

# 2016-01-18 Four Foundations of Mindfulness

## Mindfulness of Breathing

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### SPEAKERS

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I'm very fond that this is America, we celebrate Martin Luther King Day. I think it's my favorite American holiday. And usually I like to give a talk somehow related to it. But I started a series last week. And I thought I would just continue with a series. And so hopefully, that's okay. So the series I'm talking about next, for next probably couple of months, is the four foundations of mindfulness. It's the core teachings of our tradition of mindfulness practice, mindfulness meditation. And it lays out four different areas in which we primarily practice mindfulness, for the purpose of awakening for freedom, spiritual, spiritual liberation. And so the meditation that we teach here at Spirit Rock at IMS, kind of the Western Vipassana scene is all based on this one text called the discourse, the Buddhist discourse and the four foundations of mindfulness.

So I want to go through the different instructions of this text gets over the next few months, there are 13 exercises in mindfulness that detects gifts. And so some of them are well known, and some of them are not so well known. So, to begin, say a few more things about mindfulness. I started with that last week. Mindfulness is a form of awareness, attentive awareness, where the attention is clear enough to what's happening, that we know what's happening, we recommend, we're going to present enough where we can be aware of much of the day in a kind of rudimentary way, because we're busy with things. And we're not paying, we're not paying attention, but we're aware enough not to run into people on the street and, and things like that. But it doesn't really register, you know, so we're walking down the sidewalk, and we don't bump into anyone because we're aware enough. But ask a block away a block later. Something about the people you pass, what people you know, we don't remember what they look like who they were hardly anything, because we weren't really present for the experience in a clear, red, registering in a clear way. And so this mindfulness, as a form of awareness, is a multifaceted mental capacity, that I think of it like water, where water can take the shape of any container it goes into. So in the same way, our awareness can go in can be put into any container of mind of attention. And it can morph and change depending on what's needed. And you get a sense of that from the similes that the Buddha used for mindfulness. One of the similes he used is that of a person standing on a high hill, or a mountain top, on a very high tower, above the crowds and the masses and all the drama of our social lives. And somehow from that vantage point, there's a kind of non attachment. We're not swept away or caught up in the dramas of what's happening. I remember once many years ago, stepping outside on the deck, the apartment I was living with, with four other college roommates, and they closed the sliding glass door. And my friends inside we're having a very animated conversation. But because the sliding door was closed, I could not hear what they said. But I could see their animation, their hands and their facial gestures. And it was kind of an eye opening experience for me, of watching and being really watching and seeing without being pulled into what was going on. And to be able to step back and kind

of have this kind of observer kind of the observation of a naturalist just curious and interested in watching, but not pulled in. So this is I think, what's being conveyed by the Buddhist idea that you would kind of be like a mountain mountain top, unattached and involved, but watching it if that's all we taught, that lends itself to the idea of excessive detachment, kind of aloofness from our experience.

So then there's another simile that the Buddha gave for mindfulness. It's and that is that of a surgeon who before wanting to make an incision to go and take care of what's going on inside would vary, it would take his or her hands and very carefully probe the skin in the field and really get a sense of what's going on there. And after a lot of careful investigation might, you know, do the surgery. So, the same way, mindfulness sometimes is not a distance or like a mountaintop. But it's right in the details of our life, right in the middle of our physical experience, really, you know, getting close in and exploring it, investigating it, feeling right what's really there. And this means really connected to our experience in a deep way. And then there's a third simile, and that is of a gatekeeper of an a walled city in the ancient times, they had walled cities, and everyone who went into the city would have to go through the gate. And the job of the gatekeeper was to be attentive enough to see who came in, and who went out of the city. And what was going on in the city, the gatekeeper didn't have to be so concerned about what's going on outside the city. Not so interesting. But right there, where the gate is where the gatekeeper sits. And the gatekeeper can decide who gets to leave, and who gets to come in. The so mindfulness is a little bit like that, in that mindfulness sits right at the gate, the door of the present moment, the present moment doesn't have to concern itself with the what's in the past, it doesn't have the concerns of the future. It doesn't have to be concerned too much with what that what is not present and visible, and really can hear right here. But if you're right here in the present moment, then you can you can see what the inputs are, what the stimuli are from the world around you. And you can see for the impulses that come out of you. And you can see where they where they meet this in the present moment. And you can decide what you allow in what you're allowed to receive and take in and register and be involved in, and what you allow to come out and engage in the world. And here it's a simile is used for my mindfulness has a wisdom factor, that mindfulness isn't just a passive observation of phenomena, but also involves some choice about what we get involved in what we, what we pick up what we put down, right there at the gate. at the door of our experience, I can't enter underscore how important this idea is that the present moment is the gate, present moment is a door for a really profound connection to our life as it is. And it's where we can make the most useful choices in what we do. Once we've made it, once we've made a choice, done something in the past, you can't really undo it. If you make a decision about the future, the future might change in all kinds of ways. But the present moment is where we have the most possibility to really address and, and refine our lives with an analogy of this kind of idea is of use sometimes for no other purpose. But is that of a naturalist going into the savannas of Africa, to take photographs of all the animals there. And if you if the person kind of one wonders around the savanna looking for all the animals, the person will be there for a long time putting a lot of effort in much easier way is to sit at the watering hole. And apparently all the animals in Savannah have to sooner or later come to the watering hole. So you don't have to go searching just sit and wait. So the same way, the present moment is our watering hole. It's the place we can get nourished and supported and everyone has to come to the present moment sooner or later. And if you just sit there at the present moment, everything you need to know everything you need to react to and respond to or just about everything will become clear, at least spiritually For we know spiritual life the path we have. So the mindfulness is the gatekeeper right there, seeing what goes on what comes in and what goes out.

And then the fourth and similarly, if that seems like too much work to be the surgeon probing and looking and doing or a little bit too, you know, involved in everything choosing who gets to come in and who gets to go out what's supposed to happen. The fourth simile is that of a cow herder, someone who's herding cows at a time in a place where the cows can cause No damage. Apparently it actually tech says the all the rice crops have already been harvested. And so the cow herder doesn't have to

kind of keep the cows meeting local farmers, rice plants. And so at that point, the cow herder can sit down and lean against the tree to be very relaxed, and then have a wide angle view of the fields or the land, to the forefront. And just enough awareness, just to know that where the cows are what they're doing, but doesn't have to be too concerned about what they're going to eat where they go, because there's not, they're not going to do any damage. So this inherited, relaxed, broad panoramic feeling of meant mindfulness, at ease, restful, the works been done. The cows, whatever that is for us, the work has been done. And we can allow our thoughts we can lower our feelings, we can allow our situation around us just to unfold as they will, and it's safe. And that can be any damage done. We don't have to monitor ourselves so carefully, because we're afraid of what we're going to say what we're going to do. We're at ease, and we're comfortable with ourselves comfortable with that our cows grace, or in our life, how it is. So these three, four different similes. One is kind of being a kind of a distant observer of experience. The second is being right in the middle of our experience really close investigating, the third being the wide wise discerner, who can be present enough for experience to make choices about what to get involved in and what to say and what to do. And the fourth is one of his meant to be one of more spiritual maturity. Someone who is peace has become wise, who does have no inner conflicts or drives that can get them in trouble with the world. And so you need to be mindful. But it can be much more easeful addressed, really leaning against a nice tree, allowing the, you know, allowing your thoughts and your feelings to come and go and roam around as they do. Confident they're not going to cause any damage and problems. So four different ways in which mindfulness works in which it can, it can be, I can work. And so at different times, mindfulness or attention can be used in these different ways. There are times when it's useful for it to be more panoramic kind of sitting up on a mountaintop looking down, just distant observer not involved. Other times you want to be involved. Other times you want to be involved right there to make decisions. And sometimes sometimes you don't have to do anything to sit back and panoramic. And just kind of a general sense of how things are. Which of those four are useful, not only depends on what's going on inside of you where you're at, but it also might also depend on what's going on in the world around you. And the nature of mindfulness of awareness morphs and changes all the time, depending on causes and conditions around us. And so we have to part of mindfulness practices to know how to switch and change the kind of attention we're using, depending on what's needed in the moment. Okay. So how do we develop this kind of functional mindfulness, useful attention awareness. And this is the task of these four foundations of mindfulness. And it begins with the first exercise, which is mindfulness of breathing. mindfulness of the breathing is perhaps the most common meditation practice that the Buddha practiced. At least the records show that he often sometimes we said, if anybody asks what I'm doing, when I meditate, you can tell when I practice mindfulness of breathing. So he gave a lot of instructions on it. And in this particular text, he gives us four instructions about mindfulness of breathing, that can be summarized in three steps.

And they are, recognize that you're breathing, experience it fully, and then relax. Think that's great. Recognize, feel and relax. And that's a nice way of looking at mindfulness practice in general, if you want to develop this capacity of attention, to be effective and helpful in your life. One way to develop that capacity Do those three steps, recognize what's happening in the present moment, experience it feel it fully take time to really grok it to really kind of sense it and be with it. Don't rush to judgments, don't rush to get rid of something, don't rush to hold on to it. Really allow it to be there in a simple way, and really get to know it well. And then relax. So how this works with breathing. In this text, the Buddha first says, when you're breathing in a long in breath, know that you're breathing in, along in breath. When you're breathing out along and breath, know you're breathing out a long out breath, breathing in long breathing out long nose, know what you're doing it. So very simple recognition of the basic experience of breathing. When you're breathing in short, in breath, no, it's a short 10 breath, when you're breathing out a short outbreath No, you're breathing out the short out breath. How I understand this is that just recognize the breath that is as it is just a simple experience of breathing. This does a number of things. Probably the most pronounced thing it does, is because breathing is always in the

present moment. If you're present for your breathing, you'll be in the present moment. And a lot of this training and breath meditation is a train your mind, help your mind to be at rest or be settled in the present moment to stabilize the attention in the present moment. It's one of the great pleasures of life is to have an attention awareness which is stable or at rest or at ease or settled. In the present moment. As probably anybody who meditates knows, it can be quite difficult to have a mind stable are dressed in the present moment, because of the power of thinking about things, or thinking about the future or the past their fantasies or desires, or versions or resentments, or regrets all kinds of things going on telling stories or conversations. And we're not quite you know, at the awareness is not stable. Maybe we bring our attention to the present moment for a moment. And then we kind of ricochet off, come back to the present moment. And then soon enough, we find ourselves surprised that we're offering some kind of tangential thought, or train for from where we were, we come back, and then we start thinking about it again, we come back to the present moment. And then we start thinking about something else, come back, and then we're not thinking so much. But now we're just feeling a lot just storms of emotions. And we're kind of lost in the storms of emotions. The attention is not stable here. So the idea is to cultivate the capacity to the mind that attention is just happy to be contented, just to be fully here in this moment. And be content to do that. So the forces of this is boring, forces, this is not effective, this is not helpful. I have important things to do people to meet, things to run away from I, you know, I can't just sit here and do nothing. There's a very powerful force that some of us have that prevent us from just sitting here and nominally what looks like do nothing, just sit here, be here be in the present moment. So that returning recomb notice the in breath and the out breaths, notice the quality, the character, the quality or the character of your breathing is a way of being in the present moment, and slowly helping the mind to rest or let go or let go the forces of distraction let go of this strong tendency to be somewhere else. We have to let go over and over again. Come back. Be here. Go off, come back. Be here with the breath. Slowly, the strength of thinking about other things decreases. Slowly we relax slowly we settle in slowly, they've capacity for focused attention become stronger. And so a number of things start happening settling, strengthening, developing. So over time, the mind settles and becomes stable here.

It will become stable here. Then we have greater capacity to shift and change the awareness as it's needed. Sometimes, it's this overview sometimes it's the probing, sometimes it's the gatekeeper. Sometimes it's the coward or just kind of panoramic relaxed for you. But the ticket to be able to do that is to have the attention stable It's kind of like, you know, they're they use the ancient world, they use the analogy of training a horse. And for training the mind and a wild horse that you capture can. For most of us, we couldn't ride it without hurting ourselves probably being thrown off. But if you slowly tame the horse, after a while the horse can be used. And you can do wonderful things with horses, they can be very useful. So the same thing with our mind, we did an ancient Buddhist discussion is you want to tame your mind, which I think for the modern audience, is kind of an unwelcoming idea that you're supposed to be tamed. But maybe you don't have to be tamed. And maybe your mind can be tamed, you know, but the horse is supposed to be this majestic, wonderful animals. And so to tame your mind, so your mind can be useful, so that you can do these amazing things with your mind. And untamed. An untamed mind is dangerous, just like an untamed horse is dangerous to Ryan and untamed mind is dangerous to us. And the way we tame the mind is to help it become settled or stable. Here in the present moment, it takes a while to get that to happen. As it begins to happen, it happens gradually, over time, it's more of a matter of degree than it is, you know, all at once, all at once. At some point, we come to the next stage of mindfulness of breathing. And this is as we're breathing, and feeling the rhythms of breathing, their expansion and contractions of the body, the different sensations that come and go as we breathe. And the mind it gets more and more settled here in this body in this present moment, then we what becomes available to us is to feel our body more fully, to feel our embodied existence. start noticing what's happening in our shoulders, in our belly, in our chest, and our hands and our face. There's tremendous amount of our live with life happens through our body. And if we're



distracted and thinking a lot or caught up in whatever we're doing, it's very easy to live a life and not be in touch with the body not to feel that sense it be present for it. One of the movements we're trying to do to have this strong, stable present moment awareness is to begin to settle the attention, not only in the present moment, but in their present moment, embodied life, present moment physical experience of being right here. Again, there can be a lot of protests, because the body is not your bank account, your body is not, you know, getting more work done at work, your body is not, you know, a lot of things that the body can have is left behind because it doesn't seem to be very helpful. It's but in Buddhism and Buddhist practice, to the gates to the kingdom, if you may open up when we're settled in our physical body. So as we start breathing, and get into the breath more and more, it tends to open up to a heightened awareness of what it's what's going on in our body, both of which are uncomfortable, and that which can be very comfortable to feel. And so the instructions are at that point, to keep breathing in and breathing out. But as you do so, to experience the whole body, to feel the whole body, what's going on. And that's partly just happens by itself naturally as we settle in. But also the instructions that you can also kind of direct your attention to start being more aware of the body and take in all the sensations and feelings and things going on in the body. And then as we become quite familiar with our physical experience or breathing, physical experience of being in a body, only when we're quite familiar with it, then the last instruction is relax. The more technical language and in the discourses tranquilize the bodily formations, tranquilize body bodily formations are those physical formations, physical constructs that are in our body, and they're there because of what we do with our minds, their thoughts.

So if I'm, if I'm, you know, you know, filled with desire and I want something in my eyes get really focused and my jaw gets set and mice, lean forward all those things Muscles they operate to have those eyes and jaws and body kind of set that way. Those are called mental formations. The body is formed or shaped, or constructed or kind of active in a certain way, based on the mind. And so most of our attentions that we carry in our body are, have their root have their source in our minds. And so that's what we're instructed to relax, relax the mental formations. I mean, the physical formations metric relaxed those tensions in our body that come from what we do with our minds. So and we've become more aware of them, because in the earlier parts of exercise, we become more sensitive to what's going on in their body, we start taking, and we see the information of where we're tense, we're held, where we're twisted, and then relax often. From for many people, the fact that the breathing in and breathing out is one of the great ways to support and help the relaxing of the body. So just keep breathing, breathe with attentions, relax, soften the belly. So begins by becoming familiar with a breathing, recognizing how you're breathing. And the process of doing that training our mind to be more and more in the present moment. As we do this, we learn a lot about ourselves, we learn a lot about the forces that take us away from the present moment, are judgments about the present moment, our values, and what we think is really important, all the things that are kind of significant force away from the present moment, how we're not content just to be here. As we kind of learn to let go of these and just settled into just breathing, just breathing. Things get quieter and calmer. And as they get quieter and calmer. We tend to become much more aware of our physical life. As we become aware of our physical life, the instructions are first and foremost, just to get to know it, recognize it. And this is very important because some people rush to try to change things, they're in a hurry, I'm going to get this concentration down quickly. There was kind of a little bit funny video made at spirit rock meditation center many years ago, some there was kind of a kind of a joke of a person who went on a meditation retreat. And after the first meditation on the retreat, or during it really, he left the mutation to call his girlfriend. And he said, I was great. You know, and they, you know, we had this 45 minute period of meditation, but I nailed it in 10 minutes.

Wouldn't that be nice nail in 10 minutes. And then if you know, there's more things you can do. Meditation is very inefficient. Because you have a lot of important things to do in life, right? That's the

very problem. The fact that we're all many of us have so many things to do or want to do, or so many distractions, so many things. It keeps us from taking the time to settle to meditations kind of like a Sabbath for the whole system to settled and just be here. And so this part about feeling the whole body experience at all, and not trying to change yourself too quickly is a very important part of this whole process. Take your time. But at some point, the Buddha said you can do something and that is you can relax, soften the belly, relax your shoulders, relax your jaws, soften the holding, soften around the eyes. Some of the tensions that we carry can be chronic, because we have no chronic habits of how to be in the world that gets manifest in our body. So relax and soften. And if it's easy to relax, to release the tension. It's great to do so. If it's not easy to relax, Don't try too hard. Because you're not ready to relax. Take your time, there's no hurry. Be content to breathe in and out and be content just to feel what's going on in your body. feel the tension if you can't read it, but if you can, easy to relax, relax. And because of the reciprocal relationship between the body and the mind, as the body relaxes this as that tension that's in the body that came from the mind as attention relaxes it sends messages or let relate relays back to the mind helps the mind relax. And so the mind gets quieter and still there. As the mind gets quieter, it's easier to be in the present moment. As it's easier to be in the present moment, it's easier to stay with the breathing, it's easier to stay with the breathing, the more sensitive we become to the body. The more sensitive we become to the body, the more we become aware of the subtle tensions that we carry. And those subtle or tensions can relax. And so subtle, more and more subtle tensions and holding patterns begin to release. And subtle does not mean insignificant. It turns out that some of the, if you can, if we can relax some of the coarser outer tensions that we have, and so they get into the more subtle inner tensions that we have, we actually touching into the kind of core operating system of our being of our life, some of the deepest kind of places of attachment and holding, that they're most useful to address. So this kind of process, a circular process of being with a breath, being more in the present moment, experiencing the body, relaxing the body, and then doing that, again, during again, kind of settle. And you don't have to do this so consciously, but it's kind of like part of the path of meditation is to kind of follow these spiral the cycles deeper and deeper inside. So that's the core instructions from mindfulness to the body of mindfulness of breathing. It sets the stage for the other exercises 13, at least two other 12 exercises, because it helps establish this present moment attention. So we can now apply it to other areas of our life. And some of the areas We'll see. Some of the areas that I'll talk about are other aspects of my body. Six of the exercises, so the 13 have to do with mindfulness of the body. And then feelings with mind states, and then they entered mental processes that kind of run the whole show. So this is the beginning mindfulness of breathing. And I want to say that mindfulness of breathing is not necessarily the, the best meditation practice for everyone. And if it's not your thing, it's fine. It's other meditate ways of practicing. But for most people, it's a fantastic meditation practice.

It's they say, in ancient texts, that's the one that's most applicable for most people. It's most useful. And my teacher in Japan mutations in Japan, he said that all of Buddhism will open up for you. If through mindfulness of breathing, just everything you need, everything you need. He said, everything you need to know about Buddhism, will become evident through mindfulness of breathing, and that great plug for mindfulness. So with that, we have about six minutes left before nine. If any of you would like to ask any questions or have any comments, you're welcome to do so. I can clarify any of this is Phil you use the word formation in a way that was unfamiliar to me this formation, a technical term in Buddhism, that, that has only to do with things that we create in our minds.

The word is Sankhara. And the khar of Sankhara means to do or to make to make, and the sun is a prefix meaning with, to make with so and so some people to translate, Try translating as constructions, with instructions with structure with something gets built up. Often is translated as conditioned, things that are conditioned are there because of pre existing conditions. But I think more and more people are

translating us formations, because if something has been formed, something that's been made, and so we're and the primary formations are the mental formations the mental formations also means that which does a forming ever since it does the shaping. So in the mind, then activities we do they're both shape our mind further and also do the shaping. So that's this is this very kind of rich word, some car, our formations and their mental formations. In bodily formations, and how I understand bodily formations, is it's those constructs the shaping of our body. That happens because of what goes on in our mind. So it makes sense, or you want to ask more.

So it's significant to me in terms of the Heart Sutra, where it says, emptiness is form and form is emptiness. And it seems, on the face of it, it seems sort of nonsensical, like solid objects are not space and space are not solid objects. But if we understand these things, in terms of the mind of mental formations, and the lack, it's just, it just makes a lot more sense to me. So that kind of snapped into place, as we were talking about formations earlier.

The one way to understand the Heart Sutra, around what you're talking about, in general, is Buddhism is not so much discussing what's in the world. But it's only interested in that kind of thing, what's happening at the gate, which is a moment of experience. So how we experience things. And when we you know, so the experience of things are empty, of inherent existence, they empty of permanence, there's, there's something insubstantial about what happens at the place of experience. So like, this glass here, you know, at least probably, I hope, at least for a few more months, or a few more years, it's, you know, going to be around. And so it's its impermanence is kind of far in the future, I hope. For the time being, it's here. But my experience of the glass is constantly shifting is fickle, is changing, and I'm feeling it and talking about it, I'm talking to you and wondering if you get what I'm talking about, my mind's going back and forth, kind of exploring all this. And I'm not completely settled on the glass, I lose touch with it periodically as I was, as we're sitting here talking, the experience is ephemeral. So it turns out that once we kind of begin resting in the present moment, more and more, we're no longer resting in concept so much. And we start tuning into the very fact, that experience itself is a fascinating Kaleidoscope, ephemeral shifting, changing phenomenon, and other things that we thought were solid. Turned out, they're not quite solid the way we thought. They don't, they don't not exist, but they don't quite exist, either. There's kind of we'll call it the middle the middle place, between existence and non existence, or the nature of our life as we experience it to get at the gate. Where we want to place we can really experience it is is empty. Make sense? When more especially if I can be quick, with an answer.

I was reading a book of waking up by Sam Harrison, he mentioned about a way of kind of bringing attention inward and trying to find your yourself almost like bringing the both mental and visual field inward and trying to find yourself as a way of, again, like being aware awareness to. And then he also mentioned that it helps at some point at some stage to have a like a Georgian teacher or someone who can help you like point you to the lack of like, non existence of self. So I'm curious and I'm kind of still learning these things. I'm curious what you think about it about the attention about about awareness of not having self and the need of a teacher to show that in the practice.

Yeah. Well, to follow up in a discussion about formations. Another way of talking about using the word translating the word Sankara is as activities, there's mental activities, and we have a whole series of mental activities operating all the time. And so if I'm wanting to have another sip of water, that's a there's a mental activity of desiring water or thinking about water and all that. If I am sitting here thinking that I need to show off to all of you how good a drinker I am. You know, I'm like one of the best drinkers on this block. And I need to prove myself now. That's a mental activity as well. If I come to the conclusion that I'm the best drinker, I'm like I'm sure I'm much better than all of you. I'm like, like, that's

really who I am. I'm the perfect water drinker. But I'm the embodiment of it, you know, that's just another mental activity. So I have to have, the mind has to be active and engaged in those kinds of thoughts. As we settle in, and feel more at ease in the present moment and learn to relax and are just settled in, we learn to recognize that there's a lot of thoughts, we don't have to have in the moment, to be at peace. And at ease here. Now, there's more and more thoughts we don't need to have. So if I'm sitting here meditating, I know I have that glass in front of me, I'm probably gonna drink in front of you. At some point during this talk. I'm sitting here meditating, minding my own business. And I started having no the perfect drinker thoughts. I said, Mike Gill, you don't need to have those thoughts. Now. They just get in the way I'm not really doesn't really just makes me agitated. So I can let go of being a perfect drinker, maybe I can let go of needing to show off to you how good a drinker I am. Maybe I don't even think about myself as a drinker. Maybe I can just be here and breathe. So there's a self that I realized I didn't have to be involved in, I didn't have to be actively involved with thinking and engaging in it, I'm better off without that. So a lot of the teachings of not self and Buddhism have to do with recognizing how we're better off, not getting caught up in activities around me myself in mind, that being selfish. And so it's not a matter of being convinced that. So it's a matter of, as you settled in and start getting the whole picture what's going on inside of you what's happening, and to realize, Oh, I'm having those kinds of self thoughts, though, just getting away, they're not really helpful, I think it's okay to put them down. And once we put them down in meditation, then we also come to a place to realize, you know, I don't need to pick them up in daily life as well. So that's more it's about, however, the attachment to self, to identity, to being someone to defend ourselves to apologize to hide yourself to be someone is so strong, and so tricky. And so convincing, that, sometimes it's hard to really see where we're caught up around self and self identity. So then sometimes it's helpful to have a good friend who can kind of Hey, you know, Joe, you know, a, notice what you just did. And so sometimes it's helpful to so teachers can do that. So and with this little curiosity thing, or not curiosity thing, but I didn't realize that I could get away with this as a teacher. And, but it's a really great as a Buddhist teacher, I seem to be one of the few people I know, in certain situations, working with people who know, you know, formally in meditation, you can tell people that they're arrogant. And to get up and get away with it and get away with it. And it's all Yes, thank you. They say,

Well, you know, because it's, I do it, you know, hopefully at a care for people compassion, and I'm there to support people. And it's like, pointing out, you know, there's this thing that you're doing, you know, and it's a kind of a strong word, right? arrogant, it gets their attention, but I'm trying to help and help them to look at an area that they haven't looked at them yet themselves. Oh, yeah. And then they can look and see how that's a mental activity that's not needed. So now you're all warned. Okay, so thank you all.