fuel for a fire is called upādāna. It keeps the fire burning. But there's a

kind of a notion in India that ancient India that fire as is burning off the log is also clinging to the log. So the log is both the connection between the fire And the log is both the fires fueling the fire feeding it. And it's the joy the point of clinging or the fuel is that which is sustaining the clinging. So the same word clinging and sustaining or sustenance are the same word. So then what this points to is a cyclic nature or the building nature of how our clinging works. When you cling, the clinging you have becomes the food for further clinging. It creates the conditions for us to cling more. stop feeding it. So, that's my thoughts. So we have about five minutes, and I hope it was clear enough. So what's your thoughts about that then? Yes. The first one is usually understood as body. But it also sometimes is taken as the form any kind of form. If you know some, you know the Heart Sutra, the Heart Sutra uses the five aggregates is one of the probably one of the first things he talks about. And when I was first introduced to the five aggregates was in the form of the Heart Sutra, the Mahayana discourse, where it negates them in a certain way. And because they negate them, so there's no I thought, oh, there's no need to learn them. But actually, he's supposed to know them really well, and then you understand how they communicated. You don't overlook them. And so it says it hurts It just says, form is emptiness. And form here is this first conda. Form is emptiness is form. Form is no different than emptiness. emptiness is no different than form. The same is true of the other five are the other four skandhas. So we're talking about the five skandhas here in the Heart Sutra. So form or the body the feeling tone of our experience. Our perceptions perception

are

the tears called formations. It's a very difficult word to undertake. It's a pretty good literal translations of the fourth one formations, or dispositions or intentions. This whole kind of catch can have everything that's mental, that makes us tick kind of makes us work except for consciousness, perception, and feeling tone. So, body, feelings, perceptions, the formations, mental formations, and then the fifth one is consciousness. Yeah, perceptions. Perception is the very simple recognition of what something is. So it said that everything has a mark, or a sign that somehow somehow lets us know that what what it is. This is recognizing that science we know very, very simple where it is. So like, there's there's some kind of bullishness in this book. And so somehow we pick up that mark or that side of the book. And that very simple recognition of a book is perception. And perception might not be a good, it's probably not a good translation of the word Sonia. But scholars have gone round and around try to come up with a better word into English and people keep coming back to perception. It lense lends itself to some confusion in English. Because we have other meanings for perception. Sometimes it's synonymous with being conscious, but sometimes called Some people like to do. But that's that's lends itself to being very complicated. I had one that I used to like, I forgot what it was. So anyway, recognition is okay. That the answer well enough

is what is it that recognizes these by heaps? So

there's no need to. There's no need to answer as that question or to answer that question. It's an obvious question to ask. But it's, you don't have necessary to ask Who is it? That's experiencing the experience? Perception is perceiving these things happening. And it's enough to just leave it at that perception is happening. Because if you start seeing who then you have to look for that, who and where are you going to find it? What is

what is taking form, let's say

clinging is creating yourself. So there according to this kind of analysis, there is no none of the five aggregates qualify as the self. Then the question someone might ask, Is there something apart from the five aggregates, which qualifies it as itself? And one of the answers would be, well, if it's a part of the five aggregates, it's outside of our empirical experience. And so it's not relevant to this whole game. I guess. I'm not wondering

where the false

dispositions

Yes, it's a disposition That's a nice idea. It's an intention is disposition of the mind. Yes.

relationship.

Song. Yeah.

Yeah. Especially. Yeah.

That's a really crucial, right.

And starting to start to think for themselves

versus the parents, right.

When I'm wondering

sort of transpersonal psychology is, is it necessary to develop?

Right, right. So I'm wondering is this sort of Exercise without recognizing

itself and then setting an intention to not

attach to that. Yeah.

Later in life,

it could it could quit. It could be. It's a question you ask. Good one. I do know kind of, because I was reminded yesterday, I once was talking with Jack Angler, who's a Jack Angler, who's a, the psychotherapist and researcher, who was the first one to say, in literature, you have, you have to have a strong sense of self in order to be let go of a sense of self. And he is horrified. That's he wrote this beautiful, great article about this topic. And he's horrified that all people ever know about to remember is that phrase so they take it out of context. The so I don't know if I'll answer your question directly, maybe it's an ongoing discussion. But I mean, understanding our beliefs is a very important thing and finding our beliefs, finding what we understand believe is very important process for adults, also not just teenagers. And in a kind of very general sense to understand who the self is, is important. The Buddha, just, you know, as part of what Buddha said, you know, it's important to understand who the self is, but he was talking kind of in very general terms. What he what he meant by that is understanding things like our beliefs, our reactions, or dispositions, or our body and understanding all the all the different elements that generally make up this thing. We kind of take me over here, Gil. What he doesn't want to do is to posit some kind of essential kind of self, the self, the true self because we tend to At or some kind of self that we then we posit some kind of self or some have some intuition that there is a self here and then we attach to something as this is who I really am. See, once we say that we see the danger is, is once we say I'm looking for my true self or finding myself or developing myself, then that concept of self is a magnet for a lot of other cultural ideas. And personal familiar it is what it means to have a self some of them which caused a lot of suffering. A lot of the things that therapists want individuals to do in therapy, Buddhists want them to do also. But they simply wouldn't say you're developing a self. They'd say you're developing strong qualities. you're developing integrity, you're developing strong powers of observation you're developing your your abilities for compassion and for kindness and for discernment and all kinds of things are developing these things to a great degree. But you know, they will be uncomfortable saying well you're developing yourself in the process of doing that, unless you're used to talking kind of colloquially kind of loosely. Is that at all helpful? No, not so helpful. Oh, well. Yes, last one, and then we'll stop.

It seems to me that Africans

create moment by moment experience. And that over time

is the story. Right?

Right. Notice that my story changes

Is it?

I mean, not it's not because my life changes because I remember the past differently.

But that's who I was. That's who I am.

Yeah, revisionist. Aren't we all?

Yes, exactly. Yes.

There something so unique and beautiful about each narrative evolving there,

right? That maybe

I don't care whether you call it that, and narrative or something else. But it seems to me there is a way to have that recognition of how it evolves in a way that that releases us.

Yes, I agree completely. I don't think we're supposed to simply forget our personal story and background and all that. And one of the ways to be released from it is, is, as we're telling our narrative once again, or see we're watching the revisions, we see, oh, this is Gil 5.2. You know, you see it, you see the creation of this new story, you say, Oh, I'm understanding it differently and putting different spin on it. I'm kind of interpreting it differently who I am because of it. That's what's happening present moment. So we're not fooled and think that we're telling the true story. We say, Oh, you watch the watch the park is not a fiction, but it's like it's a it's a picture light, fictionalized novel. Do you know what I mean? a historical novel. You watch the right have it in you, then you can be free. And do it at the same time. Sydney, Sydney? Yeah, so don't you know, it's fine. It's great. It's fine. It's very interesting. And I think it's also a profound exercise to come up with new interpretation, new understanding of our life. And it's like if you read a really good poem, and you repeat it over and over again, and you see different perspectives and different days and comes alive in different ways. So the same thing can happen with our lives or lives, that kind of like a poem if you understand it, new ways it comes alive in different ways and your meaning and your understanding. And if you realize that's what you're doing, rather than some essentialist idea, this is because I know people who've been burdened and suffer a lot, because they're attached to the narrative, their story. And their people who are not attached to a narrative enough, or maybe I shouldn't say it that way. Some people who who are a little bit too creative with all kinds of new narratives, And you wish they had better remember better, you know? So the five aggregates of clinging so I hope this was interesting and not too technical or boring and I think it is very profound and I did my best. Hopefully you'll take it home and practice with it for a week. Thank you